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THE THEOSOPHIST

"THE Home Guard of S. George" is the result of "a call to British Women," for "help to build the New World". It is an Association, with the Hon. E. M. Akers Douglas as President, formed of women "who came out to help to win the War in 1914, and who are coming out now to help to win the Peace in 1920". Here is what they propose to do.

They propose by peaceful and constitutional methods to reduce the cost of living, to work for a fair and wise solution of industrial problems, to further better relations between employers and men, to discourage and condemn by all means in their power the selfish party spirit and unscrupulous axe-grinding which degrade our politics. They are determined to wage an unyielding war on social and commercial immorality, and against every kind of political corruption.

In short, they are out to raise the standard of a broader and loftier patriotism than has ruled in the past, and have set themselves steadfastly to endeavour to carry into every phase of the national life—economic, social and political—those Christian ideals of mutual love and service which, as a nation, we have preached for so long, but practised so imperfectly.

They seek to bring about better conditions between employer and employed, as partners and comrades, to introduce higher ideals into political life by creating a better public opinion, and they ask women to organise in order

to hold up Country before Party, character before wealth, brotherhood and service in place of class divisions and hostility, as the nation's only road of escape from the ugly aftermath of the war. England's fault in the past has been a ruthless pursuit of wealth and power, both at home and abroad, too often at the expense of other and more important considerations. Now that women for the first time have a share in the councils of the Nation, let them see to it that the country they love proves herself worthy of her great traditions and of the Christian Faith she professes. Let them see to it that, instead of pursuing with undue eagerness the treasure which "moth and rust do corrupt and where thieves break through and steal," she shall seek rather, in the new Time that is coming, those riches of the mind and spirit which no foe can take from her.

The Home Guard is attached to no party, but welcomes women of all shades of opinion, who agree on the common ideal. They are scattered up and down throughout the country, and their methods should be effective. They are thus stated:

1. House to house visiting in the homes of the workers, and personal discussion with the women on economic questions as they affect the daily life of each household.

2. Addresses and lectures given at parochial meetings and clubs, etc., on strictly non-political lines, but dealing with all manner of social and industrial topics from the point of view of the national welfare only.

3. Special meetings, both indoor and open-air, organised by the Home Guard for purposes of free discussion and debate on such subjects as "Relations of Capital and Labour," "Nationalisation of Industry," "Communism *versus* Private Ownership," etc.

4. The formation of "Women's Home Guard Councils" or "News Parties" in each centre of Home Guard activity. These small, informal organisations are composed of women representing all shades of political and religious thought, and ranging in rank from the Lady of the Manor to her daily charwoman. Their periodic meetings are extraordinarily interesting and educative, as free ventilation of all

subjects affecting the nation's welfare takes place. In particular, those questions bearing on the safety and purity of English homes—in which alone the Nation's future can be securely rooted—are debated from widely divergent points of view. Such "taking counsel together" by the Mothers of the Coming Citizens can hardly fail to be of value to the country, and ultimately, one thinks, must exercise a healthy and ennobling influence on our entire social and political life.

I heartily wish the "Home Guard of S. George" the success it deserves.

A. B.

The above was sent by the President for the Watch-Tower Notes of last month, but was held over for want of space. Soon afterwards, on May 27th, she left her Adyar home for England, and as yet no more has come from her pen for these pages; so we must ask our readers to be as indulgent as ever with this attempt to fill the gap. A letter from our President, posted at Aden, was published in *New India* of June 14th, and gave us the satisfaction of knowing that all was well with her; but it was chiefly concerned with the political situation in India. By this time the English Section will be the centre of Theosophical interest; then, as July advances, the attention of Theosophists all the world over will be focused on the International Conference in Paris. This event, the first public demonstration of the cosmopolitan character of the Society, holds in store such vast possibilities of united effort for the future progress of the world, that surely every one of us, whether present or absent, will contribute at least the unstinted support of a confident enthusiasm. The programme has been arranged as below:

Saturday, 23rd July, 1921

10 a.m. to noon ...	Business Meeting of General Council. Distribution of Cards.
2.30 p.m.	Opening of Congress. Choir. Presidential Address. Address by President of Congress, General Secretaries and Delegates.
8.30 p.m. ...	Reception. Buffet.

Sunday, 24th July, 1921

2.30 p.m.	... Debate—"The Mission of the T.S. in the World".
4.30 p.m.	... Adjournment for Tea.
5.30 p.m.	... Lecture by Mrs. Besant.
8.30 p.m.	... Cinema and Refreshments.

Monday, 25th July, 1921

9 to 10 a.m.	... General Council.
10 a.m. to noon	... Debate—"The Problem of Education in the New Era".
4.30 p.m.	... Adjournment for Tea.
5.30 p.m.	... Lecture by Mrs. Besant.
8.30 p.m.	... Concert.

