

# THE THEOSOPHIST

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I THANK the members of the Theosophical Society who have been good enough to elect me as President for the third time. It is an encouragement to know that so many approve of my work. I thank also those who voted against me, for they showed interest in voting against my re-election. I much regret the indifference to duty shown by those who abstained from voting, since they held back the encouragement of their support, but did not enable me to know whether they actively disapprove my work, or do not care about it one way or the other. The indifferent are the heaviest burden on any movement, while active support or active opposition

shows life. I will try in the coming years to deserve the trust which those who voted have placed in my hands.

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I have probably made THE THEOSOPHIST a week late in order to take up again my monthly task of writing my notes from the Watch-Tower, for I wished to place on record an account of the great event of the meeting of the World Congress of Theosophists in Paris at the end of July, and in the rush of events immediately after it, my visits to Amsterdam and Brussels and the few crowded days in London, I had not time to catch the steamer of August 6 at Marseille, and perforce awaited this one, which left on August 13. The voyage has included a great deal of writing, a mass of delayed correspondence, a Presidential Address to be delivered two days after landing in Bombay at the second Reform Conference of the National Home Rule League, the weekly dole to *New India*, and so forth. Amid this come the present notes.

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A large party of us left London for Paris on July 21, flashed down to Dover, ploughed across the Channel, bestowed ourselves at Calais in the Paris train, thundered through France, shedding blacks on the fair countryside from clouds of blackest smoke from the worst coal, and finally drew up in the Gare du Nord amid a crowd of rejoicing Theosophists, and more crowds outside the barrier, and smothered in flowers, roses, tiger-lilies, orchids, carnations, flew through the familiar streets to the houses of friends or hotels, as the case might be. For myself, I was soon in "my Paris home," under the hospitable roof of the General Secretary for France, M. Charles Blech, and his two affectionate sisters. It was pleasant also to meet the welcoming smile of the *bonne*, that admirable French servant who is a part of the family, one that I had known for some twenty years.

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On the following day, I motored over to Boissy St. Leger, a village on the side of Vincennes, to see "Nitya," the younger of the two brothers who were for so long my wards. He had had a sudden breakdown of health, as he was preparing for his last examination for the Bar, having passed his other examinations at the London University and the Bar without a failure. It was a great disappointment to his friends and himself, as he was peremptorily ordered complete rest, under pain of serious consequences, and was therefore compelled to put off his final examination for a year. He comes over with his brother to India, arriving early in December, and returns to England for his call to the Bar. In the evening of that day, I lectured to the E.S. students, after nearly ten years without speaking French, and repeated the effort on the 23rd and 24th. French and English were the official languages of the Congress, and I selected French, as reaching the greatest number.

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The French T.S. has built for itself a fine and most convenient Headquarters, and, more fortunate than the English, did not have its valuable property seized by the Government. The World Congress opened there on July 23, at 2.30 p.m., the whole building being a hive of activity from the early morning, and the programmes and cards of admission for the many meetings being distributed to delegates from 10 a.m. onwards. There were thirty-nine countries represented at the Congress by over fourteen hundred delegates—a very creditable number for our first Theosophical World Congress. And the spirit of friendliness was splendid. French, English, Germans, Belgians, Austrians, Bulgarians, Rumanians, Hungarians, Jugo-Slavs, Czecho-Slovakians, Russians, Americans, Canadians, Finlanders, Greeks, Italians, foregathered as though there had been no war. The neutral Nations also greeted them, Swedes, Norwegians, Danes,

Icelanders, Dutch, Spaniards, Portuguese, Swiss, Mexicans, Cubans. The East sent Indians, Japanese, Burmans, Javanese. And at the opening, after the French General Secretary had welcomed all, delegates spoke from three to five minutes, each in his own tongue, an impressive proof of our world-wide propaganda. The meeting closed with my own Presidential speech.

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Thereafter, one afternoon and two mornings were given to debates on "The Mission of the T.S. to the World," "The Problem of Education in the New Era," and again, "The Mission of the T.S. to the World," each session lasting for two hours. From 5.30 to 6.30 on two afternoons I lectured in a fine theatre, filled with delegates and members only, on "The Theosophical Ideal". On the third afternoon the time was divided between M. Chevrier on "The Relations of Man with Nature," and Mr. B. P. Wadia on "Will Europe Recover Its Lost Soul?" Both discourses were admirable, and were listened to with rapt attention. On the evening of July 26, I lectured in the great amphitheatre of the Sorbonne to a huge audience, said in the papers to comprise the leading men in diplomacy, science and the University of Paris, headed by its Rector, on "Theosophy".

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Sandwiched in wherever there was room, were meetings of the Theosophical Order of Service, the Round Table, the Golden Chain, the Theosophical Fraternity of Education, the International Council for Theosophical Education, while in the mornings at 9 a.m. were meetings of the T.S. General Council, the General Council of the European Federation, and Committee meetings of the above Associations. In the evenings were a Concert and a Drama, and an acted and musical "Poem of Life". It was an interesting fact that, at the concert, the Count Axel Wachtmeister, the only son of our well-known

Theosophist and devoted friend of H. P. B., the Countess Wachtmeister, conducted two remarkable compositions of his own.

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But the thing which will make the first Theosophical World Congress for ever memorable in our annals and in the future of the world, was the coming out of Mr. J. Krishnamurti as the effective Head of the Order of the Star in the East, which held its regular meetings on July 27 and 28, and others at odd times. After a fine musical "Invocation" the Conference was opened by Mr. Krishnamurti and myself, both speaking in French, and we were followed by the reports of National Representatives. In the afternoon Mr. Krishnamurti presided, and at that, and at the various business meetings which crowded the programme, he astonished all present by his grasp of the questions considered, his firmness in controlling the discussions, his clear laying down of the principles and practice of the Order. He has no use for sluggards or sentimentalists, and spoke with a decision and a wisdom that gave all a feeling of confidence. "We have a real Head at last," said one, "and he tells us what we have to do." It was the quiet and restrained strength which made, I think, the greatest impression. "*Je suis devenu un homme d'affaires,*" he said to me laughingly. ("I have become quite a man of business.") And he certainly had. But the biggest thing about him was his intense conviction of the reality and omnipotence of the Hidden God in every man, and the, to him, inevitable results of the presence of that Divinity. His conviction was so intense that now and again it almost paralysed his speech, in the wonderful lecture he gave in the large theatre on the evening of July 27, a lecture which raised the whole audience into an at least momentary conviction like his own, that they were, in very truth, divine and could do

all things in the power of that Divinity. As I wrote in *New India* :

“The lecture was an interesting one, large in its ideas, very lofty in its ideals, very exacting in its demands on the lives of members of the Order. Profoundly impressed with the sorrow of the world, with its efforts to reach a happiness which ever betrays by its unreality, with its agonised appeal for true and lasting happiness, he pointed out the only road—the extinction of the personality, the realisation of the God within, the thinking, speaking, acting as that God, above illusion, above separateness, above the trivialities of a childish life. It was a striking scene, the large audience listening with rapt attention in perfect silence, the tall, slight, graceful figure, the still simple, almost boyish, manner, yet with a certain assurance of power and command, the beautifully-cut features, the voice generally conversational but with occasional rich deep tones which promised both strength and beauty, presenting an austere and lofty ideal with intense earnestness and conviction, but with a disarming smile which robbed it of severity and clothed it with an appealing beauty. A picture to remain in the memory, and to be often recalled in the years to be.”

No one who was present at that lecture will, I am sure, ever forget it. The lecture was prefaced and followed by some exquisite unaccompanied sacred music by the choir of a Greek church—truly wonderful singing.

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Such is an outline of our first Theosophical World Congress. It left all full of new strength and courage, with a firmer faith and a stronger grasp of essential truths. It was suggested that the next World Congress should be held in Washington, so to give North and South America an opportunity of large attendance. We have now seven National Societies in the two Americas, and they may advance a fair

claim. The next European Federation Conference will meet at Vienna in 1923, if all goes well, and it is decided that there shall be a Special Meeting of the General Council called at that place and time, to receive invitations for the place of the Second World Congress. The Council of the European Federation chose Vienna for its next Conference by 23 votes, proposals for Holland, Belgium and Switzerland receiving only 3 votes each, the total number of Councillors present being 32, or 33 counting myself. Miss Dijgraaf was elected Secretary of the Federation, and Mr. Cordes Treasurer—both admirable selections—and the Conference is to be held in 1923.

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The T. S. General Council met as an Advisory Body only, as no Special Meeting had been called. It approved my action for putting an end to the division in Germany by my calling a Convention of all members of the T. S. in that country, and appointing Mr. John Cordes to act as Presidential Agent for that purpose. His powers will cease as soon as the Convention has elected its Chairman, and the Convention then becomes a constituent body, to make its own Bye-Laws within the general constitution of the T.S., and to elect its officers. I could think of no other way of ending the division except this, as it places full power in the hands of the German members as a whole, and keeps intact the autonomy of a Section.

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Another difficult case that I brought before the Council was my action in Switzerland, where several Lodges had withdrawn from the National Society, had attached themselves to Adyar, and desired to form an International Section. It seemed to me that there was no provision in the Constitution for a non-geographical Section, and that it might cause much trouble as interfering with National Sections. So I suggested to them that there was nothing to prevent them linking themselves as a Federation, many Federations being already in

existence within our National Section for convenience of working and mutual assistance. This also was approved. It was also agreed that countries which had dropped out during the War should be replaced on the roll of the T.S. with their original numbers. The War has given our organisation much trouble by the unrest it generated, but all will very soon be in order once more.

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All my readers will be glad to hear that our dear Anna Kamensky escaped from Russia, and through many difficulties and dangers reached Finland on foot, with her friend Miss Hembold. She could not come to the Congress, for, as an escaped Russian subject, she had no Russian *visa* on her passport, and the French Foreign Office would not admit her. Belgium, however, opened its doors, so I had the pleasure of meeting her. She is looking, I am glad to say, very well, and is full of indomitable courage, despite the persecution she has undergone from the atheistic Bolshevik Government. She has never lowered her Theosophical Flag, and remains unbroken in faith and devotion.

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The French papers contain very interesting accounts of the Congress of the New Education Fellowship at Calais, due to the work of Mrs. Ensor, on July 31, and August 1 and 2. Sixteen Nations were represented and over 150 Congressists were present from countries outside France. Mr. Baillie Weaver, the President of the Theosophical Educational Trust, described "as a great friend of France, where he carried on his studies, delivered on Sunday a discourse remarkable for the depth of its views and for its eloquence". I warmly congratulate the Congress on its well-deserved success; it was warmly welcomed and honoured, and the greatest interest was shown in its proceedings.

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## THE IDEAL OF SOCIAL SERVICE<sup>1</sup>

By C. JINARĀJADĀSA

**A**BOUT one in fifty, we are told, suffers from some form of colour-blindness. There are some who are totally red-blind, that is, who do not see red at all, but see instead of red a green shade ; a few are blind to green, and see instead of green a pale yellow. There are probably very few of us who see all the colours perfectly. Now colour-blind people cannot help their limitation ; no one can blame them for seeing green instead of red. But if we allow a colour-blind man to be an engine-driver, where to distinguish red from green and yellow is essential to the passengers' safety, we risk a catastrophe. So

<sup>1</sup> An address read at the Civic and Social Conference of Mysore State, India, June 15, 1921.

an examination in colour seeing is one of the tests for engine-drivers.

There is something akin to colour-blindness in the religious consciousness of the world. It is the inability to see cruelty. Of course charity, compassion and service are essential religious truths everywhere; but so is the colour red everywhere. For all that, one in fifty does not see red at all; similarly at least 999 in 1,000 do not see the cruelty which exists everywhere. A man may be profoundly religious, in some aspects of his character even a saint; but that does not prevent him from being blind to the cruelty round him, any more than a colour-blind electrical engineer can help being blind to the colour red when it is before him. Just as colour-blindness is a fact in nature, so too is the fact that the religious consciousness of man is blind to cruelty.

Consider the horrible forms of cruelty which exist side by side with high development in religion. No one can accuse the worshippers at Kali's Temple in Calcutta of conscious cruelty, for they go to worship there with a profound zeal and dedication. But it never occurs to them that the sacrifice of kids and goats to the Goddess is a cruelty and a horror. They suffer from a form of moral colour-blindness. But then so does every one of us; horror-blindness is far more common than colour-blindness. Not so very many centuries ago, here in many parts of India, men convicted of theft had their hands cut off. The Sadhus and the pious people made no protests about it, simply because they did not see it as a cruelty which was utterly incompatible with religion. It was for them merely the punishment which the law decreed, and so there was no more to be said. Criminals are still flogged in jails, and children are still caned in schools; we accept both as a part of our normal civilisation, and it never occurs to us that we are condoning cruelty. As to the treatment of animals, among many sights there is one which we all see often enough,

but which never occurs to us as a cruelty; I refer to the numbers of diseased and mangy pariah dogs about the streets of our villages and towns. I need not catalogue the forms of cruelty to man and beast which take place in our cities, to which we are blind; we do not consciously tolerate them, simply because we are not at all conscious of them. We are all lop-sided in our development, and so little trained is our faculty of sight that, when many a cruelty passes before our eyes, we simply do not see it. Our eyes cannot bring all forms of cruelty within the same range of clear vision.

I regret to admit that the religions of the world have laid over-emphasis on heaven and made man blind to the opportunities of earth. Here and there, the thought has indeed arisen that earth and heaven are related to each other, and that to be efficient in heaven a man must be efficient on earth also. But for the most part, we see our life beyond the grave as not related to our activities here while alive, and so we give the minimum of our best to earth, while reserving the maximum for heaven. This is the attitude of the average religious man; the more the idea of God fills the foreground of his consciousness, the more his duty to man and the lower orders of creation gets thrust into the background. It does seem as if the nearer many a man is to God the further removed he is from man.

Of course all this is utterly wrong. Protest after protest has been made by the great religious Founders against this division between heaven and earth, between religious and secular. Hinduism insists that there is one Divine Life in all things. Christ insists that the love of God by a man cannot be separated from the love by him of his neighbour. The Buddha's teaching continually dwells on radiating pity and love to the whole world. But the followers of each great Teacher always mar their Master's teachings, and emphasise the less important at the expense of the more important.

This process of the garbling of religion by priests and churches has now proceeded up to this point, that the modern scientifically educated man or woman finds it most difficult to believe in any kind of God at all. Not that he does not want to believe, but that priests and churches cannot offer him adequate mental inducement to believe. He mistrusts them, specially as he sees how little they do for man, while professedly offering everything to God.

This reaction from religion is not an unmixed evil. It has at least this good—it has turned our eyes from God to man. It is modern scientific scepticism which has brought in its train Social Service. There has always been, in some form or other, the service of man in the name of God ; but Social Service, as we know it to-day, is the service of man in the name of man. Thousands of men and women, who do not respond to ordinary religious teaching, respond to the ideal of the service of man. One result of their response is that they are free from that colour-blindness in religion of which I spoke in the beginning. The spirit of Social Service shows us many a cruelty round us to which religion seems totally blind. Workers in Social Service are certainly less blind to human suffering and cruelty than the ordinary religious enthusiasts.

We have to retain this sensitiveness to suffering in the Social Service worker. His usefulness to humanity depends on his sensitiveness. His sympathy will give him both an insight into the problem before him, and what means to adopt to put an end to it. I believe that if only men would learn to see, they would learn to sympathise, and that always with sympathy some knowledge is born. How can we plan so that the Social Service worker will always be a worker, and not merely a Social Service dreamer ?

I think the way is by developing in him the side of idealism. I mean by idealism not a mere theoretical contemplation of ideals, but a practical life of such a keen and

enthusiastic kind as makes him realise that the ideals which he works for are part of his inmost nature, and not an external gospel of life presented to him by another. Without this type of idealism, even the best Social Service worker becomes mechanical and departmental. Each worker must feel his service as something which he is impelled to perform, in the fulfilment of which his honour is involved. There are many possible ideals in Social Service, for each worker to select from according to his temperament.

There are some whose best service is because of their sense of humanity. They feel that certain actions and situations are unworthy of true manhood and womanhood, and they work to remove a slur from the name of Humanity. There are others who work from a sense of Brotherhood, desiring to share with their fellow men that which has been found precious in their own lives. There is no first or last in ideals, and one is as good as another.

I want however to speak to you of an ideal which specially illuminates for me the problem of Social Service. My ideal will not necessarily inspire all, but I serve you best in telling you of what draws out the best in me. This ideal is one well known in ancient India, when our spiritual leaders saw one Divine Life in all things. Applied to the conditions of everyday life, this ideal means to see each human being as the Treasure House of God.

When I start with the postulate that in each human being, however degraded or despised, God is latent, then my Dharma is clear ; it is to help in the revelation of the Divine in all my fellow men. Sin and evil to me, then, are whatever hinders God's revelation in His children, and cruelty consists in acquiescing in everything which holds the spirit of man in bondage.

The cruel actions, which keep the God in man a prisoner in chains, are both of commission and omission. The ordinary

ethical code of religion will teach us to refrain from acts of commission; but it is those acts of *omission* which sometimes inflict more cruelty than those of commission. Let me instance a few. Consider the way that the third class passenger in India is hustled and jostled and jammed and packed in trains; how there is no arrangement for reserving a seat for him. But only pay three times his fare as a second class passenger, or six times his fare as a first class passenger, and your seat is reserved for you. In other words, you shall merit decent treatment on the part of the Railway Company according to the money in your pocket. Yet I who travel first class and my brother who can afford to travel only third are both Treasure Houses of God. If the God in me can do His work better in the comforts of a first class carriage, why should not similarly the God in him? Of course there is no act of *commission* of cruelty to the third class passenger in treating him as is done. It is all within the bye-laws of the Company, endorsed by the Legislature! But my conscience tells me that they are not the bye-laws of God, and are certainly *not* endorsed by Him. So I partake in an act of omission, so long as matters are not changed. I can only palliate my conscience in the matter by working for the abolition of that evil, as a part of other and major evils.

So too is it with another group of our fellow men—our brothers who have broken the laws of the country. Granted that law-breakers must be segregated for a time—though I very much doubt whether it is the best way of bringing out the civic sense in a man to segregate him from all his fellow-citizens—are we not guilty of acts of omission by not changing the whole idea of the criminal? Our present idea is that he is a social pest and an infection, from which we must be protected, and that *he* must be punished to frighten *us* off from crime. It never occurs to us that God is in the prisoner in the dock. But suppose for a moment we were to believe

that it is God, and not man, who is in the dock. Then the problem is, Why is the God in the judge free and not about to pay a penalty, and how is the God in the prisoner to be made like the God in the judge? At once every thought of punishment vanishes; there is no one to punish or to be punished, but some one to be understood and helped to reveal his hidden Divinity.

I could take instance after instance to illustrate my idea that the spirit in true Social Service should be to seek the God in man and in man's environment. Everything which retards the revelation of God in man is anti-social. It may be the backwardness of a State to impart education to all; then I as one of the State, so long as I do not protest against it, am guilty of a crime against God. It may be the cribbing, cabining, and confining the spirit of woman by early marriage, by denying her the opportunity of higher education, by purdah, and so on, but in all that, however much I follow my caste custom, I sin against those helpful customs which God wants to prevail among men. Acquiescence in backwardness of man or woman in any form means that I am willing to tolerate the continued imprisonment of God in man.

Since to me life is a process of God's revealing in men, all conditions in life are favourable or unfavourable according as they help or hinder that revelation. I must fight dirt and disease, backwardness and ignorance, and ugliness in every form, not merely because they injure and degrade men, but because they keep the God in man imprisoned. Hygiene and sanitation, culture of every type, and the gospel of beauty are so many ways of appealing to the God in man to step forth in His beauty: Beautiful homes and cities, art in every form, a keen enthusiasm for the Beautiful, are not mere æsthetic excrescences on life's activities, but the necessary *pūja* in the worship of God. I take as an axiom that whatever inspires me to be good and noble will equally inspire all my fellow men,

and that therefore civilisation is incomplete till they all too have like opportunities to reveal the God in themselves.

I go one step further still. It is to see the revelation of God not in man alone, but also in his younger brothers, the animals. Surely we here in India ought to understand the mystery of the animal, that he too is a sharer in Divinity, for that is the ancient immemorial teaching of India, and it is a part of our priceless heritage of wisdom. Let me quote you these few verses from the *Shvetāshvatara Upanishat*, about the Indwelling Presence of God in the creatures whom He has made.

Smaller than small, yet greater than great, in the heart of the creature the Self doth repose ; Him free from desire, a man sees with his grief gone, the Lord and His might, by favour of God.

Thou woman dost become, and man, and youth, maid too in sooth ; when old, with staff Thy steps Thou dost support ; Thou takest birth with face on every side.

Blue fly, green bird, and red-eyed beast, the cloud that bears the lightning in its womb, the seasons and the seas, beginningless art Thou. In omnipresent power Thou hast Thy home, whence all the worlds are born.

We have here our code of conduct towards the animals. We are to treat them so that the God in them, Who is treading His way in an evolutionary process, to dwell later in man, may have the facilities which He requires for His journey. Therefore while the animal is to give us his intelligence and strength, we have to use them not thinking solely of ourselves, but primarily thinking of the animal's progress and expansion of consciousness. Our duty is to humanise the animal, and that is the first claim which the animal has on us. Everything which keeps the animal, who has come to serve us, simply as the animal, the beast of burden, our means of gratification, is wrong. Not to ill-treat him is the duty we owe to *ourselves*, but the duty to the animal is to help the Divine Life in him to pass on its higher way to the next stage of its manifestation.



You will see that throughout I am conceiving of God and man in rather a novel way. God is my Brother-man, and God the Brother is more real to my consciousness than God the Creator or God the Father. Christ said that man had but two primary duties, the first to love God with all his soul and heart and mind, and the second to love his neighbour as himself. It seems to me that loving my neighbour will be more real and vivid, if I could but train myself to see in him, not merely my neighbour, but also my God. Certainly the revelation of God in my neighbour is a lesser revelation than that which comes in my heart in prayer or in meditation; nevertheless it is a revelation of one and the same Reality towards which my heart is drawn in adoration. Let us look for God not up above, but around us; not in an Ideal not seen with our eyes, but in His children who are to be seen with our eyes; I think we shall then love Him with a wealth and complexity of emotion of which we little dream to-day.

If only we modify our present thought that man is only man, and realise a little that man is Divinity, we can then appeal in all things to the Divine in man. Our highest appeal now is to the humanity in man; we say that such and such conduct is "inhuman," and we praise a man because he is so "humane". Let us not say that cruelty is inhuman, that is, not worthy of manhood, but rather that it is undivine, that is, not befitting the God who is in man. We cannot put man on too high a pedestal and appeal to him to act from there. If my appeal is not merely with the lips, but with a powerful conviction that Divinity is in man, then the man whom I have put on a pedestal will begin to reveal something of his Divinity. Like answers like; if we have so much cruelty round us, if so many of our brothers are law-breakers, it is because we have not wiped cruelty out of our natures, it is because we have not yet trained ourselves to reverence the inner law of our being. When each of us, sure of our

inherent Divinity, sends out the call to the Divinity in all others, then we shall know that our appeal to men to be divine, and not merely humane, is not in vain.

This is my ideal in Social Service, and I think all who place it before them will avoid that blindness to cruelty which I mentioned in the beginning. If I look for God, He shows me where He is imprisoned; as I look for God in man, then from a thousand places the appeal comes to me to release the imprisoned Divinity. We want wide open eyes to see things as they are, in their crudity and imperfection; for, if we have also the Ideal, then to see things as they are is also to see them as they should be. We workers in Social Service must be both matter-of-fact and idealists; while our heads are above the clouds, our feet must be very much on earth.

Above all, to be useful to the world, we must be full of enthusiasm, not a powerful enthusiasm one day and a weaker one on another, but a quiet, persistent, increasing enthusiasm, which is justified both to the dreaming heart and the critical mind. One proof that God is within us, and not solely without, is this ever-bubbling enthusiasm which vivifies the nature of the true philanthropist. His body may grow old, but his heart never; his brain may lose its memories, but never the great truths which the mind has built up out of those memories. He may be stepping on to the funeral pyre, but he does so with his own torch of idealism held aloft for all to see by in a darkened world. Man's immortality and man's enthusiasm for the Good, the True and the Beautiful are two phases of the one Reality, which is that he is Divine. To die to enthusiasm is in very truth to die to life.

How shall the Social Service worker be ever bubbling with enthusiasm? For that, he must have a gospel of life to which he is committed heart and soul. Among the many gospels that exist, which is the best, is another question. But I do not think it very much matters that a man should have

none but the best, so long as what he has "works". A philosophy "works" in a man's life in many ways, but in the life of the Social Service worker it is no philosophy if it does not make him a reformer, that is a fashioner anew. I know no nobler statement of the practical idealist's dream of service than that of Blake:

Bring me my bow of burning gold!  
 Bring me my arrows of desire!  
 Bring me my spear: O clouds, unfold!  
 Bring me my chariot of fire!

I will not cease from mental fight,  
 Nor shall my sword sleep in my hand,  
 Till we have built Jerusalem  
 In England's green and pleasant land.

"Till we have built Jerusalem." For God dreams of what our cities shall be some day, and He is waiting for those who will make His dream true. He has the plan of the ideal city of Mysore, that city where His Will shall be done on earth "as it is in heaven". He has the plan for every dwelling, for every hamlet and every city, in every land, and Social Service is one way of realising His dream. That man is truly spiritual who realises God's dream best. It does not matter where he is or what is his work; God needs us all, from the Ruler of the State to its humblest citizen. That State is truly happy where the citizens work together to make God's dream true.

Friends, you here in this State of Mysore have a nobler opportunity than others in other lands. Your Ruler serves both God and man with a dedication of which even the most ignorant villager is aware. You know that his brother who will succeed him, His Highness the Yuvaraja, who is our chairman this morning, is heart and soul one with us in all we plan for Social Service. Having the highest in the State to lead you, whither indeed may you not go? When the highest in the land perform their duty, you cannot complain if all is not well. If all is not well,

it is because each of you has failed to do his part. Without the help of every one of you, God's dream for us cannot be realised on earth. It is not a matter of reforms or boons granted by those in places of power, but of reforms actually begun by each one of you in his own place. In our own places, in our own environment, we have power, indeed all the power which we need to do just that part which God needs of us. God does not expect of you and me what He expects of His Highness the Maharajah. But He does expect something from you and me, and we fail in life unless we give it.

No one can truly live in a State unless he gives to the State. Otherwise we are as savages. If only you could realise that you are not man only; but God also, you would then find within you the ways and the means for all those services which you should perform. Service is the only true keynote of life, and Social Service, that is, the service of "socius," our neighbour, is the service of God. If only you could forget for a while your own needs, your own griefs and anxieties, and contemplate for a while the griefs and anxieties and needs of your neighbour, you would have more of the Divine Power within you nearer your realisation. Look at the Godhead without, and salute Him there, and you will recognise the Godhead within yourself, and partake of His strength and peace. There are many roads leading to that Refuge, but one of the noblest to-day is Social Service. It is moreover that Path along which God is coming to meet you most swiftly. Social Service is God's new gospel of life for men, and you need but live that gospel to live that perfect life which God has planned for you, and of which your heart dreams.

C. Jinarājadāsa



PROFESSOR FREUD'S "PSYCHOANALYSIS OF  
LEONARDO DA VINCI"

A REFUTATION<sup>1</sup>

By AMELIA DOROTHY DEFRIES, M.R.I.

*"Studies of the abnormal or morbid furnish no data for accurate study of the normal."*—P. GEDDES.

THE theory of art enunciated in this book seems to me to be one of the explanations for the exaggerated cruelty shown by the Teutonic peoples in the great war, for if these thoughts and explanations underlie their interpretations of such master-minds as those of Leonardo and Socrates, Jesus and Michel Angelo—men who were not students of life, but Doers of Deeds, expert and skilled and strong in every walk of life, and colossal workers and men of action, as well as thinkers whose daring was great and whose love of Truth was more vital to them than their love of self—then it is clear to me that the thought of such a people must be tinged with that morbidity which comes from sexual vices, and which, as Bousfield has shown so clearly, can develop into a passion for cruelty, which is called sadism.

It seems to me, as I shall endeavour to prove, that Freud has here taken a man, famous for the power of his sublimation,

<sup>1</sup> See my chapter ART AND SEX in *Geddes: The Man and His Gospel*.

and tried to demean him by attributing his genius, which was by no means confined to art, to first causes altogether too small to explain the actions or thoughts of this type of man. A man alive to everything in nature and in the soul of humanity and of animal life, a man given up to scientific investigations of all kinds, a practical inventor, architect, warrior, engineer, and medical student, who was also a poet, philosopher, painter and sculptor of such power that all his works are deathless, cannot be analysed, to my thinking, by trying to reduce all his activities to impulses emanating from one set of organs only, vital though these are. The sexual organs are not the only vital organs, and I shall endeavour to prove that a man like Leonardo da Vinci was not only developed on all sides equally, but that he understood what the French to-day mean when they say: "*Il faut passer son sexe par son cerveau,*" for this was understood perfectly well by the Roman Catholic Church, which advocated continence—and provided ample outlet for the production, and for the results, of sublimation.

Far from being, as Freud makes out, a pathological case exhibiting symptoms of sexual perversions, I think Leonardo was an example of a normal type, and I think that such all-round genius and such perfect physique as was his, stand as a type of the normal and not at all of the abnormal kind.

This type of man, or woman, is, in fact, the normal, the perfect flower, and less than this is subnormal, while more than this, as in Buddha and Jesus, may be called Supernormal. Examples of this sort of development can be seen in the Community of flowers on a rhododendron head, where one or perhaps two attain perfection, the majority less than perfection, and there are, crowding under these two kinds, a host of others that never reach any sort of beauty at all, while over them all may tower one larger and altogether of a super-type.

The theory that genius, such as that of Socrates, Leonardo, Michel Angelo, and in a measure Beethoven, which projects

an enduring treasure as a result of continence and sublimation in addition to physical strength and good health, is the normal, and that less than this is subnormal, while such types as Freud describes, are abnormal developments of humanity, is I think the theory artists and art-critics, if not medical men, must follow. I submit that there is no evidence in the life of Leonardo, unless certain sentences from his notebooks are unduly accentuated and isolated and made to take on a meaning never intended, to justify Freud's psychoanalysis of this, one of the master-minds of the world.

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I have read several of Freud's books with great care, including the *Leonardo da Vinci*, which has two lines printed in red on its cover: "*This book is addressed exclusively to physicians and serious students of psychoanalysis.*"<sup>1</sup>

Now every self-respecting art critic must be a serious student of psychoanalysis, and the subject of Leonardo is always fascinating; but I assure you that Freud's analysis is so revolting that I am forced to stand up and try to refute it—a mouse attacking a lion, perhaps—but is Freud such a lion as we are permitting ourselves to believe?

In his *Dreams*, and in this Leonardo book, his reasoning is obsessed by the theory that sex-impulses explain every thought and action in human life. Geddes and Thompson, acknowledged authorities on this subject of sex, never suggest such an idea. So why should I accept it? Why should you accept it? It would be as easy to prove that our whole life is governed by our stomach. Both theories can be proved up to the hilt. *Both are true. But there is more than this.* And because Freud runs one theory to death and sees no other, I refuse to accept his "astonishing interpretation of the Mona Lisa smile" which the advertisement tells us "will be a revelation to the world of art and literature in this country".

<sup>1</sup> And it is sold to the general public at every booksellers in New York.

It is not a revelation at all. It is a morbid conjecture, based upon a one-sided idea and worked out in a manner even more dogmatic and arbitrary than anything in theology, and is even more unsatisfactory than any church argument.

The danger of Freud is this: His theme of sex is more fascinating to people than any theory of the stomach could ever hope to be, and he tells, in everyday language, of secret vices and of perverted instincts. His style is that of a brute, and he has many followers, especially in New York where even artists are filled with his dark reasonings. My quarrel with him is not only on account of his style, but because he has isolated one human function—the function of one set of organs, *and ignored the rest*.

In their standard works upon Sex, Geddes and Thompson have not been so obsessed! Again, even supposing that Sex alone was "*il primo motore*"<sup>1</sup> (which, by the way, never occurred to Leonardo, if we may trust his own private note books), why, then, must we assume that sex-perversion is rampant in such a pure and scientific a mind as that of Leonardo?

Sexual perversions *may* rage in Germany and Austria to the extent Freud leads us to suppose, but I think this professor has, by long study of the morbid and unhealthy-minded, come to look upon the whole world as such. Which is very natural. But need it influence us? Here, for instance, is one of his overworked ideas: "By admitting that he entertained a special personal relation to the problem of flying since his childhood, Leonardo bears out what we must assume from the investigation of children of our times, namely, that his childhood investigations were directed to sexual matters." Every one who has had to do with healthy, normal and well brought up children must admit that this is far-fetched, indeed, and extreme. Many children up to the age

<sup>1</sup> To use a phrase of Leonardo's.



of twelve and fourteen do not consciously worry about sex as such, and might not even then but for meeting with outside influences—such as other children less well brought up, or nurses, etc., whose minds may run to that point.

Naturally once the idea has become a fact, and the child is conscious of it, he will investigate it. But long before this, and alongside with it, he will investigate every other thing he comes across. He *may* take the mechanism of a watch to pieces for investigation, because of subconscious sex-impulses, but I doubt it. One might as well suppose him doing this to find out how his digestive organs work—or he *might* unscrew the parts of a telescope to find out the mystery of sight. He might smear the powder off butterflies' wings to investigate the sense of touch, or he might pull off fly's wings to see how his own arms were fixed in. He might be interested in a gramophone to discover why his own ears were the organs of hearing, and even then there would remain organs and functions which he had not yet investigated. But I would not place all this to sex investigation; I think it is more the curiosity about everything in general of a naturally inquiring mind.

Freud's theory that Leonardo was "estranged from sexuality" by "repression," and that his energies all went into investigation of natural phenomena, with the problem of sex as the focus, may be true also of Pascal, who gave himself up to investigating the activities of the soul. But this is sublimation and not perversion. I do not think "sex" obsessed those men. I think they accepted these organs as they accepted their lungs and their intestines, and turned their thoughts outward as well as inward. Naturally the energy they preserved *by continence* went into other channels, or these very unusual men may have been so sensitive as not ever to find their counterpart, and thus prefer non-satisfaction to an act which must lead to

revulsion of feeling in their case. By an effort of Will these men may have sublimated their natural instincts.

By concentrating the mind strongly on something else and keeping up enthusiasm and practising hard work and exercise, moderate or vegetarian feeding, the mind can be forced to rise beyond mere sexual dreams, and Power of a remarkable sort may be developed, as the Hindū knows. To my mind this is the explanation of Leonardo—and of Beethoven—possibly also of Michel-Angelo.

Even after raising the question, Freud cannot prove that Leonardo practised homo-sexuality, and I see no reason to suppose that he did so, for, as far as his notebooks have been studied, no suggestion of such a thing is to be found, and why should he have hidden it—if it was a life-practice—in a diary so minutely kept in every detail and written, for the sake of privacy, in looking-glass writing?

A man is revealed in his work, and anyone has only to compare the writings of Leonardo with those of Oscar Wilde! The suggestion that Socrates, Leonardo, Michel Angelo, were homo-sexualists seems to me, in the face of their work, ridiculous. Freud's endeavour to determine Leonardo's life by a theory based upon his only written mention of his childhood—a very vivid dream about a vulture which, while he was still in the cradle, came down to him, opened his mouth with its tail and struck him a few times with it against the lips, seems to me a foolish effort. It certainly was a strange dream, but it might as easily be attributed to indigestion as to the very revolting explanation by Freud. The little child might have seen the great bird flying by during the day, he might have noticed the tail especially because of it being (possibly) seen in a brighter light than the rest of the bird, by reason of some passing cloud-shadow; and an extra scrap of food for supper, or a morsel swallowed too fast, might have caused indigestion; a hot spoon damaging the

tender lips a little might have drawn the mind to these, and in a very natural dream the child might have thought that a vulture struck, even opened the lips with his tail.

It may seem superficial to dispose in this way of two whole chapters in Professor Freud's book! But I can see no reason for his drawing in of the Egyptian goddess Mut, and connecting the vulture dream with the word *Mutter* (which has no connection with *Madra*, the Italian word for mother). Still less can I see any reason for giving publicity here to what he himself calls "one of the most disgusting of sexual perversions"—itself unknown to a great many (even married) people who may read about it for the first time in Dr. Freud's book, which seems not only far-fetched and mistaken, but unnecessary in the extreme. Such a dream coming to a child, resulting from something seen by the eyes and photographed on the mind might easily be remembered and taken by a strongly fatalistic man as an indication that he was destined to occupy himself largely with the vulture—and with flight. But we have to notice here that flight was only one of the many things that occupied Leonardo's mind and life—it was the one in which he failed, whereas in other things he was successful.

This child-dream, which Freud takes as the fundamental thing in this Master's life, cannot very well have caused him to supply the Duchess with hot water that ran through pipes upstairs to her bath; it does not explain the well known fact that in the bibliography of war the name of Leonardo stands as far ahead of others of his era as it does in the bibliography of medicine, or of art. His own letter to the Duke, in which he stated his accomplishments, merely referred to his artistic side in a postscript. He was as good an architect and sculptor as he was a painter, and the "vulture-phantasy" can hardly explain all this! Large groups of artists now study Freud and follow in his footsteps. Even in the psychoanalysis of

the insane he can hardly be respected, if he shows his limitations so obviously when analysing the mind of so sane a man as Leonardo.

Furthermore, the very word "psycho" is from "psyche," yet he never refers to the Soul at all. The sexual organs are the *primo motore* for him; but Leonardo himself has written very differently. Anyone may read the translation by McCurdy of some of his notebooks. McCurdy perhaps did not really understand his subject entirely, but at least refrained from morbidly perverting it. Freud never allows for what Professor Santayana calls "perception in the soul"—which can only be explained materialistically by taking *all* the sense organs and all the internal organs, as well as all the infinitely varied outside phenomena of the world and using them synthetically as a "first cause". Freud, in his endeavour to piece together his data and fit them into his theory remarks: "Let us remember that it is not good to find one isolated peculiarity." Yet this is actually what he does—and bases a whole book upon it.