Tuesday, 26th July, 1921

9 to 10 a.m.	... General Council.
10 a.m. to noon	... Debate—"The Mission of the T.S. in the World".
2.30 p.m.	... Diverse Lectures.
4.30 p.m.	... Adjournment for Tea.
5.30 p.m.	... Lecture and Closure of Congress by Mrs. Besant.

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Whatever differences of opinion the debate on "The Mission of the T.S. in the World" may evoke, it is a foregone conclusion that the surmounting of national barriers will be accepted by practically all present as a function of the Society's mission in the world which is pre-eminently in demand at this juncture, and which the T.S. is in a unique position to fulfil. It is to be hoped also that the debate on education will dovetail into the above, by pointing out how the foundations of the international spirit should be laid in the schools. This connection has already been recognised by the League of Nations Union in England; for, in regard to the annual celebration of "League of Nations Day," on June 25th, we find the suggestion that efforts should be made to impress the youth of the nation by pageants, etc., illustrating the achievements of all nations, instead of merely appealing to the general public with stereotyped processions. If only some of

the ridiculously antiquated notions of national honour that are perpetuated in schools, through the history books used by jingoist schoolmasters and professors, could be swept out of the classrooms, the world would be at once relieved of an enormous incubus of mischief. Doubtless the League of Nations branch of the T.S. Order of Service is taking the matter up with the support of the Theosophical Fraternity in Education—we should like very much to hear. One sometimes finds internationalism spoken of as if it was opposed to healthy national growth, whereas it actually includes it, as the greater always includes the less. It is only pseudo-nationalism that has anything to fear from the new Spirit of the Age; for all that is threatened is national vampirism, not national life.

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An extraordinarily successful T. S. Conference has been held in Bangalore, the administrative capital of that most enlightened Indian State, Mysore. This is our Kannada Federation Headquarters, and the delegates numbered above two hundred and fifty, while the public lectures by Mr. Jinarājadāsa attracted close upon a thousand people, including leading officials of the State. Mr. Jinarājadāsa's two lectures are spoken of with the greatest enthusiasm.

The occasion was taken to present an address to Sir T. Sadasiva Iyer and Lady Sadasiva Iyer. The beloved and respected judge has been recognised for many years as a justice who sees in the Law a physical aspect of the Dharma, and who, therefore, was far more interested in the Truth and Right of every case than in its merely legal aspects. His patience and thoroughness were everywhere observed during his long years on the Bench. In our Theosophical work, he and his wife have for long been devoted servants of the Ṛṣhis. Now that he leaves the useful but restricted field of Justice and passes on into a far wider area of usefulness to our Society

and the world, his Brothers take the opportunity, in the conferring of Knighthood by His Majesty the King, to express anew their affection and trust.

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We have lost a devoted worker in Bro. Gajanan Bhaskar Vaidya, of Bombay. His services to the Theosophical Society have been long and varied. His contributions to the Marāthi journals and his lecturing tours formed a not inconsiderable portion of his Theosophic activities. They were particularly valuable when the enemies of Theosophy were carrying on an active propaganda against it. Apart from his work for the Society, Bro. Vaidya concentrated his activities on the growth of the Girls' School belonging to the Students' Scientific and Literary Society of Bombay, with which the name of Dadabhai Naoroji was closely identified. It was due in a large measure to the earnest efforts of Bro. Vaidya that the School has achieved its present success. During the last few years Bro. Vaidya started and enthusiastically worked up the new Hinḍū Missionary Society, designed to open the doorway to Hinḍūism for those who wanted to come back to its fold.

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As these notes are written, news comes by telegraph from America of terrible race riots in Tulsa, Oklahoma. One hopes the reports may be exaggerated—they speak of 85 and then of 756 dead—but the incidents in Chicago, a far more northerly city where the problem is less acute, showed how tense conditions are throughout the United States, following the unsettlement caused by the War. As education has spread amongst the negroes they have very naturally found amongst themselves more and more leaders who are helping them toward solidarity, men like Dr. du Bois, the able editor of *The Crisis*. This change comes at a time when industrial and social conditions generally are restless, and when, unfortunately, fearless statesmen to wrestle with these great problems

are few. Yet it was only last April that Governor Dorsey, of Georgia, issued a booklet of evidence of the inhumanity exhibited to the negroes, and appealed for change. He spoke as follows:

> In some counties, the negro is being driven out as though he were a wild beast; in others he is being held a slave; in others no negroes remain. No effort has been made to collect the cases cited. If such an effort were made, I believe the number could be multiplied. In only two of the one hundred and thirty-five cases cited is the "usual crime" against white women involved.