Surely Leonardo had a perfectly balanced mind, which never went to extremes, and was as interested in natural phenomena from earliest childhood as in the fantasies of his own imagination—he was saturated with Religion, although, because of the fanaticism of Savonarola, he became rather Pagan while remaining always true to ideals, neglecting the church doctrine of the period, beyond which his knowledge had taken him, but never diverging from the Truth as he knew it, and sex, in his busy mental life, would have its natural part, but, as he found his counterpart when he was over sixty and, unlike Beethoven, apparently did not fall in love with those who could never comprehend his all-embracing nature, he turned his mind more and more to other matters, until sexual activity—*but one of many incidents in the life of love*—became less

and less to him in his life of art and science. When, by the light of four candles, at midnight, and expecting excommunication for so doing, he dissected the corpses he had obtained at the risk of his life, and made those beautiful, indeed unsurpassable, drawings of the human muscles, upon which all medical knowledge of muscles and all art text-books of muscular anatomy have been based—which drawings are as true to-day as when he made them, and so perfect that no artist has ever been able to do as well—do you think he was obsessed by a childhood's dream about a vulture? Was he prompted only by a morbidly perverted sex-impulse or, as I think, by impersonal Love of Truth? When he, now under Papal ban, gave his strength to save, from Savonarola and his hordes of followers, the statues of Greek and Roman gods and goddesses, by carrying them—aided, it is said, only by his servant—to places where he himself dug pits and buried them, to preserve the great art of past ages from the savage raids of fanatics, was it sex-impulse only that prompted him?

The Mona Lisa smile is but an item in the wonderful life of Leonardo—and although I have my own theory about that smile, I will admit that Dr. Freud's, though limited, may be possible. What I despise is his concentrating on one isolated child-dream—giving it a disgusting and revolting interpretation and making it and the Mona Lisa smile the centre of Leonardo's whole life; whereas in reality the picture was a portrait, considered by the painter himself to be unfinished, and therefore merely one of his *innumerable* experiments. One might take his drawings and designs for ships that should sail without sails or his inventions of implements of war and base an interpretation of his whole life upon these: but this would be to ignore the fact that he was a man cast in heroic mould, fully developed on every side.

My theory about the smile of Mona Lisa, which is also found in the Holy Family cartoon (Diploma Gallery, London),

and in the St. John (Louvre), the St. Anne, and other pictures and drawings, is very simple. Leonardo himself, in his notes to his students, pointed out that a portrait painter had two things to consider—man and his own soul. This was only one of his very many teachings about art. The phrase in the original is such that it is hard to be sure if Leonardo meant the soul of the sitter, or the soul of the artist, as the second point for consideration; but in any case I take it that he considered the “perception of the soul” as one of the necessary functions in portrait painting.

His perfectly balanced mind could admire only perfect poise of mind and body in woman. His feeling that you could not even love anyone or anything perfectly until you knew all about it, is unusual; for men as a rule like the mystery which is ignorance, and when they know all about any thing or person they are tired and lose interest—instead of going deeper into the vital mystery, they are off after something new.

Not so Leonardo! Freud quotes his sentence: “For verily, great love springs from great knowledge of the beloved object, and if you little know it, you will be able to love it little or not at all.” For Leonardo, Jesus might have said: “This commandment I give you, that you *understand* one another.”

Without going any deeper into this problem, and while agreeing entirely with Walter Pater’s ideas regarding the Mona Lisa, for me the whole matter is in this nutshell: Leonardo painted and drew the perfection of his own soul, which may have been and probably was tinged with memory of his mother. Quite possibly he never found a woman he could consider fit to compare with his mother—in that I can agree with Freud; but is it necessary to isolate the sex memories—even supposing that there were any? One’s memories of one’s mother are infinitely more varied than that.

If one has had, as Leonardo probably did have—a pure-minded mother, in whom the mother-love was strong, there would be innumerable memories, and memory of her care would not have in it anything even remotely connected with sex. Mothers, as a rule, do their utmost to keep the child's mind off sex thoughts and *draw his attention in other directions*. A mother's love is not, in my mind, connected with sex-love. Finding his mother perfect in his eyes may have caused unconscious "sexual repression". Those are things one cannot discover. But, clearly, Leonardo loved poise, knowledge and great understanding; he loved musing upon thoughts such as occupied a certain group of early Buddhists, who called themselves "the extensionists," because they contemplated things only comprehensible to the wise. He loved those activities beloved by Francis of Assisi, but his mind was not content with merely praising.

A woman with such endowment, living in the fifteenth century, would certainly keep much of her wisdom to herself. Such a woman was the "Sybil" of Michel-Angelo, and here is my pet theory regarding the mysterious Giaconda smile: It is possible, but rare, for a woman to love a man with what is sacred-human-love. A mother may often love her son in this way; but a wife cannot love her husband like this, unless the marriage be preceded by a great sacrifice. Let us suppose Mona Lisa (like Mathilde Wesendock) to have been happily married to her husband and devoted to her children, when into her life came Leonardo (as Wagner to Mathilde Wesendock) who inspired in her that which really causes growth of the soul, opening the mind and developing the personality.

At first there would be a period of great passion, great wrestling with all the ties that bound her, and on Leonardo's part, great wrestling on account of honour. These two people were, let us say, incapable of deceit or underhand dealing—of

intrigue; and a three-cornered "affair" was impossible to them. Sex was only one of the many issues between them. Mathilde Wesendock told her husband of her love for Wagner, and Wagner retreated to Venice where he wrote his greatest operas—and he never saw her again. Now Leonardo was greater than Wagner. He desired that which (though not at the moment more sweet) is deeper even than sex-relation. *His life was spent in overcoming the evils of ignorance.* Why may he not have inspired the same desire in the only woman he ever found who was worthy of his friendship?

For the sake of honour, for the sake of duty and her home ties, La Giaconda overcame her sexual desires regarding Leonardo and gained this mysterious smile, which—if it betokens anything—is radiant with *self-conquest*. Such a smile is on the best Chinese and Japanese statues of Buddha—who also conquered passion to develop understanding. Such a woman was the Pallas Athene—goddess of Wisdom—of the Greeks.

It is even possible to imagine that Leonardo, while painting the unattainable lady he adored, at last reached that height of sacrifice and spiritual freedom expressed by Chaucer in the well known lines:

Sin I fro Love escaped am so fat,  
I never think to ben in his prison lene;  
Sin I am free, I counte him not a bene.

He may answer, and seye this or that;  
I do no fors, I speke right as I mene.  
Sin I fro Love escaped am so fat,  
I never think to ben in his prison lene.

Love hath my name y-strike out of his sclat,  
And he is strike out of my bokes clene  
For ever-mo; there is non other mene.  
Sin I fro Love escaped am so fat,  
I never think to ben in his prison lene;  
Sin I am free, I counte him not a bene.

. . . The secret knowledge of her power, not only to rouse so great a man as her friend, but also to conquer herself—this



is my explanation of the Mona Lisa's smile. For Leonardo this conquest raised her on to the pedestal where every idealistic man desires a woman to be, and she became the equal of his mother, who, having loved his father out of wedlock, and being left alone with her little son, also had to overcome and conquer, to sublimate, her sex-desires.

I do not think, as Freud does, that she vented her passion on her only son. I think her mother-love was too deep for that. A peasant woman, she knew a great deal about the elemental things; a peasant woman loved by and loving one so much above her in station, she had either to debase herself and go with other men, or to elevate herself and refrain. In her efforts for self-conquest the church at its best would help her. She became a noble woman for the sake of her little son. For his sake she went through the agonies of self-conquest—and won. In winning she put aside the need for sexual gratification, and therefore the base ideas of Freud were far from her mind.

There are pure-minded people in the world and their influence is great, if with their pureness of mind there goes knowledge and experience. The love of one man, the bearing of a child—or of children, were sufficient experience for such women as Caterina (his mother) and Mona Lisa (his friend), and love of these women was enough for Leonardo, who, rare among men, knew in the depth of his being that gratification of sexual desire does not in itself mean gratification of the love-desire with its more lasting vision of mind and soul, (soul being the synthetic whole). To people with depth of feeling, capable of real love, it is easier to eliminate the sex-desire than the soul-desire. Consequently, the situation being what it was, Caterina, for love of her child, overcame the sex-desire and *refined her passions* till she became spiritually-minded and controlled. Mona Lisa, for rather different reasons, overcame her passion for Leonardo—and even

though she may have lived sexually with her husband as before, she, also, became spiritual-minded and controlled.

It is the power to control Force which is great in mankind ; it is the controlled force and the consequent elevation of spirit, in addition to knowledge, experience and love, that gave Mona Lisa her smile. The painter—master of his craft, painted the woman as she was ; and if he painted also his own soul, it was because a great artist must do so.

The “ perception of the Soul ” being limitless, naturally he never considered the portrait to be a finished work of art. He did not want others to see it, because he knew they could not understand it. And that he preferred to give King Francis back his purse of gold and leave the picture to the Frenchman after his death rather than to sell it to him during his life (and there was no alternative), is to me as normal as all the rest of the story. The power the picture has had ever since is, I humbly believe, better explained by my normal study of it than by Freud’s morbid, perverted, sex-gratification interpretation.

A still simpler theory might be that Mona Lisa Giaconda smiled with her lips and not with her eyes—a thing so rare as to excite the interest of an artist, who perpetuated the smile without any more reason than simply that it was there and he was a fine painter of accurate portraits. All the history woven around it may be largely conjectural, like the stories about Shakespeare ; but facts certainly point to the exactness of my own theory. In this generation English psychology on the whole has proved more reliable than that emanating from Germany.

Theories about art mean less and less to me, but I had to disestablish Professor Freud by substituting my theory for his in regard to the Mona Lisa’s smile.

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Since the above was written I have heard from a friend (a novelist), how when in Vienna the other day he asked whether Freud would consider the *hunger* of the malnutrition cases, originated in sex-impulses. The reply he got was merely this: "Freud is no longer fashionable here." No doubt Freud has done a great thing in starting the Science of Psychoanalysis and in revealing the underlying causes of madness and of neuroses; but I deny his right to endeavour to interpret the normal through theories gained by study of the abnormal.

Amelia Dorothy Defries

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## A SONG OF STILLNESS

STAND still, my Soul, and see  
 Salvation from the Lord.  
 Chariots and men let be.  
 Oblivion's wave be poured  
 On all pursuing thee,  
 That up from Egypt roared  
 Deafness on what may be  
 Only in stillness heard.  
 Ocean and earth give up  
 To men who grasp and hoard.  
 Pharaoh his fate let fill.  
 Ours, Soul, the standing still  
 At that deep mystic word.  
 For us enough a cup  
 Empty for what is poured  
 From fruit of one tall tree  
 With food and water stored.  
 This, and a space or time  
 Sweet with the grace of rhyme.

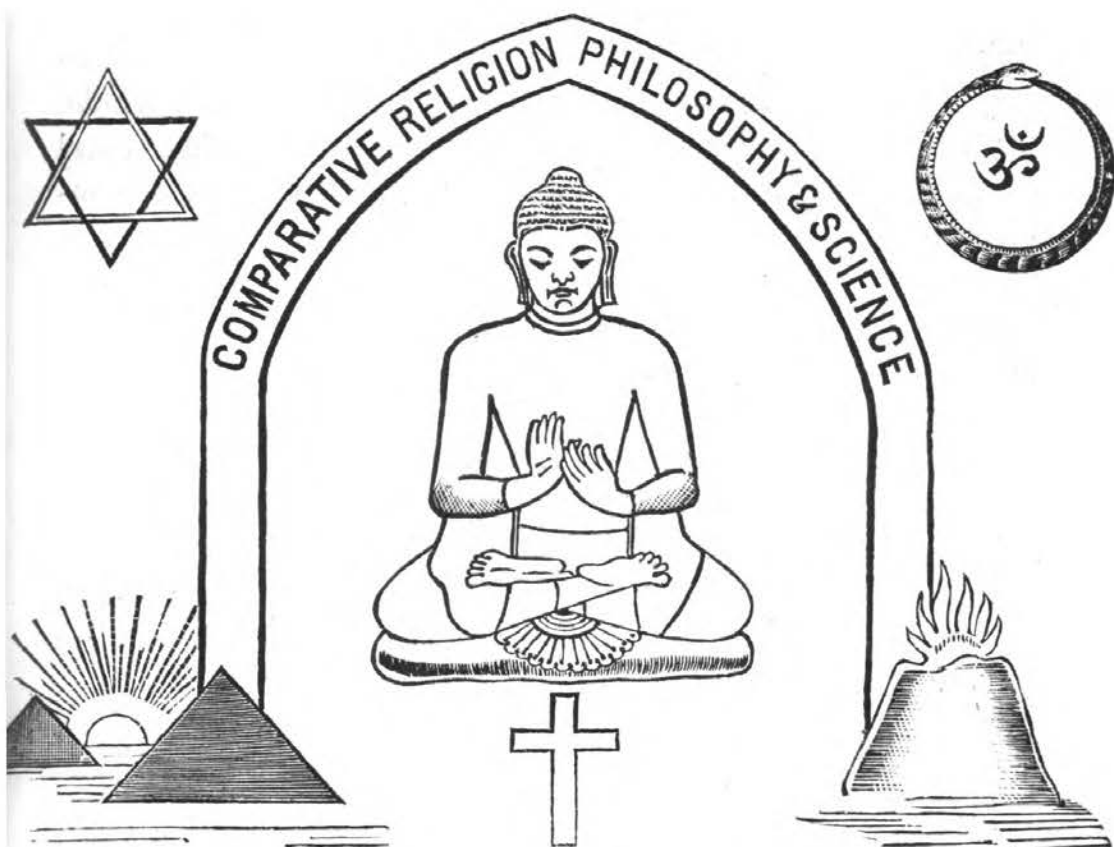
Still, still, my Soul! Oh see  
 About our quiet feet  
 The squirrel strangely stirred  
 To mute companionship,  
 And overhead the fleet  
 Arcana of the bird  
 Passing from lip to lip  
 Divine discovery.  
 These—and after dark,  
 (When frogs, rain-drunken, croak)  
 The fireflies' throbbing spark—  
 Heart of the yearning night  
 Breaking in beats of light;  
 Flashes of fairy fire  
 A thousand hammers smite,  
 Shaping one will entire  
 With simultaneous stroke.

Still, Soul! Oh very still,  
 Lest we escape the thrill  
 Of utmost mystery  
 That opened eyes may greet—  
 Celestial splendours curled  
 In this most poignant-sweet  
 God-blossom of a world,  
 That wake, with ancient smart,  
 Nostalgia of the heart,  
 Home-hunger of the will.

Oh! that disclosure come  
 To stilled and crystal sight,  
 Let all our mouths be dumb;  
 Earthward our eyes be bent  
 In holy sacrament,  
 Finding in dew-damp sod  
 Body and blood of God.

Lo! signal to the wise,  
 Now from our earth arise,  
 Moulded of sky and clay,  
 The pillared fire by night,  
 The pillar of cloud by day,  
 Which say: "No promised land  
 Lies far, but here at hand;  
 Here, where ye, dreaming, drew  
 To break your day's duress;  
 And all the ways thereto  
 Are ways of quietness."

JAMES H. COUSINS



## THE VEDIC SCHEME OF SPIRITUAL UNFOLDMENT

By A. MAHADEVA SASTRI

**L**AST April I was asked to give a few talks to the summer class of Theosophical Lodge-organisers assembled at Adyar on "the Nature of Consciousness and the higher bodies according to the Hindū Shāstras". When discoursing on this subject, I had to introduce matters not falling strictly within its limits, by way of throwing some side-lights on the same. Asked since again to contribute some articles on Hindūism to

THE THEOSOPHIST for publication in its section on Comparative Religion, I thought I might elaborate the same subject in a series of articles under the title of "The Vedic Scheme of Spiritual Unfoldment," with such additions as may be necessary to afford a comprehensive view of Hindūism as a whole. My chief object throughout is to distinguish the original and essential principles of what is called Hindūism from its non-essential additions and accidental outgrowths.

What is Hindūism? This is the first and the most insistent question that has presented itself for an answer to all students of Hindūism. These have found it very difficult to answer, not being able to define precisely the beliefs and practices which go to make up Hindūism. No wonder that it is so, because under Hindūism are ranged divers creeds and sects, widely differing from one another in what may be regarded as their essential features. The students, both Indian and foreign, who have generally sought to find the constituent principles of Hindūism by an empirical or comparative study of the existing creeds have been at a loss to detect any beliefs and practices common to all of them.

A more satisfactory result, however, might follow from a study of Hindūism in its origin and subsequent developments as traced by the Sacred Tradition; and this tradition is embodied in the scriptures, comprising the whole of what are known as Shāstras, held sacred by the several sections of the Hindūs, as revealed by superhuman or divine Teachers. From such a study one will learn that the people now called Hindūs started with a religion given to them by Prajāpati and the great Ṛṣhis in charge of the spiritual evolution of the race, and with a social polity laid down by the Manu in charge of its physical evolution. This religion and this social polity have, as stated by the Sacred Tradition, gone on developing, undergoing many changes, through the past several cycles of varying physical and moral conditions of the race.

In the earliest of these cycles, spoken of as *Kṛiṭa-Yuga* (the age of perfection); it is said, souls of highly developed morality and intuition were predominant. The religion and the social polity originally given to the people worked very well in this age. But later on, in the natural course of the racial evolution, passing through the ages of waning morality and intuition dominated by the concrete mind, known as *Tretā-Yuga* (the age of triple activity), *Dvāpara-Yuga* (the age of doubt), *Kali-Yuga* (the age of strife and sin), the same religion and the same social polity have been worked out by the people, and with them they have gradually deteriorated, though now and again straightened and revived by the guardian *R̥shis* and *Manu*. It is said<sup>1</sup> that in the process of deterioration through the "age of doubt" the original body of teaching became corrupt owing to introduction into it of divergent doctrines and injunctions by the custodians of the scriptures who held conflicting views on points of doctrine and were swayed by antagonistic personal interests and mutual jealousies. Indeed the scriptures that have come down to us of the later age—*Kali-Yuga*, the age of strife—bear clear marks of this interested manipulation. This is not, however, altogether a matter to be deplored, as it is incidental to the natural course of progressive evolution of the human mind. Only the student who rises superior to the prevailing influence of the age should make a note of it, and make allowances for it when studying these scriptures with a view to getting at their true fundamental teachings.

How far the original Vedic Religion has become corrupt may be learnt from Lord *Shrī Kṛṣṇa*'s estimate of the Vedas as prevalent in His day. The Vedas of His day, as stated<sup>2</sup> by Him, concerned themselves with men of mixed motives, addicted to sensual pleasures of earth and heaven, and who,

<sup>1</sup> *Matṣya-Purāṇa*, 144.

<sup>2</sup> *Bhāgavad-Gītā*, ii, 42—45.

led away by the "flowery speech" of the expounders of the Vedic doctrine, believed that there was nothing beyond for them to aspire after. The Vedic teaching of this sort naturally distracted the minds of the people; and pandering to the satisfaction of their various worldly longings, it did not certainly make for that balanced attitude of mind which ought to go with spiritual devotion; so that Lord Shrī Kṛṣṇa had to bid Arjuna seek outside the Vedas of the day for true spiritual instructions. Evidently what we now know of as Upaniṣhats which embody the pure spiritual philosophy of the Vedic Religion, did not form part of the Veda of the day. Not that the Upaniṣhats themselves did not then exist: but, as the name itself implies, their teachings must have formed part of a body of secret teaching, from which we find the Lord Shrī Kṛṣṇa Himself often making citations in support of His teaching. To make out its true original teaching, the student of the Vedic Religion should therefore study the Vedas in the light of the Upaniṣhats, which, though long kept secret, have since become accessible to the public as part of the Vedas, marking the culminating point of the Vedic Religion.

The *Bhagavad-Gītā* itself is a guide of equal value with the Upaniṣhats in determining the true teaching of Vedic Religion. In a simpler and clearer form it teaches the fundamental truths of the Vedic Religion, under the designation of *Yoga* and *Dharma*, pointing out how the prevailing systems of spiritual culture were one-sided, each wanting in some of the essential principles, and how, by necessary additions and alterations, each of them might be approximated to the true Yoga. The *Bhagavad-Gītā* is of still greater value in making known to us the true spiritual basis of the socio-religious polity originally given to the Hindūs and which has degenerated into the system of caste with all its unspiritual features. Who would not be impressed with the evils of the caste-system by the Lord's gentle, yet effective,



condemnation<sup>1</sup> of the socio-religious disabilities of Vaishyas, Shūdras, women and outcastes? By teaching how a life of devotion and service to the Supreme Lord can elevate even the lowest born to the rank of the truly righteous, and how any person whatsoever could attain perfection by serving the Lord each in his or her own way as chalked out by his or her inborn tendencies, the Lord entered an emphatic protest against the invidious socio-religious privileges and disabilities of the caste-system of His day and which we find to-day prevalent in worse forms.

In the light of the Sacred Tradition of the White Island<sup>2</sup> which, long held secret, has been given out to the public in comparatively recent times—perhaps two thousand years back—the *Bhagavad-Gītā* occupies a still higher place among the Hindū Scriptures than the one, high enough though it is, assigned to it by students of Vedic Literature. The Vedāntic writers of the last two thousand years have indeed recognised its high authority in matters concerning Vedic Religion; but they have generally given to it a place on a level with the Smṛti, as the teaching of a personal author, only next in authority to the Veda or Shruṭi (impersonal teaching) so far as verbal source is concerned. We may for the present leave aside the question as to how much of the existing Veda is verbally of impersonal origin. Viewing the inherent nature of the teaching in its intellectual, moral and spiritual aspects, one would be inclined to place the teaching of the *Gītā* on a higher level than the Veda which has come down to us under the name. And this high position is expressly accorded to it by the Sacred Tradition. From the *Gītā* itself<sup>3</sup> we learn that the true Yoga taught therein had been long lost to the then world, and that that Yoga was the

<sup>1</sup> *Bhagavad-Gītā*, ix, 29—33; xviii, 41—46.

- *Vide Sāntiparva*, Adhyāyas 342—359 (Nārāyaniya).

<sup>3</sup> iv, 1—8.

true Dharma which the Vedas of the day were not found to teach. And the Sacred Tradition<sup>1</sup> says that the *Gītā* teaches, in summary and in detail, the Great Dharma learnt by the Divine Sage Nārada from the Lord of the White Island, and that Vyāsa, who embodied the teaching in the *Mahābhārata*, was a true representative of Nārāyaṇa, the Lord of the World. In this view of its teaching, as representing the Eternal Dharma followed by the devotees of the White Island, the *Gītā* stands higher than the Veda that has been handed down to us.

Our Veda, according to the Sacred Tradition,<sup>2</sup> is not the Veda strictly so called. The original Veda, *i.e.*, the One Veda teaching the Eternal Dharma, the One Path of Liberation (Ekāyana) is spoken of as the *Mūla-Veda*, the Root-Veda, teaching Root-Dharma. The Veda we now have is called so only by courtesy; it is truly a *Vikāra-Veda*, secondary Veda derived and adapted from the original Veda. It teaches a system adapted for a particular class of people, ultimately leading them to the One Path, just as Sāṅkhya, Yoga, Pāñcharātra and Pāshupaṭa are other parallel systems, equally derived from the One original Veda, but adapted for other classes of people respectively, leading them ultimately to the One path of Liberation.<sup>3</sup> The *Gītā* teaches as much of that One Path as we can comprehend and serves as a guide through the labyrinth of the several systems of spiritual culture now prevailing among the Hindūs. The five systems of spiritual culture, taught respectively in the scriptures of Sāṅkhya and Yoga, in the Pāñcharātra (Vaiṣṇava) and Pāshupaṭa (Saiva) Āgamas and in the Vedas, are different paths of culture through which ordinary men and women of different temperaments are severally prepared for the ultimate finding and treading of the One Path taught in the One Veda and glimpsed forth in the *Bhagavad-Gītā*. These five paths

<sup>1</sup> Sāntiparva, Adhyāyas 356, 358.

<sup>2</sup> Ishvara Samhitā, Introduction.

<sup>3</sup> Sāntiparva, Adhyāya 359.

correspond to the five main divisions of human temperaments and comprehend in their totality all the possible lines of spiritual culture. They may be brought under the two main heads of *subjective* and *objective*—devoted to the finding of the Divine Self as working respectively in the individual soul and in the cosmos. To the category of subjective systems belongs the Sāṅkhya, the philosophical school, striving to realise the Divine Self in the individual by metaphysical reasoning, by eliminating in thought all that is alien to the Self. *Sāṅkhyā*, the method of the Sāṅkhyas, means reasoning, metaphysical investigation. The culture of Yoga belongs to the same category and has the same end in view, the process of elimination being carried on by meditation on higher and higher aspects of the Self. Under the category of objective systems come the three systems known as Vedic (or Brāhmaṇa), Pāñcharātra (Vaiṣṇava), Pāshupata (Saiva), the aim of these systems of culture being the realisation of the Divine Self as manifested respectively in the Creative, Preservative, Destructive or Regenerative aspects of the One Īshvara of the Cosmos. It is clear that these five systems also comprise the three Mārgas or Paths of Jñāna (knowledge), Karma (action), and Bhakti (devotion).

Though these five systems of culture are distinguished with reference to the dominating characteristics of the aspirants, it will yet be found that each of them in its practical working comprehends all the features which severally characterise the others. The Vedic or the Brāhmaṇic system of culture, for instance, consists mainly in a disciplined life of creative activity making for man's realisation, in his socio-religious sphere of life, of his oneness with the Divine Self in His Creative aspect as Brahmā. Still, in all its stages, it demands a certain amount of Philosophical reasoning and meditation and a comprehension of the Divine Self in His immanence and perfect transcendence as

the Supreme Spirit. In the Brāhmaṇic system of culture which is the most prevalent of the five Hindū systems, the combination of the other elements is so striking that by itself it is often regarded as constituting the whole of Hindūism, representing all the five systems. From a study of this system in its historic development one would be inclined to look upon it as the first of the five systems of culture given to the Hindūs, and to conclude that out of it the other systems branched off as the several temperaments became pronounced, while the original system has gradually grown into the Brāhmaṇic cult of sacrificial rituals and the socio-religious system of Varṇāshrama-Ḍharma, which distinguish it from the Sāṅkhya system of philosophical speculation, and the Yoga system of intellectual meditation and from the devotional religions of Vaishṇavism and Saivism.

This recognition of the one path of liberation and the five subsidiary paths leading to it will enable us to distinguish two aspects of Hindūism: (1) a comprehensive one, including all the subsidiary lines of culture and the one Path of Liberation to which they all lead, (2) a restricted one, representing only one of the five subsidiary lines of culture known as Vedic or Brāhmaṇic, the religion which has mainly to do with the life of action, as leading to a realisation of Brahmā—of Īshvara in His creative aspect—in himself and in his relation to the universe around him: in his relation to other men, to Devas, Ṛṣhis and Piṭṛs above man, and to the animal, vegetable, mineral kingdoms below man. It is the attempt to regulate along the line of this culture man's personal activities in relation to the well-being of the individual and of the community as a whole, that resulted in the socio-religious system of Varṇāshrama-Ḍhārma which has later on developed into the system of caste that has become identified with modern Hindūism. The regulation of the aspirant's life-activities in relation to the super-human denizens

of the world, which originally meant his co-operation with the Divine hierarchy of Devas, R̥shis and Piṭrs, has in course of time taken the form of symbolic rituals, which at best serve to remind him of his duties to the hierarchy but which do not constitute the actual performance of those duties. Thus the Br̥hmaṇism or Vedic culture as identified with Varṇāshrama-Dharma and the caste-system is Hindūism in its restricted aspect. The other lines of culture, followed exclusively only by a few here and there, ignore the caste-system and have each in its day risen in revolt against it. To understand this we have only to bear in mind that the caste-system, having mainly to do with the peculiarities of the physical constitution of man and the regulation of his physical activities with reference to them, has no place in the systems of spiritual culture which concern themselves with the regulation of intellectual and emotional activities.

The Vedic or Br̥hmaṇic system of culture as distinguished from the others is the most widespread of the five Hindū systems and the most fully worked out in all its stages ; and as such it forms the first subject of our study. It is also the first in the historical and psychological order of the development of these systems. We learn from the Hindū Sacred tradition that the Hindūs started with the Vedic Religion, the religion of Yajña, out of which in the course of evolution the other systems were developed. Psychologically, too, all souls start their spiritual career with the regulation of their physical activity : and it is only when some progress has been made on this line that variation takes place among them according to their different temperaments—those of pronounced active temperament continuing on the path of action while the others pass on to the philosophical, meditative, or devotional line. Hence we find in the earlier stages on the path of Vedic or Br̥hmaṇic culture the traces of Sāṅkhya, Yoga and Bhakti, having in them the potency of developing later on into the

exclusive systems of Sāṅkhya, etc. As in the initial stages of Vedic culture, so too in its most advanced stages, the same combination is discovered. In the Vedic Religion as developed in the Āraṇyakas and Upaniṣhaṭs, what in its early stages were only seeds of philosophy, meditation and devotion are found to have so far developed that its specific character as a religion of action seems to fall into the background. It is but natural that this all-sided development found in the advanced stages of Vedic culture is also met with in the corresponding stages on the other lines. Indeed, this admixture of the different elements in proper proportions is the mark of that stage of spiritual development from which the aspirant is fit to pass on to the One Main Path of Liberation. For it is said<sup>1</sup> that the fruition of spiritual culture on any one of the subsidiary lines consists in the realisation that all these lines of culture are paths leading to the One Main Path, the One Goal, the feet of the Lord Nārāyaṇa, who is the primary maker of all these paths.

Moreover, a very useful purpose is served by an immediate study of the Brāhmaṇic system in preference to the other Hindū systems of culture. A study of the essential elements of this system will give us an insight into the nature and origin of the several Hindū institutions, which in the long lapse of ages have outlived their original purposes, and have in some cases got twisted out of shape in the process of degeneration attended with a mere mechanical observance of lifeless forms. By a study of this sort one will be able to understand the symbolism and the meaning of the religious rites and ceremonies which have come down to us associated with hoary traditions. Such a study will certainly be welcome to those who feel the advent of the new age that has just dawned demanding a critical knowledge of the traditional socio-religious observances which in their

<sup>1</sup> *Sāntiparva*, 359 *Adhy.*, verses 64-71.

present form absorb too much of the time and energy of the people who have to go through them. They naturally exhibit an impatience and even disgust when they have to go through all the apparently meaningless rites and ceremonies imposed on them by unthinking orthodoxy, but which, for want of proper knowledge, they are not bold enough to mend or end as they deserve. It is such a study that I propose to lead, and I have entered on it with due humility and reverence, and with an earnest desire to sift truth from out of the mass of tradition and scriptures which I have studied to this end. I feel sure I shall be guided aright in the process and I ever pray for illumination on the way.

A. Mahadeva Sastri



## “ADYAR,” FROM “A PHILOSOPHER’S DIARY”<sup>1</sup>

By COUNT HERMANN KEYSERLING

(*Concluded from p. 472*)

EXAMINING the mass of Theosophists, one can scarcely suppress a smile at their contention that they form the nucleus of a new race which will usher in the culture of the future. Most of them are people below the average intellectual level, inclined to superstition, neuropathic, intent on their personal salvation, with just that amount of mischievous egoism which is characteristic of all those who consider themselves the “chosen” ones. And yet it is not impossible that history will justify their claim. Which religious community did not in the beginning consist of quite insignificant people? Neither Paul, Augustine, Calvin nor any other of the luminaries of Christendom, would have followed Jesus during his lifetime. Great people cannot be disciples; it is physiologically impossible. Capable as they may be of following an ideal, an institution, it is repugnant to their pride and their inner love of truth, to follow blindly a living person. Even in India no founder of a religion has, as far as I know, found intellectually great disciples. The poor in spirit, the superstitious and the psychopath are the first to gather round a new faith-centre, for they want to be led above all things; then follow good honest men of practical life, generally persuaded by women, and really great souls

<sup>1</sup> Extracts translated from Count Keyserling’s book *Das Reisetagebuch eines Philosophen*—“A Philosopher’s Diary of His Travels”.



join only after history has changed colour, and become a myth. Thus it may be that the present-day members of the T. S. will live in history as pioneers, if fortune favours them.

It is impossible to judge of the excellence of a faith by the excellence of its adherents; on the other hand, one can just as little reason backwards, from the importance of an idea to the importance of its originator. It is well known how seldom human and spiritual greatness coincide. An obscure, insignificant man—one even of doubtful character—may nevertheless give birth to ideas that influence the whole world. This is to a large extent true of founders of most of the religions. No matter how much the legends may speak of their all-powerful personalities, it is a fact that during their lifetime they were only able to influence the uneducated mass—a proof that they were not strong personalities in the ordinary sense, for such compel recognition.

Looking at this problem closely, it does not appear strange. The influence, the power of such great souls, manifests in a different sphere from that of the terrestrially great people, and they cannot influence those for whom this sphere does not exist. Genius can only be recognised by genius; the greatest spiritual giant has no power over those who are devoid of spirituality. Of course it is possible that he is also humanly great in temporal power, but this is not usually the case, for spirituality demands and creates a refined, delicate nature. Spiritual geniuses ask for faith in the first instance, because they can only influence congenial souls to the extent to which the latter meet them. The ideas of Christendom, taken up at first by insignificant people, have in the course of time, penetrated all life to such an extent, that to-day all that is "living" in the West, goes back to Jesus Christ. The same is true of Buddha, of Muhammad. Everywhere the spiritual forces are the strongest in the long run. They are incomprehensible impulses coming from the

Masters, directing the events, preserving their magic power through a thousand transformations, obscurations and misunderstandings.

Is it not possible that the Theosophical Society has such an impulse? Time alone can show. The Theosophical Society claims to be inspired by Masters, omniscient supermen, who direct from their seclusion the fate of mankind. This belief in the Masters is much ridiculed. Why do they not show themselves? Why do they not act directly? Why do they make use of such strikingly inefficient intermediaries? I do not know whether there are Masters, but theoretically they are certainly possible. If they are supermen in the sense of spirituality, then that which applies to all spiritually great ones, must apply to them in the highest degree: they appear powerless in lower spheres, are no longer able to influence them directly, wherefore their seclusion has a good reason. In all departments of nature, ascent must be paid for: the delicate, sensitive man is trodden upon by the brutal; the spiritual, by the uncultured. The wise man is capable of much that is impossible to the man of the world. But—if there *are* Masters, the assertion of Theosophists cannot be true, that they are all-powerful, and merely refrain from action because in their inscrutable judgment, they consider it proper. Surely they *cannot* accomplish what we are capable of. Even God cannot accomplish what we can, otherwise He would not leave us so free. Each stage of existence has its specific limitations. And these appear the more apparent, from the point of view of the average man, the higher a being has risen in the scale of spirituality.

Again and again I have been assured that the doctrine of reincarnation is not an interpretation, but the immediate expression of an authenticated fact. I cannot prove this assertion for myself, therefore I withhold judgment. Nevertheless it is a theory, and theories are not facts. I am

surprised that it has never occurred to any believer in reincarnation, that his faith practically amounts to the same thing as the opposite belief, that of the predestined single life, as taught by Confucius and Luther. For the belief in reincarnation also does not hold that the same person passes from life to life, but only that from *within* there is an objective connection between the different incarnations of the life. Luther asserts the same thing, though he interprets the connecting link differently. Therefore, as a philosopher, I should be inclined to attach an equal value to both these contradictory theories. The one expresses the fact in kinetic, the other in static language.

The kinetic interpretation has undoubtedly great advantages. It justifies the events of life to one's reason, it takes away their melancholy character, it induces a confident, hopeful state of mind. I shall not be surprised if sooner or later it will also predominate in the West. Yet, having known believers in Reincarnation from personal observation, I consider it the greatest good fortune that mankind in the West did not follow this belief for a few thousand years. Most of its followers are indolent. No wonder, as they have thousands of years for their development. They vegetate rather than live, put off for to-morrow what should be done to-day, trust in time which will accomplish all things. The Christian on the other hand, who has only one life which will decide whether he will be saved or damned forever, has greater cause to exert himself to his utmost, to do *now* what can be done, for the next moment it may be too late. His conception of the world-process is horrible, but how it strengthens and accelerates development! The efficiency of western people, their strength of character and energy of the will, their indomitable courage and manly pride, rest on their faith which has taught them to assume the greatest responsibility and to decide for themselves without hesitation.

The European (as also the Muhammadan) is more vital, more intense than the Hindū. This he owes, to a large extent, to the belief of his forefathers in the Day of Judgment. I, too, am of opinion that this belief has done its work and must make room for a wiser one. But granted that the doctrine of reincarnation may have a great future, we may yet hope that it will never play the rôle which it now plays in the consciousness of Theosophists. Instead of quietly accepting the fact, as the Hindūs do, and turning their attention to something else, they occupy themselves constantly with the possibilities of the past and the future. They study their occult pedigree with a vanity which is often repulsive, prepare with punctilious care for the next life, and as regards the occult, they exhibit inquisitiveness to a degree which on the plane of the manifest is rightly considered improper.

What fascinated me most at Adyar was the expectation of a World-Teacher (Messiah). Among the residents there is an Indian youth, of whom it is said that he will be the vehicle of the Holy Ghost, a statement resting on the authority of the Masters. He will be the Messiah of the future. For some days I adopted this belief, in order to enter fully into its meaning, and I confess that I was loth to give it up again : for it gives joy to live under such a supposition. It gives a magnificent background to the most insignificant being ! It increases self-esteem ; it inspires all forces ! I am sure, if I could whole-heartedly and permanently accept this belief, my capacity for work would increase tenfold—even if the belief had no foundation.

What does it mean ? It means : The manifestation of an ideal. It is never the Messiah as such, who saves, but the ideal which he embodies in the eyes of his followers. To look up lifts one up. It does not matter what the venerated object may be ; it depends on what it means to us. To believe, in the religious sense, does not mean “to accept as true” ; it

means a striving after self-realisation through concentration on an ideal. Thus the Theosophic belief in the World-Teacher is, for the present, undoubtedly a productive factor. How it will be later on, remains to be seen. I have no doubt that this young man, if he lives and nothing intervenes, will become the founder of a Religion; many others would do the same thing under equally strong suggestion. But should his calibre prove too small, unable to withstand criticism, it might have disastrous consequences. In olden times, when Saviours appeared oftener, the power of faith was so great that no failing or disappointment could harm the faithful. To-day such faith is unknown. Modern faith is of a delicate growth, liable to succumb to the slightest wound, and he who is disappointed suffers most because the loss of faith devitalises.

So many long for a new religion, because there is no faith. They need a focus to concentrate their inner forces, for only few have reached the point of being self-reliant, of being incapable of disappointment without assistance from without. Insofar, the time for religious teachers has not yet passed for Europe. But, as already said, the power of faith is very weak, and if a belief which has been fortunate enough to grow up, is suddenly destroyed, it may kill *all* faith, which would lead to disintegration and nihilism. Thus I contemplate, not without anxiety, the fate of the new World Saviour, who may, as may every one who gives birth to an accelerating impulse, be sure of my sympathy.