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Governor Dorsey suggests investigation and publicity campaigns by the Churches to increase feelings of justice, mercy and mutual forbearance, compulsory education—all this for both races. His third recommendation seems to lead into further difficulties, but perhaps it is the only practicable suggestion at this stage: he proposes committees on race relations, but separate committees in each case—negroes and whites to be organised apart, though they are to confer. This shows the weak link. Until the leaders of the races can act jointly, how is suspicion and enmity really to be allayed? It is now generally acknowledged that sex crimes are a small proportion of the offences alleged against the negroes, and that (against the whites) peonage and serfdom are really more terrible and widespread than the sporadic and widely-noticed lynchings. And to get at the cause of friction, to give publicity, to educate, to encourage forbearance, is surely the work of joint committees?

It will be remembered that when Governor Hunt, of Arizona, wrote in one of our Theosophical journals some years ago of the improvement of prison conditions, his appeal brought forward a number of new workers to the ranks of those who were already inspired by the Theosophical ideals of Brotherhood to work for prison reform. Could not our members do a great deal of exceedingly practical work in this far more terrible

matter of race embitterment? "Without distinction of race . . . or colour." With our understanding of the inner history of man, our unequalled opportunity to comprehend race psychology, we should be amongst the first in this important undertaking.

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If this paragraph should meet the eye of any fortunate possessor of a copy of THE THEOSOPHIST of January, 1887 (Vol. VIII, No. 4), he may render himself still more fortunate by sacrificing this possession in the interests of the T. P. H. file, from which two copies of this number are missing. Thus also may be earned the substantial gratitude of the Manager—to whom kindly forward, at Adyar, Madras, India.

W. D. S. B.

F. K.

THE DUTY OF THE THEOSOPHICAL SOCIETY IN INDIA[1]

By ANNIE BESANT

FRIENDS:

In the western world people were used to the belief that the Theosophical Society, with the exception of some talented few, consisted of people who were living out of the world and were engaged in pursuits that had no bearing on practical life. That is a view that has now disappeared, partly because of the very valuable work done by certain members of the Society in the West in relation to the Great War, and also in many subject-matters connected with the War. It is there

[1] A lecture given in Bombay on January 16th, 1920.

recognised that in the great reconstruction that must follow the War, Theosophical ideas will play a very large part, and many suggestions that were thought to be unpractical are now eminently practical—pointing to the methods, and pointing also to the dangers, which the ordinary people of the world are apt either not to know or to disregard. That is because the Theosophical Society has been able to throw so much light on the difficulties connected with the War, and it has been recognised in the West that the Society, though Eastern in theory, has solved many of those difficulties.

In addition to that, the view is now very largely brought forward in the West that what the Society has been saying for a very long time about the necessity of Brotherhood as the basis of society is a principle that needs to be recognised and applied. It has been pointed out for many years past in the western countries that all the great civilisations of the past, except the Indian, are historical and not alive, that they have perished one after the other, each having made its own contribution to the world, but all falling to pieces because the principle on which they were based was fundamentally wrong. That part of the old Zoroastrian society which has survived is met here in India. The Zoroastrian civilisation, as it flourished in Persia, has passed away. So with the other great civilisations, those of Babylon, Egypt, Greece, Rome—they have all gone; and it has been noticed very clearly that there was one thing present in the whole of those which was not present at all to the same extent in the Indian civilisation. That was slavery, the historic denial of Brotherhood. All these old societies were based on slavery. Even if you take such an admirably intellectual society as the civilised State of Greece, you know how Aristotle took slavery as a matter of course, how the slave as property, like cattle, is an essential part of the civilisation, of the more refined culture, of the Greeks themselves. So also was it the case with

Rome. But it was remarked, when travellers from those countries came over here, that no equivalent institution was found here. In fact they went so far as to say that there was no slavery in India. But that was not quite accurate, although the mistake was a very natural one. Slavery here was of so mild a character, the laws protecting the slave were so comparatively humane, gentle and merciful, that to the minds of the Greeks, the Indian slave could not be regarded as a slave, but rather as a younger member of the family itself. Now the very idea of slavery was opposed to the whole theory of Indian life and Indian society. Absence of it to any marked degree is one of the reasons why Indian society continued, amid all shocks, for thousands of years, and is still showing a vitality which promises soon to place it in the very forefront of the world.