No teacher can give what is not latent in us; he can only awaken that which sleeps in us. Teachers draw out, they liberate, they do not give. And that which exists in us may theoretically be brought to light in a thousand different ways. Thus men have sought and found themselves in many different ways. The strongest without help, the less strong ones with a little help, and weaker ones with still greater assistance. Since the mass of people are never self-reliant, all religions

meant for the mass, have laid stress on intermediaries—Shrī Kṛṣṇa in Hindūism, Amidha-Buddha in Northern Buddhism, Jesus in Christianity.

What is the ulterior, metaphysical foundation of our tendency to submit to something higher? It rests on the fact that man recognises in what stands above him a truer expression of himself, than he himself, is able to manifest. We all feel how imperfectly we give expression in our appearance, to our true being. We act, think and behave differently from what we feel inwardly. In every individual, with few exceptions, there are such divergent capacities, that with the available force, he is unable to manifest them all.

Thus beautiful people are generally stupid, great doers rarely intellectual, intellectually productive natures only rarely capable of human perfection. But each knows that essentially he is more than he is able to manifest, and recognises himself more fully in a perfect manifestation than in his own imperfect form. Great souls show us what we might be, what we all are in our innermost being, in spirit and in truth. In this is rooted the recognition that the mere existence of a saint brings greater blessing than all the good deeds of the world. This is the meaning of a saviour. *He is an example to mankind.*

And yet, and yet, has humanity still any use for a Messiah? The great mass of people are still at a level of evolution which theoretically makes them disposed to accept a Messiah. Saviours arise again and again, not only in the Orient, but also in the West, and are readily believed. Till now none of them has made a great career (with the exception of Mrs. Baker Eddy, who will scarcely attain to the rank of a world saviour); but what may happen is beyond our knowledge. This much seems certain: The types of people who really matter, because they will make history, have no longer any use for a new Messiah. From this it follows that—unless the world reverts to barbarism as after the fall of the

Roman Empire—no founders of a religion will in future attain to the position of a world saviour, as far as one can judge.

I do not refer to the technical impediments, the prestige of scientific criticism, the increasing enlightenment, the weakening of faith, the publicity; all this might be got over. It is the increasing tendency of all advanced people to become their own saviours, which undermines the foundation of the career of a Messiah. There is no denying it. The spirit of protestantism is victorious. Already we find that the historical Christ has receded into the background; one does not speak any longer of objective salvation. What remains is the inner Christ, whom Jesus is said to have been the first human being to awaken in himself, whom every one should now cause to rule in his own person. There can be no doubt that the future will belong to these self-reliant souls. Judge as you will—personally I am anything but blind to the disadvantages of excessive protestantism—the "objective spirit" moves irresistibly towards a condition, in which every one will want to decide for himself, without an intermediary, on all matters concerning his inner development. This has been certain since the days of the Reformation.

Thus it is not likely that the dream of Theosophists concerning the expected World Saviour, will be realised. But their Messiah may start a new sect, and that would be sufficient. It is time to drop the idea of a World Religion once for all. Men become more and more individualised, and the idea of universality in all questions of inner development, loses daily in power and importance. The Theosophical Society has tried to save the idea of universality and to make it subservient to its purposes, by including all forms of religion. Far from strengthening its position, this weakens it. Such a wide idea cannot persist as a *Monad*. It cannot give an inner form to any faith, thus frustrating the real purpose of a faith. The Theosophical Society does not, however, wish to be the

embodiment of a faith, but it *must* be, if it wants to live ; merely as a scientific body it would be powerless. If the expected Messiah does come, part of the Theosophical Society will gather round him. In the meantime the followers of Annie Besant, Catherine Tingley, Rudolph Steiner and others will quietly crystallise into separate sects. And it is well that this should be so. Only in this way can Theosophy have a future in concrete form. Naturally the present-day leaders do not admit that the splendid dream of Mme. Blavatsky is incapable of a permanent realisation. Nor does it matter that they cling to it, for it gives a great impetus to their work. But sooner or later they will have to admit, that the striving after the catholic is a mistake and will even be thankful that by the very nature of things the execution of their plan was frustrated. In the way it is planned, the Theosophical Society will not be able to effect and signify nearly as much as it can do in its actual shape.

One does not, of course, do justice to Theosophy, in bringing the expectation of a Messiah into necessary connection with its world of ideas. But I am afraid that my views regarding the unlikelihood of a world mission for Theosophy will in any case hold good. It is quite probable that in its spirit (if not in its letter) the system of Theosophy will be accepted by the majority of mankind, for already this is true of it under different guises. Theosophy, Anthroposophy, Christian Science, the New Gnosis, Vivekānanda's Vedāntism, the Neo-Persian and Indo-Islāmic Esotericism, Bahaism, the views of spiritualistic and occult circles, including Freemasonry, have all essentially the same foundation, and they are more likely to have a great future than official Christianity. But none of these movements secures a future to Theosophy as a living actuality. What gives it its present-day importance, is not its system of doctrines, which in its essence is accepted by millions who would not for all the world wish to



be called Theosophists, but a certain definite conception, interpretation and practical application of it.

The word Theosophy signifies to-day the special confession of a definite religious community, and I doubt that as such it will have a world mission. As a religion, Theosophy will continue to benefit individual persons and to give meaning to small sects, but as a historical Movement it will not play a great rôle. I shall summarise the principal objections.

(1) The first objection to Theosophy as a living power lies in its leaning towards occultism. Much as I approve of the study of occult powers, the result will benefit science, not religion and life. Supersensuous knowledge is spiritually of no greater value than sensuous knowledge. Theosophists dream of a time when telepathy will take the place of ordinary means of communication, and will-power will render physical exertion superfluous; these are idle Utopias. No matter how much the psychic may be capable of influencing the physical, for centuries to come, it will be cheaper and therefore more practical, to use physical means for physical purposes. For the normal functions of life normal forces will forever be sufficient, or if not forever, at least as long as men have not changed materially. We are further advanced than in the Middle Ages, principally because we have lost the faith in mysterious intercessions, which proves that their acknowledgment does not help. To consider them is like thinking constantly about our health; we lose our judgment. It is our business to live a straightforward, courageous life, guided from within, heedless of outer, distant influences; the more we do so the stronger and purer shall we become. Not to make allowances for circumstances, but to be so firmly rooted in oneself that circumstances have no power over us, must be our ideal. The occultist constantly casts his eyes in all directions, sideways and backwards; he is never quite natural. Therefore he cannot be a guide, no matter how useful he may prove

as an instrument. Since striving after psychic development does not further spirituality, but hinders it, I hardly go amiss, when I consider the bent of Theosophy towards occultism as unimportant for life.

(2) The second objection, intimately connected with the first, is the tendency to direct the religious instinct to outer objects. Supposing that all the teachings of Theosophy regarding the hierarchy of spirits, of devas, Masters and elementals, the guidance of mankind, etc., be true, surely it does not benefit the latter to concern itself too much with them. The unevolved man must believe in something outside himself, as otherwise he cannot focus his forces; the evolved man believes in himself—the god within—or he does not believe at all; he simply *is*—for to be and to believe are one, where self-consciousness is fully developed. It matters little what the unevolved believes in; since it is merely a means to an end, since the existence or non-existence of an object of faith is in reality of no importance, it is well that it should remain unproven as much as possible. One need not go as far as Tertullian's *credo quia absurdum*, but it is certainly advantageous to religion, if the question of the existence of devas arises as little as possible. Theosophists represent the existence of superhuman beings as scientifically demonstrated. If they believe in gods, they bow before outer manifestations; they follow, believe, pray to idols and real religiosity suffers in consequence. They make room for superstition; for every belief in the not-self *is* superstition, even if it embodies the absolute truth. From this it is clear that Theosophy makes a great mistake in reviving the ancient Polytheism. Theosophy ought to have drawn the opposite conclusions from the discovery that there *are* gods (if this really has been proved), if it wanted to found a new religion, or deepen the existing ones. It should have straightway eliminated from its Pantheon, as henceforth of no further religious significance, every god,

whose existence it has demonstrated scientifically. There may be ever so many gods and higher beings, gifted with ever so much power; they do not concern us, inasmuch as we are spiritual beings, intent on spiritual development.

"New Thought" has undoubtedly proved a happier expression of the old mysticism than Theosophy. It looks on all intermediaries as first steps, has nothing to do with Secret Doctrines, denies the value of occult development and lays all its stress on individual self-expression. Much as it may benefit scientific knowledge, the newly awakened interest in occultism is a direct danger to the religious life of our times, more formidable than materialism because more difficult to deal with. A proven God, venerated as a fact, would be a worse fetish than the golden calf. The more we know of hidden forces of nature, the greater is the necessity to recognise that self-realisation is the only thing that matters, that from the standpoint of spirituality it makes no difference whether we are clairvoyant or blind, whether there are gods or not. More than ever should we take to heart the teaching of Buddha and Christ, that psychic development is of no importance.

It is impossible for Theosophists to be natural. They are too much admonished by their leaders to consider how they may please the Masters, how they may handle occult forces, and avoid evil influences. For this reason the average Theosophist ranks spiritually below the credulous Christian, even if he is nearer to truth.

(3) The third and most important factor which militates against a world mission of Theosophy, is their belief in ideals whose days, historically speaking, are gone. The new saviour is called the "Lord of Compassion"; the virtues of humility, obedience, compassion, of gentle love, are represented as the highest. These are probably the highest feminine virtues, but for the present, *manly* virtues alone are destined to have a

future. Already we are on the point of overcoming compassion, of replacing the superstition that altruism, as such, is of any value, attachment a sign of spirituality, and suffering better than resistance, by the recognition that only the productive is ethically justified; therefore infliction of suffering is better than compassion, provided it leads upwards; ignoring the feelings of others better than being considerate, if the feelings are foolish, etc. And this not from indifference, but because we begin to outgrow emotional connections, because we cease to identify ourselves with the empirical, and only recognise that as having absolute value, which does not merely satisfy, but lifts us, however painfully, above ourselves. This is the masculine, productive form of humanity, in contradistinction to the feminine, conserving form, whose ideals are specially represented by Theosophy. Masculine and feminine phases cannot become actual at the same time. The Western world has for two thousand years followed feminine ideals, and this was fortunate, for only thus could it be subdued to some extent. We northern people owe to the cult of the Virgin Mary during the middle ages, more perhaps than to anything else, our present-day morality; to that species of Christendom which did not look on the Virgin Mary as the personification of the eternal feminine principle in nature, but as a Queen, a *Grande Dame*, who did not permit any rudeness, any offence against good manners. Mankind in the West had unconsciously followed that world conception which was best fitted to raise it, to enoble it. To-day it has realised its real character. Our advance is based on the fact that in and through us the *male* principle, in its purity, has for the first time attained to absolute monarchy.

Since we are progressive we are bound to become the rulers of the world in an increasing degree. Where the forces of tradition and progress come into conflict with each other the latter must win, because its principles are lifted above empirical chances. Catholicism was doomed from the moment

that Protestantism was born. With the idea of absolute autonomy, a force was made manifest in the world which is more powerful than all its opposing obstacles.

Thus also the Theosophical ideal of subordination (under omniscient Masters) will prove an impediment to efficient activity. We Western people must recognise that we are men above all things and must will to be men. All modern Western apostles of a feminine-sentimental ideal (if they are not actually represented by women) bring about an indescribably poor result, and this is inevitable; insofar as they are feminine in their perception, they are inferior types. All the good things that come from the West, bear the stamp of a masculine spirit. In this sense alone shall we in future also effect great and good achievements.

My reference to the feminine character of Theosophy, as opposed to the masculine character of the forces which shape modern history, has touched the centre of the problem as to what Eastern wisdom may or may not signify for us. To expect that Theosophy will play a historical part is a fundamental misconception; Theosophy does not contain an accelerating motive power; it favours an expectant attitude towards higher powers who in their omniscience guide the destinies of humanity, and where the latter has decided on independent action, destiny interferes mercilessly.

The spirit of the West, on the other hand, is more manly, and becomes more so from age to age. The Westerner believes less and less in the unavoidable; he voluntarily takes on himself increasing responsibility, and the idea of predestination fades away. Theosophy does not admit new creation: the whole future is predestined from eternity, all events are due to karma, everything happens in accordance with an existing plan. The spirit of the West inclines ever more to the belief that the creative will is not bound by any plan; each new voluntary deed means an absolutely new creative

act. From the standpoint of the Ātman, both conceptions may be right; very likely they merely represent different aspects of the Absolute and mean the same thing. But in our world of phenomena and for us, there is a radical difference. In our world predestination has literally abdicated in favour of self-determination. Myths are often truer expressions of the real than scientific statements; thus one may say that God interferes only when He cannot help doing so, because no one else will take the responsibility, and that He has retired now that the West is so keen on undertaking responsibility. Where man recognises his sovereign power, the ideals born of dependence lose their significance and power. The sovereign desires neither peace nor mercy, neither consolation nor compassion, for he determines; if he succumbs he takes the blame on himself and proudly bears the consequences. That is the manly attitude. Woman expects, suffers, hopes, conceives. Therefore she looks for compassion, mercy, peace. Because that is so, she is justified in believing in the compelling power of fate. But man need fear neither God nor devil, because his initiative places him beyond their power. All feminine forms of religion are played out since the masculine spirit has been awakened. In this consists the greater efficiency of the West as against the East.

But truly, the men who make history are only a part of humanity. It would be a mistake to believe that because our time demands increased masculinity, therefore the feminine element is doomed forever. The great attraction which Eastern religions have among us proves the contrary. Many are drawn to them; the more manly the spirit of the times, the more conscious does its feminine aspect become. And it is well that it should be so. The feminine disposition is more favourable for intuition; it is the more profound. Therefore we must welcome the fact that Theosophy spreads in ever widening circles. Theoretically the Indian Wisdom,

the doctrines of which are represented by Theosophy (though not always correctly), is beyond the contrast of man and woman: undoubtedly it has reached the high watermark of the knowledge of Being, as the West will acknowledge ever more with every step forward on its path. What I called feminine in it, is not its Wisdom as such, but the conclusion which Hindūs and Theosophists have drawn from it for the practical life. Men cannot admit these conclusions, but women may do so, the more as there is no danger of feminine ideals ever gaining again the ascendancy among us.

Man and woman—perhaps it is well that I take this opportunity to speak about their ultimate relation. It seems as if the polarity of the sexes were absolute, but looking more deeply, this is not so. What is it that differentiates the female from the male principle? That it can only create after previous conception. If that is so, then not only are all artists women, all thinkers and philosophers, but even the manliest among men; for even their life-work has consisted in this, that they received an idea and created from it a living factor.

Sexual polarity is not something absolute, but a formal scheme, within which creative action has its play. We call the changing principle masculine, the conservative principle feminine; the stimulating masculine, the formative feminine. These two poles appear in manifold ways; and in each individual both are present in many aspects. Each human being is a synthesis of man and woman, and may manifest as either according to circumstances. As an artist, as a creator, the manliest man is a woman. Thus when in history a principle appears to gain the upper hand, it is less a case of going to an extreme than we think. Even in our culture which bears the imprint of the manly principle to such a high degree, the voice of the eternally feminine will ever be heard.

Hermann Keyserling

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## TO THE LORD BUDDHA

BEFORE A STATUE IN THE CARNEGIE LIBRARY, PITTSBURGH

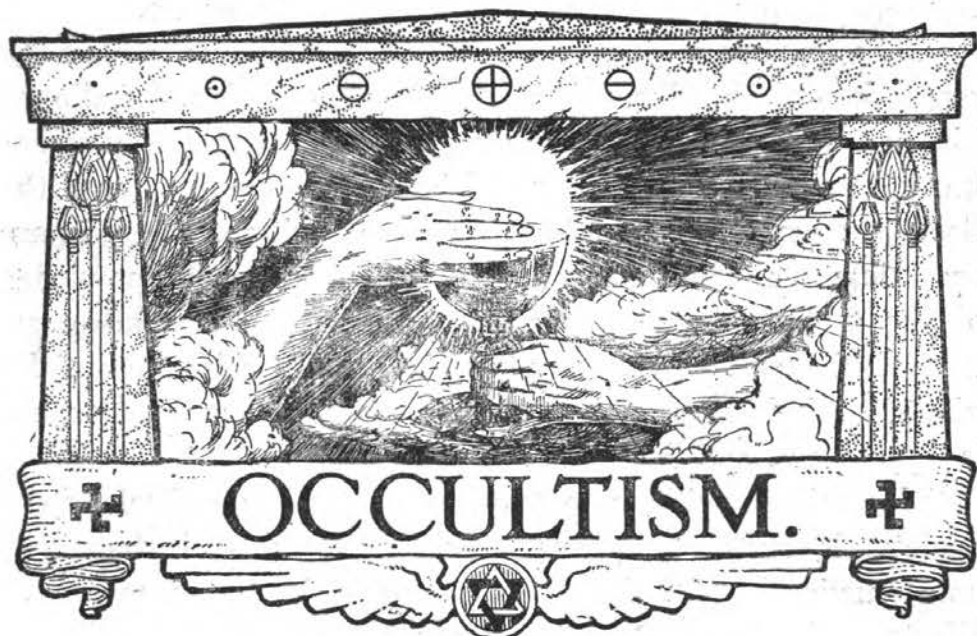
AFTER long centuries of prayer and praise  
Of droned Thibetan hymns and incense, Thou  
Must feel how strange are all things round Thee now ;  
How changed these Western customs, faces, ways—  
The heat of cities, in these hectic days,  
Might well afront Thee—but that unlined brow  
Tells of the peace of Thine unbroken vow,  
As does that changeless smile and inturned gaze.

So I, who weary of the busy street,  
The heat and dust, can sometimes enter here,  
Watch Thee an hour in voiceless prayer, and know  
A little of Thy peace. My aching feet  
Are rested in Thy rest—my heart-felt fear  
Is soothed to quietude before I go.

JOCELYN UNDERHILL







## THEOSOPHY AND ANTI-CHRISTIANITY

By HERBERT ADAMS

THERE recently appeared in a London newspaper an article containing certain malevolent statements about the Theosophical Society and its founder, Madame Blavatsky. I do not imagine that it much disturbed any member of the Society, inasmuch as it is to be expected that a powerful organisation which threatens the strongholds of ignorance and prejudice should constantly meet with fierce opposition. The Theosophical Society has passed through many storms since its formation, yet it stands immovable upon the same foundations; and it will stand. But there is one reason why the article referred to should not be entirely ignored and allowed

to pass in silence: in it the Theosophical Society is grossly misrepresented, and a sinister attempt is made to damage the fair reputation of the Society in the eyes of the public.

The writer of the article, when he sat down to blast the reputation of the Theosophical Society and its founder, dipped his pen in the poison of asps and wrote, knowingly or unknowingly, a tissue of unvarnished lies. The history of the Society from the beginning has been written; the facts are accessible to all; and a person who writes without a knowledge of the facts, or who deliberately rejects the facts and casts forth foul aspersions, merely to satisfy the morbid craving of a vitiated mind, may make an excellent newspaper vendor, but is in no sense qualified to build public opinion.

He tells us with some gravity that the Inner Circle of the Society is engaged in revolutionary work, and that it is antagonistic to Christianity and to the orderly government of Western Civilisation. Not being a member of the Inner Circle, he is not in a position to speak with authority as to its aims and work. As to the government in the West which he describes as orderly, the less any of us say about it the better! The article teems with probabilities: the only certainty in it is the writer's determination to paint the Society and its founder as black as possible in the face of all facts and conscience. "Whether Madame Blavatsky started the Theosophical Society as a revolutionary organisation one cannot say." I repeat, the chronicles are extant, and honourable research will convince him. "Certainly it was an anti-Christian organisation," he proceeds. His certainty here would evoke a smile were we not upon serious ground. Again: "It is probable that Madame Blavatsky was a revolutionary." If she was, so am I, and I sincerely hope every Theosophist is. Other foolish and unfounded statements follow which it would be a waste of time to comment upon. We have but to look back to 1879 to find Madame Blavatsky replying to

almost identical charges, and concluding with these memorable words: "Out of all this pother of opinions, one fact stands conspicuous—the Society, its members, and their views, are deemed of enough importance to be discussed and denounced: *Men slander only those whom they hate—or fear.*"

Now I leave the atmosphere of men who slander to think of Madame Blavatsky. I confess to an absorbing passion for great characters. I have studied them from my youth. And when Madame Blavatsky stood in my path, like the lioness she was, I acknowledged her immediately as one of my teachers. The history of her extraordinary career awakened in me less wonder than reverence and love. Few are able yet to follow her earthly pilgrimage, and believe. Hers was a life which would make more sceptics than converts, even in our time. But I knew that she belonged to me; my deepest intuition told me that. And I have often thought that I would give a world of wealth to have shared her days and nights of battle. Yet, though we cannot share her personality, her knowledge we can; and with her example before us we can use that knowledge with dynamic effect against the materialistic spirit of the age.

Her devotion to the Masters, who prepared her and sent her forth as their messenger to accomplish her colossal task, impresses me as one of the most remarkable passages in the biography of personalities. Undoubtedly it was this devotion alone which enabled her to stand firm in the face of a world of persecution. And the same drama, with some modifications, will yet be enacted in the lives of more than one of us. Truly, some advancement has been made since the great days when Madame Blavatsky roused the nations with her battle cry; even so, only a very small minority is prepared to accept the reality and teaching of the Masters as compared with a huge majority which is not. When one calmly places side by side for consideration the attitude of the Press, the Church and the

general public toward the lofty aims of the Theosophical Society as proclaimed forty years ago, and the attitude of the Press, Church and public of to-day, is there very much difference? The selfish, clutching hand of materialism is still heavy upon the Western nations, and the work of the pioneers is vast.

There is only one way in which the reformation will come, and that is through the individual. I lay tremendous stress upon individual progress. I do not need to be reminded at this late hour of the virtue of self-forgetfulness and the working for others: that is included in my programme. The first item on that programme is knowledge and power in self. That will give conviction, and conviction in a great soul always breeds enthusiasm. *Be an occult enthusiast!* Dig deeply, and so steep your soul in the occult life, that your personality will publish it and your speech be a mighty affirmation of it. I find all this in Mme. Blavatsky. Wherever she was there existed a rarified atmosphere in which knowledge and power were spontaneously born. But she made herself a vehicle first of all. It is the only way to leave footprints upon the sands of time: it is the only way to make a Movement strong, consolidated and overwhelmingly influential. Little can be achieved without enthusiasm. The fire should be hot about every student who is desirous of reaching the feet of the Masters. I find this also in the language of the Masters themselves. "Young friend! study and prepare." "Our cause needs missionaries, devotees, agents, even martyrs, perhaps." "Child of your race and of your age, seize the diamond pen and inscribe the innumerable pages of your life-record with the history of noble deeds, days well-spent, years of holy striving." There speaks a voice unhampered by the illusions of mortality. It is a clear call from the sublime heights of the Manvantara to devotional study and the onward march to divine adventure.

Some one to whom I had given a few glimpses of my faith said to me: "Yes, but suppose it turns out to be a will-o'-the-wisp?" You will meet with the same suggestion, and your enthusiasm alone will save you. The oftener my faith is called into the witness-box, the stronger it becomes. Criticism always has one effect upon me: I return to my studies with increased fervour and make sure doubly sure. Why should you allow others, whether they be friends or otherwise, who possess neither knowledge nor experience of that to which you have dedicated your life and effort, to make you falter? Their victory will cause you incalculable remorse. Their defeat means that you stand firm as a rock upon your chosen ground, thereby rendering firmer the footing of every other student. That is the best answer to those who either hate the Society, or fear it.

Enthusiasm brought the Theosophical Society into existence; enthusiasm has carried it to its present triumphant position; enthusiasm will make its principles universal. There is no more anti-Christianity in the ranks of the Society than there is in the ranks of the declared exponents of Christianity: there is less. There is no influence operative in the Society from which any man or woman entering therein would receive incentive to become anti-Christian. On the contrary, he or she often realises for the first time the true and beautiful significance of the Christ-life.

Herbert Adams

## COSMIC AND SYSTEMIC LAW

By ALICE A. EVANS-BAILEY

THERE are three great laws, that we might term the fundamental laws of the cosmos, of that greater system (recognised by all astronomers) of which we form a part, and seven laws inherent in the solar system. These seven we might consider secondary laws, though, from the standpoint of humanity, they appear as major ones.

*Three Cosmic Laws.*—The first of the cosmic laws is the *Law of Synthesis*. It is almost impossible for those of us who have not the buddhic faculty in any way developed, to comprehend the scope of this law. It is the law that governs the fact that all things—abstract and concrete—exist as one; it is the law governing the Thought of that One of the Cosmic Logoi, in whose consciousness both our system and our greater centre have a part. It is a unit of His Thought, a Thought-form in its entirety, a concrete whole, and not the differentiated process that we feel our evolving system to be. It is the sum total, the centre and the periphery, the circle of manifestation regarded as a unit.

The second law is the *Law of Gravitation*. Fundamentally, the law describes the compelling force of attraction that holds our solar system to the Sirian; that holds our planets revolving around our central unit, the sun; that holds the lesser systems of atomic and molecular matter circulating

around a centre in the planet; and that holds the matter of all physical plane bodies, and that of the subtle bodies co-ordinated around their microcosmic centre.

The third law is the *Law of Economy*, and is the law which adjusts all that concerns the material and spiritual evolution of the cosmos to the best possible advantage and with the least expenditure of force. It makes perfect each atom of time and each eternal period, and carries all onward and upward and *through* with the least possible effort, with the proper adjustment of equilibrium, and with the necessary rate of rhythm. Unevenness of rhythm is really an illusion of time, and does not exist in the cosmic centre. We need to ponder on this, for it holds the secret of peace, and we need to grasp the significance of that word *through*, for it describes the next racial expansion of consciousness, and has an occult meaning.

In the nomenclature of these laws much is lost, for it is well-nigh impossible to resolve abstractions into the terms of speech, and not lose the inner sense in the process. In these laws we again have the threefold idea demonstrated, and the correspondence, as might be expected, holds good.

- |    |   |     |     |                      |
|----|---|-----|-----|----------------------|
| A. | The Law of Synthesis                    | ... | ... | The Will Aspect.     |
| B. | The Law of Gravitation or<br>Attraction | ... | ... | The Love Aspect.     |
| C. | The Law of Economy                      | ... | ... | The Activity Aspect. |

*Seven Systemic Laws.*—Subsidiary to the three major laws we find the seven laws of our solar system. Again we find the law of analogy elucidating, and the three becoming the seven as elsewhere in the Logioic scheme. In each of these seven laws we find an interesting correlation with the seven planes. They are :

1. *The Law of Vibration*, the basis of manifestation, starting on the first plane. This is the atomic law of the system, in the same sense that on each of our planes the first sub-plane is the atomic plane.

2. *The Law of Cohesion.* On the second plane cohesion is first apparent. It is the first molecular plane of the system, and is the home of the Monad. Divine coherency is demonstrated.
3. *The Law of Disintegration.* On the third plane comes the final casting-off, the ultimate shedding of the sheaths, of the fivefold superman. A Chohan of the sixth initiation discards all the sheaths beneath the monadic vehicle, from the ātmic to the physical.
4. *The Law of Magnetic Control* holds sway paramountly on the buddhic plane, and in the development of the control of this law lies hid the control by the monad of the personality, via the egoic body.
5. *The Law of Fixation* demonstrates principally on the mental plane and has a close connection with manas, the fifth principle. The mind controls and stabilises, and coherency is the result.
6. *The Law of Love* is the law of the astral plane. It aims at the transmutation of the desire nature, and links it up with the greater magnetism of the love aspect on the buddhic plane.
7. *The Law of Sacrifice and Death* is the controlling factor on the physical plane. The destruction of the form, in order that the evolving life may progress, is one of the fundamental methods in evolution.

*The Intermediate Law of Karma.*—There is also an intermediate law, which is the synthetic law of the system of Sirius. This law is called by the generic term, the Law of Karma, and really predicates the effect the Sirian system has on our solar system. Each of the two systems, as regards its internal economy, is independent in time and space, or (in other words) in manifestation. We have practically no effect on our parent system, the reflex action is so slight as to be negligible, but very definite effects are felt in our system through causes arising in Sirius. These causes, when experienced as effects, are called by us the Law of Karma, and at the beginning they started systemic Karma which, once in effect, constitutes that which we call “Karma” in our Theosophical literature.

The Lipika Lords of our system are under the rule of a greater corresponding Lord on Sirius.



We have therefore to recapitulate :

1. The three cosmic laws of synthesis, gravitation, and economy.
2. The Sirian law of Karma.
3. The seven laws of the Solar System.

*The Logos and Sirius.*—As we have been told, our seven major vibrations are the vibrations of the lowest cosmic plane ; there is our habitat. Our Logos Himself, the heart of His system, is on the cosmic astral plane ; he is polarised there. Just as the Fourth Creative Hierarchy, the human, is evolving through the use of physical bodies, but is polarised at this time in the astral vehicle, so the objective solar system forms the physical body of the Logos, though His polarity is in His astral body. As I have suggested, in this greater manvantara the Logos is to take the fourth cosmic initiation. A hint which may enlighten lies in the correspondence which exists between this statement and the fourth root-race development, and this, the fourth or astral round.

The system of the Sirian Logos is on the cosmic mental plane, and in a subtle way, incomprehensible to us, our Logos, with His system, forms a part of the greater Logos. This does not involve loss of identity, though the matter is too abstruse for us to express more adequately. It is in this analogy that the basic idea can be found of the teaching given out about the Grand Heavenly Man. The whole conception of these laws is also bound up in this idea. We have the three laws of the cosmic higher planes, holding in a synthesis of beauty the greater and the lesser system. Next we have the great law of Sirius, the Law of Karma, on the third sub-plane of the cosmic mental plane, which law really controls our Logos and His actions in the same way as the ego—in due course of evolution—controls the personality.

We need to remember that under the Law of Correspondences we shall have a relationship in the cosmos, similar

to that existing in the microcosm between the ego and the personality. The suggestion holds much that we might consider with benefit. We must not, however, carry the analogy too far : as we have not yet evolved to where we have planetary consciousness, still less systemic, how can we really expect to even conceive of the A B C of cosmic truth. Just broad hints, wide conceptions, and generalities, are as yet possible. Of one thing we can be sure, and that is that *identity ever remains.*

Let me explain by illustration :

Each one of us, in due process of evolution, forms part of one of the Heavenly Men, Who themselves form the seven centres in that greater Heavenly Man, the Logos. Yet, though we are merged with the whole, we do not lose our identity, but forever remain separated units of consciousness, though one with all that lives or is. In like manner our Logos loses not His identity, even though he forms part of the Consciousness of the Logos of Sirius. In His turn, the Sirian Logos forms one of the seven Grand Heavenly Men, who are the centres in the body of One of Whom naught may be said.

*The Laws and the Planes.*—We might, while studying the seven laws of the solar system, take them plane by plane, showing certain things—three in all :

1. We might study their effect as they demonstrate on the path of involution.
2. As they manifest on the path of evolution, or return.
3. We might also touch on the laws as they affect the human and deva organisms that evolve by means of them.

As we do this we shall gradually get a broad general idea of how this system of ours was gradually built up, how it is controlled and held together, and how numerous and intricate are the interrelations. Certain fundamental hypotheses are assumed, which must form the background for all we would say.

We must assume first that a Builder, or some Creative Mind, is working to bring about an ordered production, and is

seeking to manifest through a demonstrable objective. The objective universe is but the product of some subjective mind. Next we must posit that the material for the building of this universe lay ready to the hand of the Builder, and that this material itself is but the fruit of some previous system, all that is left of some past consummated product. Given, therefore, the Builder and the material, we must next accede the proposition that this Builder proceeds with His building under some definite laws that guide his choice of material, that control the form that He erects, and that indicate to Him the process to be followed in the consummating of His idea. We must not forget that three great symbols stand, in the mind of the Logos, for each of His three systems, that the whole exists for Him as a concrete thought-form, for He is learning to manipulate the matter of the cosmic mental plane on concrete levels, in the same way that man is working on the laws of thought, and on the building of thought-forms. Of course it is impossible to do more than sense the symbols of the systems past and present. Perhaps if we could visualise a swastika of ten arms revolving at right angles, of a radiant green colour, all the ten arms emanating from a central blazing sun, we might have some idea of the thought-form that formed the basis of system one, the activity system. The basic thought-form for the second system embodies the green swastika of the first manifestation, and adds to it concentric and interlaced circles in blue, in groups of three, linked by one large circle. Both symbols are of course in the higher dimensions. After grasping and conceding these three basic ideas, we can now proceed to the working out of the laws of the system on the seven planes, remembering always that these seven laws hold good on the numerically corresponding sub-plane on each plane. Let me briefly illustrate :

The fourth law, Magnetic Control, for instance, holds sway on the fourth sub-plane of each plane, in the fourth round, and

in the fourth root race specially. We shall then have the correspondence as follows :

4th Law	...	...	Magnetic Control.
4th Ray	...	...	Harmony or Beauty.
4th Plane	...	...	The Buḍḍhic.
4th Sub-plane	...	...	Buḍḍhic Magnetic Control.
4th Round	...	...	Dense Physical Magnetism, controlling sex manifestation on the physical plane, and inspired by astral desire, the reflexion of the buḍḍhic.
4th Root Race	...	...	The Atlantean, in which the above qualities specially demonstrated.

I. *The Law of Vibration.*—This is the law of the first plane, and it governs all the atomic sub-planes of each plane. It marks the beginning of the work of the Logos, the first setting in motion of mūlaprakṛti. On each plane the vibration of the atomic sub-plane sets in motion the matter of that plane. It is the key measure. We might sum up the significance of this law in the words, “light,” or “fire”. It is the law of fire ; it governs the transmutation of differentiated colours back to their synthesis. It controls the breaking up of the one into the seven, and then the reabsorption back into the one. It is really the basic law of evolution, which necessitates involu-tion. It is analogous to the first movement the Logos made to express Himself through this solar system. He uttered the Sound, a threefold sound, one sound for each of His three systems, and started a ripple on the ocean of space. The Sound grows in volume as time progresses, and when it has reached its full volume, when it is fully completed, it forms one of the notes in the major cosmic chord. Each note has six sub-tones, which, with the first, make the seven ; the law of vibration therefore comprises eighteen lesser vibrations and three major, making the twenty-one of our three systems. Two multiplied by nine ( $2 \times 9$ ), makes the necessary eighteen, which is the key number of our love system. Twenty-seven holds hid the mystery of the third system.

On the path of involution, the seven great Breaths or Sounds drove to the atomic sub-plane of each plane, and there the basic vibration repeated in its own little world the method of Logoc vibration, giving rise itself to six subsidiary breaths. We get the same correspondence here as we did in the matter of the Rays, for we shall find that the lines of vibration are 1—2—4—6. Logically this would be so, for involution is negative, receptive, and corresponds to the feminine pole, just as the abstract rays were 2—4—6. This truth requires meditation, and an attempt to think abstractly; it is linked to the fact that the whole second system is receptive and feminine.

On the path of evolution this law controls the positive aspect of the process. All is rhythm and movement, and when all that evolves on each plane attains the vibration of the atomic sub-plane, then the goal is reached. When, therefore, we have achieved the first main vibrations, and have perfected vehicles for all the evolutions (not merely the human), of five-fold atomic sub-plane matter, then we have completed the round of evolution for this system. In the coming system we shall add the next two vibrations that complete the scale, and our Logos will then have completed His building. This is only putting into other words facts already taught in our T. S. books.

The fourth creative Hierarchy, that of the human monads, has to learn to vibrate positively, but the *devas* proceed along the line of least resistance; they remain negative, taking the line of acquiescence, of falling in with the law. Only the human monads, and only in the three worlds, follow the positive line, and by resistance, struggle, battle and strife learn the lesson of *divine* acquiescence. Yet, owing to the increase of friction through that very struggle, they progress with a relatively greater rapidity than the *devas*. They require to do this, for they have lost ground to make up.

The law of vibration is the law of progress, of movement and of rotation. On the seventh or lowest plane, the

vibration is slow, clogged and lethargic from the standpoint of the first, and it is in learning to vibrate or to rotate more rapidly, that we mount the path of return. It involves therefore necessarily the building in of finer matter into the vehicles, both *deva* and human. In this second system, on the five planes of human evolution, we have the five vehicles—physical, astral, mental, buddhic and *âtmic*—which have all to be purified, rarified, intensified and refined. In the two lowest, the physical and the astral, only matter of the five higher sub-planes, of their respective planes, is to be found, for the two lowest sub-planes are too low for *deva* or human bodies; they were dominated in the first system. The mental body is the first in which we find matter of all the seven sub-planes. The aim of evolution for us is love dominated by intelligence—or intelligence dominated by love, for the interaction will be complete. The human race came into the chain at a point where it naturally took bodies of the fifth astral and physical sub-planes, and we can see here an analogy to the coming into the fourth root-race of the more advanced egos.

II. *The Law of Cohesion.*—This is one of the branch laws of the cosmic law of Gravitation or Attraction. It is interesting to notice how this law demonstrates in this love-system in a threefold manner :

- A. On the plane of the monad, as the law of cohesion, the law of birth, if we might use the term, resulting in the appearance of the monads in their seven groups. Love the source, and the monads of love the result.
- B. On the plane of buddhi, as the law of magnetic control. It shows itself as the love of wisdom aspect, irradiating the ego, and eventually gathering to itself the essence of all experience, garnered, *via* the ego, through the personality lives, and controlled throughout from the plane of buddhi. Magnetism and the capacity to show love are occultly synonymous.
- C. On the astral plane, as love demonstrated through the personality. All branches of the law of attraction, demonstrating in this system, show themselves as a force that

gathers to, that tends to coherence, that results in adhesion, and leads to absorption. All these terms are needed to give a general idea of the basic quality of this law.

This law is one of the most important of the systemic laws, if it is permissible to differentiate at all; we might term it the law of coalescence.

On the path of involution it controls the primal gathering together of molecular matter, beneath the atomic sub-plane. It is the basis of the attractive quality that sets in motion the molecules and draws them into the needed aggregations. It is the measure of the sub-planes. The atomic sub-plane sets the rate of vibration; the Law of Cohesion might be said to fix the colouring for each plane. It is the same thing in other words. We need always to remember in discussing these abstract fundamentals that words but dim the meaning, and serve but as suggestions and not elucidations.

In manifestation the cosmic Law of Gravitation controls all these subsidiary laws, just as the cosmic Law of Synthesis governs pralaya and obscuration, and the cosmic Law of Economy deals with the general working out, along the line of least resistance, of the Logoic scheme. During manifestation we have most to do with the Law of Gravitation, and it will be found, on study, that each subsidiary law is but a differentiation of that law.

This second law of the system governs specially the second plane, and the second sub-plane on each plane. It might be interesting to work this out somewhat, and trace where we can the underlying correspondence, bearing in mind always that all that can be done in these articles is to point out certain things, and indicate to the reader lines of thought that may lead, if pursued, to illumination.

Ray two and Law two are closely allied, and it is interesting to realise that it is on the second sub-plane, the anupāḍaka plane, that the majority of the monads have their

habitat; there are a few monads of power or will on the atomic sub-plane, but their numbers are not many, and they simply form the nucleus in evolution preparatory to system three, the power system. The big majority of the monads are on the second sub-plane, the monads of love; on the third sub-plane can be found quite a number of the monads of activity, but numerically not as many as the monads of love. They are the failures of system one. The bulk of the deva evolution are found on the third sub-plane of the second plane. They are the most important evolution in this system, as we have seen elsewhere.

There is a direct channel, as we know, between the atomic sub-planes on each plane. This is more or less true of each sub-plane and its corresponding higher sub-plane numerically, and there is therefore a direct and quite expansive channel between the second sub-plane on all planes, enabling the monads of love to link up with peculiar facility with all their vehicles when composed of second sub-plane matter. After initiation, the causal body is found on the second sub-plane of the mental plane, and then commences monadic control.

The monads of love return, after life in the three worlds and the attainment of the goal, to their originating second sub-plane, that being also the goal for the monads of activity who have to develop the love aspect. In the five worlds of human evolution both groups of monads have to control atomic matter, as well as molecular, and this is done by the utilisation to the full (as full as may be possible in this second system), of the will or power aspect. The kingdom of God suffereth violence and the violent take it by force, or by will or power. It is not will, as it will be known in the final system, but it is will as known in this system, and it has to be utilised to the uttermost by the evolving monad in his struggle to control each atomic sub-plane. The monads of power have a much greater



struggle, and hence the fact so often apparent that people on what we term the power ray (though the probability is that when we say a person is on the power ray, we mean he is on the power sub-ray of one of the rays), have so often a hard time, and are so frequently unlovable. They have to build in on all the six planes the love aspect, which is not prominent in their development.

A hint has been given us as to the approximate figures governing the monads :

35	thousand	million	monads	of	love.
20	„	„	„	„	activity.
5	„	„	„	„	power.

Sixty thousand million monads in incarnation, as told us by C. W. Leadbeater. These monads of power, though in manifestation, are as yet very rare in incarnation. They came in, in large numbers, at the close of the moon chain, and will come in again in full numerical strength in the last two rounds of the present chain.

We might now briefly trace the correspondence in the second round and the second root-race, showing how the Law of Cohesion was specially active at these periods. A condition of nebulosity of a pronounced volatile condition, marked the first round and race. Movement, and the accompaniment of heat, are their distinguishing quality, much as in system one, but in the second round, and also in the second race, a definite cohesion is noticeable, and *form* is more clearly recognisable in outline. Cohesion is also plainly to be seen as the distinguishing feature of our present system, the second. It is the aim of all things to unite; approximation, unification, a simultaneous attraction between two or more is ever to be seen as a governing principle, whether we look at the sex problem, or whether it demonstrates in business organisation, in scientific development, in manufacture, or in politics. Well might we say that the *at-one-ment* of the many separated was the key-note of our system.

One more suggestion may be given : on the path of involution this law governs the gathering together and the segregation of material or matter ; on the evolutionary path it controls the building of forms. C. W. L. states that the matter of the lowest sub-plane forms the basis of a new plane ; therefore you have on the atomic sub-plane a point where merging takes place, which makes it a plane of synthesis, just in the same way that the First or Logoic plane is the plane of synthesis for this system, where the merging of the fruits of evolution into an inconceivably higher, takes place.

III. *The Law of Disintegration.*—This is the law that governs the destruction of the form in order that the indwelling life may shine forth in fullness. It is the other aspect of the Law of Cohesion—the reverse side, and is just as much a part of the divine plan as that of attraction. It is one of the laws that ends with the solar system, for the great laws of attraction, cohesion and love last on into that which is to come. The Law of Disintegration has its correspondence in cosmic law, but it is almost incomprehensible to us. It is understood in the Law of Economy. When the monad has circled through all disintegrating forms, and has achieved the sixth initiation, he is resolved into His primal monadic source, and his five lesser sheaths are destroyed. Later on the monads themselves are synthesised, not disintegrated. This law controls only from the third plane, and ceases action in this particular aspect when that third plane is transcended.

This law is one of the most difficult for the race to apprehend in any way. It has effects demonstrable and undemonstrable. Some of its workings (those on the path of evolution), can be seen and somewhat understood, but on the path of involution, or construction, the working out of the law is not so apparent to the superficial observer.

On the path of involution it controls the process of the breaking up of group souls, it governs the periods when the

permanent triads are transferred from one form to another, it works through the great world cataclysms, and we need to remember that it governs, not only the physical plane catastrophes (as we erroneously term them), but the corresponding cataclysms on the astral plane and the lower levels of the mental plane. It governs physical plane disruptions, specially those affecting the mineral world ; it controls the disintegration, on the astral plane, of thought-forms ; it dissolves the astral vehicle when left behind, and the mental likewise. The dissipation of the etheric double is the result of its working.

Again we can correlate this law with that of Gravitation, for the two interact upon each other. This law breaks up the forms, and the Law of Attraction draws back to primal sources the material of those forms, prior to rebuilding them anew.

On the path of evolution the effects of this law are well known, not only in the destruction of discarded vehicles touched upon above, but in the breaking up of the forms in which great ideals are embodied, the forms of political control, the forms in which nature itself evolves, apart from those in which individual consciousness manifests, the great religious thought-forms, the philanthropic concepts and productions, and all the forms which science, art and religion take at any one particular time. All eventually break under the working of this law.

Its workings are more apparent to the average human mind in its manifestations at this time on the physical plane. We can trace the usual connection between the âtmic and the physical plane (demonstrating on the lower plane as the law of sacrifice and death), but its effect can be seen on all the five planes as well. It is the law that destroys the final sheath that separates the perfected Jīva from the monadic vehicle. It has not yet been fully brought out (for the law of correspondences has been little studied, nor is it readily apparent) that on the third sub-plane

of each plane this law works in a special manner, causing a very definite breaking-up of something that is tending to separation. Like all that works in the system, the process is slow ; the work of disintegration begins on the third sub-plane and is finished on the second when the Law of Disintegration comes under the influence of the Law of Cohesion, the disintegration having effected that which makes cohesion possible. We can see an illustration of this on the mental plane. The causal body of the average man is on the third sub-plane, and as a man becomes fit for the merging into the Triad, that causal body has to be discarded and done away with. Under the Law of Sacrifice and Death, the disintegration is begun on the third level and consummated on the second, when the man merges into the Triad, preparatory to the final merging into the Monad.

Another illustration can be found on the physical plane of the same thing. When a man has reached the point where he can sense and see the fourth ether, he is ready for the burning away of the etheric web, which has its location midway between the third and second sub-plane matter which may compose his physical body. When this disintegration is effected, the man merges into his astral vehicle. This correspondence and this disintegration can be traced on each plane, till finally on the ātmic level on its third sub-plane comes the last disintegration, which results in the merging into the Monadic consciousness.

The third ray, that of adaptability or activity, has a close connection with this law. It is through activity (or the adaptation of matter to a need), that the form comes into being ; through activity it is employed, and through that very adaptation it becomes a perfect form, and at the moment of perfection loses its usefulness, crystallises, breaks, and the evolving life escapes to find for itself new forms of greater capacity and adequacy. It is so in the life of the reincarnating ego, it is so

in the rounds and races of humanity, it is so in the solar system, it is so in all cosmic processes.

In the third chain, the moon chain, we have an interesting piece of relativity in the fact that on the moon chain the point of attainment for the individual was the arhaṭ initiation, that initiation that marks the final breaking with the three worlds, and the disintegration of the egoic body.

At the end of the third root-race came the first of the great cataclysms that broke the race form and inaugurated a new one, for it was the first definitely human race as we now know it. The analogy will be found to hold good no matter from what angle the subject may be studied. In the third sub-race a correspondence can be traced, though it is not yet apparent to the circumscribed vision that most of us have. Close proximity to an effect often veils the cause.

IV. *The Law of Magnetic Control.*—This law is the basic law controlling the Spiritual Triad. (Note the correspondence that can be traced here. On the second plane we have the Law of Cohesion—love. On the second plane of the manifesting Triad, the Law of Magnetic Control—love. Again lower down on the second plane of the Personality, the Law of Love. The accuracy of the analogy is quite interesting, and provides room for speculation.) Through this law, the force of evolution drives the ego from above to progress through the cycle of re-incarnation back to union with his kind. Through separation he finds himself, and then—driven by the indwelling buddhic principle—transcends himself and finds himself again in all selves. This law holds the evolving lower self in a coherent form. It controls the ego in the causal body, in the same way that the Logos controls the monad on the anupāḍaka plane. It is the law of the buddhic plane; the Master is one who can function on the buddhic levels, and who has magnetic control in the three worlds. The lower is always controlled from above, and the effect of the buddhic levels on the three

lower is paramount, though that is scarcely yet conceded by our thinkers. It is the Law of Love, in the three worlds, that holds all together, and that draws all upward. It is the demonstration in the Triad of the Law of Attraction.

On the path of involution this law works with the permanent atoms in the causal body. It is the buddhic principle, and its relation with the lower permanent atom of the Triad is the mainspring of the life of the ego. On the path of descent it has much to do with the placing of the permanent atoms, but this matter is very abstruse, and the time has not yet come for further elucidation. At the third outpouring, in which the fourth kingdom, the human, was formed, it was this same Law of Magnetic Control that effected the juncture of astral-animal man, and the descending monad, using the spark of mind as the method of at-one-ment. Again we can see how it works. The monadic plane, the buddhic plane, and the astral plane are all three closely allied, and we find there the line of least resistance. Hence the facility with which the mystic contacts the buddhic and even higher planes. The lines of least resistance in the three systems are :

- System I. Physical, mental and ātmic and no higher.
- „ II. Astral, buddhic and monadic.
- „ III. Mental, ātmic and Logoic.

Note the correspondence therefore to be seen between the fourth kingdom and the working of this, the fourth, law. It is of vital moment in this fourth chain.

As regards human evolution, this fourth law is of prime importance at this time. The aim of human endeavour is both to be controlled by this law, and likewise to wield it in service. It is the law whereby sex expression, as we know it, is transmuted and elevated; sex is but the physical plane demonstration of the Law of Gravitation; it is the working out of that law in the human kingdom, and in all the lower kingdoms too. The love of all that breathes, and the attraction that

works out in service, is the same thing as demonstrated in the Triad. Sex expression, the coming together of two, becomes transmuted into the coming together of many for acts of service, that will give birth to new ideals, to a new race—the spiritual.

Here I might point out a numerical fact that may be of interest in connection with the fourth Hierarchy. This human Hierarchy is the fourth, as we know, yet if we count the five Hierarchies that have passed on, it is the ninth in reality. Nine is the number of initiation, the number of the adept, of the man who functions in his buddhic vehicle.

The fourth Ray also operates in close connection with the fourth Law. It is the Ray of Harmony or Beauty—Harmony through control, that control entailing the knowledge of wisdom. It is the harmony of similarity, it is the harmonising of all through the realisation of the laws of magnetism that produce co-ordination of many diverse into the one homogeneous; magnetism governs the synthesis of the many aspects into a form of unity. This harmony is reached through the fifth plane, and the fifth Ray of concrete knowledge acts as a step to the fourth, many who work on the fifth Ray passing eventually to the fourth. In this system the fifth Ray is of paramount importance in the development of all egos. Each must pass some time on it before definitely remaining on his monadic Ray. In many incarnations much time is spent in the fifth sub-plane of each plane, which is governed principally by the fifth Ray. All pass then on to the fourth sub-plane governed by the fourth Ray, and in this particular period of the fourth round in the fourth chain, more time is spent on the fourth sub-plane by evolving egos than on any other. Many come into incarnation directly on to this plane, and it is here that they begin to think harmoniously.

Alice A. Evans-Bailey

*(To be concluded)*

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## THE ANGEL OF DEATH

By M.

I SLEPT. I had no longer any interest in what is usually accounted life. All I had ever cared for was bereft me—even the power to reconstruct my life, that had never before failed me, was gone from me and so in utter abjection I laid me down to sleep awhile. I dreamed. In my dream I stood in the scorching sand of a vast desert: the blazing sun overhead shone fiercely down upon me out of a cloudless blue sky. I was at the entrance of a marvellous valley. Steep sandstone rocks were on either hand, a blinding white path wound up between them. I followed it. The rocks closed in about me as the road turned inwards to the heart of the mountains. The heat became more and more intense; the rocks burned like the fuel of a great furnace; the sand blistered my feet. I was utterly alone. No life was in that valley except a swarm of noisome flies and a few vultures that hovered in the air above. I went on. The valley grew narrower and narrower. Presently I came to a spot where its sides would have touched had a portal not been hewn in the rock. In the Gateway stood a shining figure with a flaming sword.

I gazed enraptured at the splendid form. The glorious dark face, the burning lustrous eyes full of unfathomable love, the pure sensitive mouth, the grand curve of the throat and the incomparable majesty of the whole figure enthralled me. I sank upon the ground in reverence, clasped the beautiful feet to my breast and kissed them.



“Great One,” I said, “I have sought Thee all my life. Let me pass through yonder Portal.”

“Whom dost thou think I am?” He said.

“Thou art Death,” I answered.

“And who is Death?”

“Death is the Friend of all the broken-hearted?”

“Art thou broken-hearted?” He said.

I laid my cheek against the splendid feet and murmured, “Let me die.”

“Tell me,” He answered, “what it is to die.”

“To die,” I said, “is to lose consciousness for a long, long time and then to awaken to a sensation of the most absolute peace, a peace that would pass as consciousness became more vivid into the fulness of joy.”

“And then?” said Death.

“I do not know what then,” I answered.

“Go back,” said Death, “for thou mayest not pass this Portal until thou knowest what it is to die.”

“O Death,” I said, “wilt thou also betray me?”

“There is no traitor but thyself,” said Death.

“When may I come to try again?” I asked.

“Thou wilt know when it is time for thee to come.”

A hot wind swept suddenly down upon me blinding me with sand. I fled down the valley before it, until I fell exhausted in the burning desert. Then I woke.

A year passed. I did not live, nay, rather, I died daily. One night I said: “I will go again unto my Lover, Death.”

Once more I dreamed, and in my dream I stood upon the edge of a precipice; above me towered the great black rocks of the mountain side, beneath me yawned a yet blacker chasm. The path I followed was so narrow that at every moment I thought to fall into the abyss. I must have fallen had I feared to fall. Presently the path ended abruptly in another frightful chasm, at the foot of which an awful torrent surged. Upon

the further side upon a ledge of rock stood Death. A luminous silver mist enwrapt Him. I could see nothing beyond.

“O Death,” I said, “I have come back.”

He smiled: “Do you know now what it is to die?” He said.

“Yea, my Lord,” I answered.

“Tell me.”

“To die is to give the body to be burned for love, to give the heart to be crucified again and again for love, to go down into mental darkness and into spiritual night for love, to be where nothing is, to lose all things, to lose oneself for love.”

“Verily,” said the Angel, “this is Death. Dost thou wish to die?”

“Great One, I would be with Thee for ever.”

“Is there aught that thou hast not renounced?” He said.

“Behold me,” I replied. “Have I anything at all?”

“He gazed at me awhile,” then answered: “Thou hast beauty.”

“Blast it,” I said.

“Come,” said Death.

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I know not how I passed the gulf. It seemed to me that it existed no more. I stood in a world of unutterable glory, amid a host of Shining Ones, and each radiant Son of Light cried to me: “All hail, Immortal One!”

“Once more,” said Death, “Tell me what it is to die.”

“It is to live for ever and be glad,” I said.

“To live for ever and be glad,” echoed Death.

M.

## QUARTERLY LITERARY SUPPLEMENT

*The Future of the Indo-British Commonwealth*, by Josiah C. Wedgwood, D.S.O., M.P., with a Foreword by Lord Haldane. *Nationalism in Hindu Culture*, by Radhakumud Mookerji, M.A., Ph. D., Professor of History, Mysore University. (The Theosophical Publishing House, Madras, London and Los Angeles, 1921. Price : Each Rs. 3-8.)

With these two volumes, the Asian Library series of books makes its appearance. They are, judging from the prospectus of the Library, in many ways thoroughly typical of the venture. In Colonel Wedgwood we have one of the closest students and most resourceful debaters in the House of Commons on Imperial and International questions, a champion of self-determination, and a man of ready sympathy with people who, by distance and customs and colour, are separated from the West. In Dr. Mookerji we have the scholar who writes of Indian things, ancient and modern, with the sure touch that comes of intimacy. Through such writers the Asian Library will inform us accurately of the cultural resources of Asia, and the problems involved in the development of those resources, enabling increasing numbers of western people to obtain of the East, knowledge upon which they may confidently rely, and putting in an acceptable form for the peoples of Asia themselves not only the old treasures which have made their culture what it is, but restatements of those heritages by men of wide view and profound scholarship, who can evaluate the new against the old.

Colonel Wedgwood's book fittingly opens the series. His thesis is the analysis of the world in which India finds herself, almost suddenly, increasingly the pivot. His objective—intensely practical man that he is—is to find what precisely it is which will make a basis for a true Commonwealth of the English-speaking peoples with India and other Imperial units that have accepted Parliamentary forms of government. He sees how essential is the United States in this scheme. He sees the position as it is. But he says what no authoritative writer on this subject has, to my knowledge, yet said, and that is

the truth—the petrified truth that Mark Twain celebrated. It is this fundamental which makes the book brilliant, for it is, as Lord Haldane says in the Introduction, a brilliant piece of work. The author has not been afraid to look at the British Empire; still less has he feared to say out what he thinks of the sight.

The book is extremely difficult to review with any degree of success. To the readers of this journal it carries an important contribution, enabling them to obtain an outside and impartial, and yet informed view of India's true position in world affairs, and of the true position of her own internal political transformation. It begins with a chapter on British Credit After the War, moral through her incorruptible Missions, financial through honesty in home taxation, spiritual through the "prestige over the east of Europe that has come from the unselfish and devoted work of the Society of Friends and of the Action Lodge of the Theosophical Society". . .

Other funds have . . . come and gone; the Friends and Theosophists are always on hand when starvation threatens or typhus destroys its victims. Wherever Dago butchers are torturing Jews or hunting Bolshvists, the one thing the butchers fear, is the contemptuous look on the face of some isolated Englishwoman who is upholding in the shambles the honour of mankind, and incidentally the dignity of England.

He then passes on to America's credit and place.

All this [America's wealth and resource] was known statistically before the war, but the specialists pointed to the absence of standing army and navy. "Fat and undefended" was their verdict. They did not understand, and who shall blame them, that a State is best defended by the free spirit of its citizens; that war is won in the workshops and on the railways and in the counting-houses of the bankers, by people who rely upon themselves and are never afraid. . . . Generals we know are born and not made. They are at least as likely to be born in Peoria as in Potsdam. . . . Berlin was wrong. It is not the first blow, but the last pound that wins. America had several pounds to spare. The Americans are a pacific people, slow to war, but terrible and irresistible when they once get to it.

Will America join the League of Nations? This brings the author to the League, obstacles to a Commonwealth, the importance of equal rights for British citizens unprejudiced by sex, caste or colour barriers, and taking in the Americans and not forgetting the Irish, who have a chapter to themselves. Then Colonel Wedgwood turns to India, where he has just toured from end to end of the country, staying with people so different as folk in Simla and Amritsar, in Adyar and Bigotrypore. India as she was and to some extent now is, subservient and a danger; India freed; then Burma, and Ceylon and other Crown Colonies (where the author's knowledge is, again, unrivalled) and so on, through racing chapters, to Dominions and Dominionhood, Palestine and then the Moslem world, with the truth told all the way along. Colonel Wedgwood then deals with the results of free union and the need for Brotherhood. "Union alone through

democracy is not enough. Education in democracy is essential, as well as a free run for democracy, safe from brute force. If the education is sufficiently widespread and sufficiently true, we may find the way from Union to true Brotherhood." A vivid book, the sort that need not be read, for it reads itself, once opened.

Dr. Mookerji's book will be as much of a revelation, not only to the west, where "there is a widespread misconception that the Hindūs have never been a practical people, that while they have succeeded so signally in the sphere of speculation they have failed equally in the sphere of action," but to many people and especially young people in India. His *History of Indian Shipping* and other works have given the author a special place in modern Indian national literature, but the present volume is more original, both in treatment and point of departure than those preceding. The unifying effect of Samskr̥t literature, far more lasting than Latin ever has been in Europe, he shows (in the tenth essay) to be real in the fact that that literature carried within itself a synthetic and concentrated cultural equipment. How this and other elements of nationalism have travelled abroad in the country, and what precisely resulted as an ideal of patriotism, Dr. Mookerji indicates: This book is not an ephemeral pamphlet, such as the intensification of Indian patriotism has lately supplied in such countless numbers, but an enduring tablet, engraved in fine letters, recording the essential truth and purity of the National Ideal as revealed in Hindū culture.

F. L. K.

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*The Saying of Jesus from Oxyrhynchus*, edited, with Introduction, Critical Apparatus and Commentary, by Hugh G. Evelyn White, M.A. (Cambridge University Press. Price: 12s. 6d. net.)

The struggles between man the animal and man the thinker make up history, though we give little heed to their indications at the time of their happening day by day. When brawn and muscle win, we have a series of conquests and colonisations. When mind begins to gain supremacy, arts and crafts flourish and human activity is more in brain than in hands. The clash of the two marks the death and birth of civilisations. From the past of comparatively recent times the ruined cities of Assyria, Greece, Rome, Carthage, mark the ascendancy of body over brain, and modern European culture has only missed following the same road to ruin by the short space of a few months, or at the utmost another year of science turned to destroy instead of to preserve. Of this we are vividly reminded by

the dedication of the book : " To the memory of Jean Maspero, killed in action at Vauquoy in the Argonne, February 18, 1915." Louvain is merely another Alexandria in the tragedy of its destruction, and we search amongst the dust heaps, where men of past civilisations emptied their waste-paper baskets, for records of the high water mark of thought in the forgotten centuries, that war and famine, and slow recuperation, have eaten.

Every fragment of writing so found is of value, and we are grateful when scholars translate them and permit us to share the find. The possibilities of text-reconstruction and interpretation are inexhaustible; for we have lost the line of succession of scholarship which understood allusions, and which was in touch with the thought of the day to which they relate. This fragment of the " Sayings of Jesus " from Oxyrhynchus is comparatively modern, its date is put down to about A.D. 200, yet the dark ages, with their recrudescence of barbarism, stretch between us.

Those of our members who are interested in the second object of our Society will read this fine edition with close interest; for " these are the life-giving sayings which Jesus spake who liveth and was seen of the Ten and of Thomas ". We are not in a position to debate the various readings of the text, but we study with interest all fresh light thrown upon the reputed sayings of One who knew :

Lift up the stone, and there thou shalt find me ;  
Cleave the wood, and there I am.

*Logion, v.*

These sayings, that meant little in the last century, take on a vivid meaning in the light of our study along the lines indicated by Theosophy.

A. J. W.

*Mind-Energy*, Lectures and Essays by Henri Bergson. Translated by H. Wildon Carr. (Macmillan & Co., Ltd., London. Price 10s.)

This collection of lectures and articles has been translated from *L'Énergie Spirituelle*—a title which suggests a meaning slightly different from its English rendering—with the help of M. Bergson himself, and is of unique interest as marking the chief stages in the evolution of his philosophy, for its contents cover a period of twelve years, from 1901 to 1913. They were intended for students of philosophy and psychology, and presume an acquaintance with these branches of knowledge, but the presentation is so simple and graphic, that they can be easily followed by the average intelligent enquirer.

In them the student of Theosophy will find much that bears out his own conclusions, as well as many correlative factors that may have hitherto escaped his notice. Generally speaking, their tendency may be summarised as being directed to an understanding of the operations of consciousness rather than the corresponding changes of form.

The earliest lecture in the book is that on "Dreams"; it was delivered at the *Institut Psychologique* on March 20th, 1901, and has already appeared by itself in book form. The hypothesis here put forward is ingenious, and probably explains the majority of dreams; but it does not take into account the comparatively rare class of dream in which the knowledge available is unmistakably superior to that employed in the waking state—in short, the dream which is the memory of an experience contacted through a subtler vehicle of consciousness. Our dreams, according to M. Bergson, are the result of a union between memory and sensation. Even though the physical senses are no longer in active use, they still transmit vague internal sensations, such as the spots and effects of light seen with closed eyelids, stray sounds, pressure on the body, and especially any derangement of the internal organs. At the same time a host of memories, driven back into the subconscious when not required for the needs of the waking consciousness, press upwards to the threshold of consciousness when the sleeper is "disinterested," and the particular memories which the mind weaves into a drama are those most appropriate to the prevailing bodily sensation. The theory is well worked out and is supported by authenticated cases; in fact, it throws much light on the part played by the physical body in the production of ordinary dreams and in the confusion of impressions received from a higher state of consciousness. But the very postulate—that the sleeper is disinterested in physical activities—suggests that he may have, for the time being, lost interest in one state of consciousness because he has become interested in another. We recommend this consideration, of the effects of varying degrees of interest, as being a promising line of approach to some difficult problems as seen from the side of consciousness.

Another excellent example of M. Bergson's powers of psychological analysis is an article which appeared in the *Revue Philosophique* of December, 1908, entitled "Memory of the Present and False Recognition". This deals with the well known illusion of feeling that what is just now taking place has happened before, a feeling which is often accompanied by a sense of foreseeing what is going to happen. It will perhaps be a surprise to many to find, from the references given here, the number of attempts that have been made by eminent

psychologists to explain this phenomenon ; but apparently they are nearly all agreed on the main principle. M. Bergson carefully examines these, and shows how they largely depend on a clear grasp of the functions of memory and attention ; accordingly he treats those subjects the most thoroughly, his exposition of memory being a study in itself. Briefly stated, the conclusion amounts to this : when the attention is relaxed in regard to something that is going on, the impression is mainly subconscious, though accurate in its details ; but, as soon as the attention is recalled, the subconscious image of the previous moment asserts itself in the guise of a situation already experienced in the past.

The Presidential Address given to the Society for Psychical Research in May, 1913, is a balanced estimate of the value of this branch of scientific enquiry, and the four remaining papers are chiefly concerned with the relation of mind to body, the first—"Life and Consciousness"—being specially useful as a convenient introduction to M. Bergson's philosophic position. We shall conclude this very superficial survey with a quotation from this first paper, from which it will be seen that the modern view of matter is not very different from that which Theosophy has derived from the Eastern sages of old. It runs :

Here are matter and consciousness confronting one another. Matter is primarily what brings division and precision. A thought, taken by itself, is a reciprocal implication of elements of which we cannot say that they are one or many. Thought is a continuity, and in all continuity there is confusion. For a thought to become distinct, there must be dispersion in words. Our only way of taking count of what we have in mind is to set down on a sheet of paper, side by side, terms which in our thinking interpenetrate. Just in this way does matter distinguish, separate, resolve into individualities, and finally into personalities, tendencies before confused in the original impulse of life. On the other hand, matter calls forth effort and makes it possible. Thought which is only thought, the work of art which is only conceived, the poem which is no more than a dream, as yet cost nothing in toil ; it is the material realisation of the poem in words, of the artistic conception in statue or picture, which demands effort. The effort is toilsome, but also it is precious, more precious even than the work which it produces, because, thanks to it, one has drawn out from the self more than it had already, we are raised above ourselves. This effort was impossible without matter. By the resistance matter offers and by the docility with which we endow it, it is at one and the same time obstacle, instrument and stimulus. It experiences our force, keeps the imprint of it, calls for its intensification.

W. D. S. B.



*The New Economic Menace to India*, by Bipin Chandra Pal. (Ganesh & Co., Madras. Price: Rs. 2.)

In this book the author shows how the Imperial British Government in order to meet the heavy expenditure on the Great War, which cannot be met by taxation, is thinking of exploiting the undeveloped resources of its empire, including India. The Government will probably give facilities and privileges to big combined firms and will share profits with them. This is a great menace to India and in order to meet it, the author suggests remedies. He does not think that Industrial activity on the part of Indians will do any good. This will meet with many difficulties and be at a great disadvantage. So he proposes that the Indians should ally themselves with the British Labour party and raise the position of Indian Labour also. The author does not discuss what the economic effect of a sudden heavy rise in the price of labour in India will be on the rest of the population. Opinions may also differ as to the effectiveness of the remedy proposed. But the book is one which should be read by every Indian and its facts digested. No one can afford in these days to overlook the facts mentioned here and the direction in which they tend.

P. B.

*The Real Wealth of Nations: or a New Civilisation and Its Economic Foundations*, by John S. Hecht. (Harrap & Co., London. Price: 15s.)

The various economic evils which the world in its competitive race has run into have had many remedies proposed for them, idealistic, utopian and socialistic. The urgency for reform has in certain instances produced a tardy recognition of certain new principles, like co-operation, whose success, though assured, has still to make its way amongst the masses. Very few efforts have been made to popularise Economics, till now the exclusive property of the few, or to educate the public in the science of wealth. Even orthodox economists are so slow to catch hold of ideas and to work out theories changing the present scheme of affairs for the betterment of the poor, and are so much afraid to enter the region of what might be, that the masses evince very little interest in the subject. So dismal has Economics been made, that it is refreshing to turn to an attempt at an organised exposition of economic doctrines with a completely changed angle of vision. *The Real Wealth of Nations* tries to show

that with education, Economics need not necessarily be the dismal science it has been so far. The following extract is one of many passages scattered over the book showing the breaking away from old traditions: "As Economics is an *ethical* science, it does not admit the right of a man to wax wealthy even through his individual unaided efforts, if he be surrounded by people starving or in poverty . . . No man in a civilised community is entitled to retain for himself the whole product of his labour, but progress is impossible if he be not allowed to retain for himself such a share of this as will induce him to do his best . . . It is through education alone *that men will lose the desire to become millionaires*, and . . . in a properly governed State, the existence of a millionaire non-producer would not be tolerated." What statements to make in a book of Economics (the Italics are ours), where, usually, man is conceived of as always having the motive of amassing wealth!

According to this book, civilisation as it is to-day is not the result of competition only, but of co-operation—unconscious co-operation perhaps. "Many men of science to whom the material wealth of the world is largely due have spent their lives in search of a truth, and have not merely died poor and unrecognised, but have been too engrossed even to consider the acquisition of material wealth." The author would educate the people to come out of the world of the struggle for existence which belongs to the stage of beasts into the world of co-operation and mutual help.

The orthodox economists will be shocked at the author's exposition of wealth, exchange, value and other economic terms. All these are here viewed from a completely different standpoint; they will probably stand unquestioned in a reformed economists' world, even if they will not bear the brunt of criticism to-day. As the author himself says:

The War has not altered the laws of Economics, but merely exposed the fallacies of certain postulates, which are still, nevertheless, as generally accepted to-day as the theories of Copernicus were rejected only some three hundred years ago.

Another deviation from established orthodox thought concerns middlemen. To-day the world is infested with a large number of these, who amass considerable wealth at the expense of the public. The inflation of prices is due amongst other things (the cost of production apart) to the large number of traders standing between the producer and the consumer. A few people who would bring the supply of an article to the place of its demand are naturally the helpers of Production, but the large number of middlemen cannot but be injurious to the economic well-being of society; and accordingly they receive the strong condemnation of the author.

The book while advocating the "abandonment of false theories and their replacement by true ones, which must then harmonise with the actual conditions of life, and which will show the workers the direction in which their energies should be applied in order to improve their condition" is not another impracticable Utopia. For example, it is thought that Internationalism at the present stage of economic output is impossible, and attempts at striving after it are condemned. "Nationality is due to the influence of Nature upon man" and "Nationality is inevitable and natural" are two of the real axioms of Economics pointed out at the beginning of the book, and the reasons of the author are worth the careful consideration of those striving after the internationalisation of the world.

Writing about Free Trade, the author says: "Sophistries have been admitted or incontrovertible facts denied in order to support statements which are irreconcilable with truths about existence." Protection is ardently advocated and the evils of Free Trade "exposed".

Then, there are a number of suggestions made to the Government, some immediately applicable and others only gradually operative but educational in value. Amongst the former are the establishment of an Industrial Council and a Wages Board, the control of prices, the development of skilled industries, regulation of foreign trade and the fixing and controlling of rates of exchange between Countries. Amongst the latter are a radical improvement in the status of all teachers (note the value of education) and the nationalisation of profits from mining coal, lectures on real thrift and the avoidance of waste in goods or labour.

The ideas in the book which would have been laughed at ten years ago in the individualistic world are bound to be echoed in the minds of a large number of thinkers and we must be thankful to the Great War for having hurried the "return to sanity" from the delusion which is the natural result of the "false economic postulates accepted by the employers and capitalists" and promulgated hitherto by economists themselves.

B. R.

*The General Principle of Relativity: In its Philosophical and Historical Aspect*, by H. Wildon Carr, D. Litt. (Macmillan & Co., Ltd. Price 7s. 6d.)

Prof. Wildon Carr delivered a course of lectures at King's College, London, in the Spring of 1920, and the book under review is an outcome of those lectures. As the sub-title indicates, the book deals with the problem of relativity from a historical point of view. Relativity of one type or another has been discussed and propounded from time immemorial. Although space, time and movement have always, in a sense, been taken for granted and all our experiences have been fitted into this framework, philosophers of all ages, when they began to ponder deeply over them, found it difficult to get a direct perception of space or time, which yet we conceive to be the basis of the reality of Nature. There has always been a school of philosophers who believed in subjectivism as opposed to objectivism, which latter has been the pride of Physicists. From the time of Newton, objectivism has made great strides and was well-nigh firmly established. Leibnitz, who, according to Prof. Wildon Carr, is the founder of modern idealism, was a contemporary of Newton. The biting satire and the cutting sarcasm of Voltaire, who took the side of Newton, made him and his philosophy a matter for laughter, rather than a serious rival to Newton's philosophy of the material world.

The author discourses interestingly and lucidly in Chapters I-IV as to the deductive method of reasoning and the philosophical outlook of the ancients. The antinomies of Zeno, the philosophical materialism of Democritus and the vortex theory of Descartes provide interesting chapters for students of the history of philosophy. Chapters V and VI deal with the rival philosophies of Newton and Leibnitz, and it is shown how the present theory of relativity is a vindication of Leibnitz. Einstein has, as it were, hoisted the physicists with their own petard. The Newtonions prided themselves on the experimental basis of their philosophy, according to which space exists as a fixed frame of reference and time flows on uninterrupted. Einstein has provided experimental proofs to show that these two hypotheses are illusory.

For a non-mathematical reader, the author has given a lucid and accurate account of the Modern principle of Relativity, both general and special, and its historical development from the famous negative experiment of Michelson and Morley in Chapters VII and VIII. It is as good a statement of the main ideas that underlie the principle and its mechanical and philosophical concomitants, as any that have appeared in print.

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Y. P

*Bygone Beliefs*: being a Series of Excursions in the By-ways of Thought, by H. Stanley Redgrove. (W. Rider & Sons, London. Price : 10s. 6d.)

“Everything possible to be believed is an image of Truth.” This quotation from William Blake is prefixed to this volume, and is an indication of the spirit in which these excursions are undertaken. The “by-ways” are various; so various, indeed, that one wonders what, in the author’s opinion, is the “highway” from which they are digressions—a wonder that is not lessened by reading a list of his more serious works, which gives the impression that he has taken all knowledge for his province, and is trying to unify and sublime human knowledge by the alchemy of the Divine Wisdom.

Of the twelve essays contained in the book, two deal with Alchemy, two with Magic, two with Magical medicine; one with curious superstitions; one with symbology in architecture, the remaining four with more philosophical matters.

With Magic the author does not seem to have much sympathy, apparently considering that any effect it may seem to have is due to suggestion; while magical medicine as described by him is simply unmitigated nastiness—the chemical system of Paracelsus being, in this respect at any rate, an enormous improvement on preceding systems.

Alchemy, on the other hand, is treated with great sympathy; and, while admitting that many alchemists were attracted to the study of the subject simply by the hope of gain, the author points out clearly that the alchemist worthy of the name was a mystic who believed that the physical world was the counterpart of the spiritual, and worked always on that principle, believing that his study of the lower would lead to clearer understanding of the higher, and using his knowledge of the higher to guide his investigations on the lower. Alchemists were

thorough-going evolutionists with regard to the things of the material world, and their theory concerning the evolution of the metals was, I believe, the direct outcome of the mystical doctrine of the soul’s development and regeneration. The metals, they taught, all spring from the same seed in Nature’s womb, but are not all equally matured and perfect.

Thus the Philosopher’s stone for which they sought was the physical counterpart of the Spirit of Christ; and its work was to refine and complete the baser metals, as the Spirit of Christ refined and completed the Divine Image in the body of man.

Perhaps the most interesting of the essays, because the most suggestive, is the one entitled “Pythagoras and his Philosophy”. The evolution of the scrap of practical knowledge, used by Egyptian

architects, that a triangle whose sides were in the proportion of 3: 4: 5 necessarily contained a right angle, into the theorem of Pythagoras, which Euclid thought it worth while to write 47 propositions to prove; and its devolution in modern geometry into a useful practical fact, not worthy of proof because easily demonstrable by a diagram, typify much of modern thought, which regards only the materially useful as of any account. A different tendency, however, is shown in the development of the Pythagorean idea that number is the basis of the universe:

The Pythagorean doctrine of the Cosmos, in its most reasonable form, however, is confronted with one great difficulty, which it seems incapable of overcoming, namely, that of continuity. Modern science, with its atomic theories of matter and electricity, does, indeed, show us that the apparent continuity of material things is spurious, that all material things consist of discrete particles, and are hence measurable in numerical terms. But modern science is also obliged to postulate an ether behind these atoms, an ether which is wholly continuous and hence transcends the domain of number. It is true that, in quite recent times, a certain school of thought has argued that ether is also atomic in constitution—that all things, indeed, have a grained structure, even forces being made up of a large number of quanta or indivisible units of force. But this view has not gained general acceptance, and it seems to necessitate the postulation of an ether beyond the ether, filling the interspaces between its atoms, to obviate the difficulty of conceiving of action at a distance. According to Bergson, life—the reality that can only be lived, not understood—is absolutely continuous (*i.e.*, not amenable to numerical treatment. . . . On the other hand, one might also argue . . . that reality is essentially discontinuous. our idea that it is continuous being a mere illusion arising from the coarseness of our senses.

And so, mathematics, having “transcended the shackles of number,” according to Mr. Redgrove, “condescending to be mysterious,” as an older writer put it, may yet prove to contain the secret of the universe, which all scientists and mystics are seeking.

Mr. Redgrove's book is eminently readable, and the quaint illustrations add to its interest considerably.

E. M. A.