Now the Indians, as you know, residing in Hiṇḍusṭān, are the root stock of the great Āryan Race. That Race, with its cradle in Central Asia, had sent out one migration after another before coming into Hiṇḍusṭān. Out of that Race-group proceeded the civilisation of Egypt and the Mediterranean, the civilisation of Persia, that of Greece, Rome, and so on. The root stock came down into India itself, and settled here among people already highly cultured and highly civilised in their own way, but belonging to the Fourth Race which has been superseded by the Fifth or the Āryan Race. All sub-races grew out of that great Root Race when they travelled westward, founding the mighty civilisations that I have mentioned. The whole of them, you must remember, are Āryan peoples. They all came out from the same stock. Differences of colour are largely due to the differences of climate. Identity of the general form, of the head, the features, the nervous system, these are the things that mark out a Race. And the whole of those that I have mentioned make up the early divisions of the Āryan Race spreading westward, and they are all,

if you look at them, apart from colour, generally identical with your own type. Colour of course veils the similarity, but where you get the absence of that difference you see it at once. Take the Kashmīri Indian, one of the purest of the Aryan type, and you will see at once that he is very much fairer than many of the younger sub-races in the south of Europe; the Italian, the Spaniard, the Portuguese, are very much darker in colour than the Kashmīri Āryan, and then it is that you are able to recognise the extreme similarity of type, where the colour difference does not confuse the eye, and where the similarity of the features and the shape of the head, and so on, really come out. Looking at that very ancient civilisation of India which has come down to our own time, it is still strong and vigorous.

We need next to recognise, in the line along which I want to guide you, that you have a civilisation of which the very roots are encountered in Europe as well as here. There are very great differences due to temperament, due to types of mentality, but those differences are differences within a race and not outside it; and when the Theosophical Society was founded, one of its great Teachers declared that its mission was to bring the West to drink at the fountain of Āryan thought and culture. Naturally, then, the teachings of the Society are very closely connected with those that are found here, and in the branches of that same unconquered Race. And what the Society has done is simply to throw into modern scientific form thoughts formulated by your own ancient Hinḍūs, in your Iṭihāsas, Purāṇas and Shāsṭras.

Now that teaching has brought out one great difference between the way in which the old Hinḍū culture and some of the modern people in the West look at the great fact of the War. War has had a recognised place in Hinḍū thought. The Kṣhaṭṭriyas were warriors, rulers, maintainers of order within, defenders from invaders without, and their place was a certain definite place in Hinḍū society.

When you come to deal with the Christian civilisation you find a very curious difference. You find in the Sermon on the Mount a typical example of the Lord Christ's teaching, with which you are familiar in Hinḍūism, but not as applied to a Nation, not as applied to public civic duty. You find, for instance, in the Sermon on the Mount, the teaching: "I say unto you that ye resist not evil." "If any man will take away thy coat, let him have thy cloak also." "If any man compel you to walk one mile, walk with him twain. If a man smite you on one cheek, turn to him the other." I do not mean that the Christians carry that out. I am only pointing out to you the fundamental teaching of the Christ Himself.

Now the Hinḍū is familiar with that as regards the Sannyāsī. A Sannyāsī will give away his things, or allow them to be taken away from him, without resistance. He does not fight in defence of his property; he is always willing to bear, willing to offer non-resistance, willing to yield. But, as the Bishop of Peterborough said, if any State tried to carry out the Sermon on the Mount, it would be destroyed in a week. That is literally true. You cannot carry on a Nation, a State, on the principles of the Sermon on the Mount, because it means that the good part of the Nation would be at the mercy of the bad, and the common sense of Europe has saved itself from so absurd a decision. It has not reconciled its precepts and its practice, and the very apotheosis of its civilisation has been the late tremendous War.

You have heard about conscientious objectors, especially in England, and they formed a very interesting and remarkable phenomenon. They had absorbed the idea of yielding instead of resisting, and hence they refused to take any part in the War. Tolstoi had revived the teaching, being led to do so by a keen intellect and a logical mind, and he decided that it should be carried out in practice; and those who followed the theory of Tolstoi, like Mr. Gandhi, tried to some extent to carry

it out. Thus arose the curious theory of what are called Martyr Nations. It was alleged that if you could find a Nation that would not resist, that would allow itself to be invaded, to be plundered, to be oppressed, to be trampled upon, without showing resentment, without any feeling of anger, then such a Nation in the end would triumph over its oppressors by the force of love and forgiveness. Whether that would be so or not, I am not prepared to say, but it is perfectly certain that you cannot find a Nation which will carry it out in full. No Nation could endure such an ordeal, and what would happen if it could endure it remains for future history to unfold. Such a theory the conscientious objectors had, and the best of them did not complain when they were thrown into prison and treated exceedingly badly.

Over here, such a doctrine could not spread to any extent. That is one of the things from which the caste system of the past saved India. The various functions of the Nation were clearly recognised. A certain set of people were put aside to keep public order and defend the Nation, to make laws and carry them out, to rule over the people. It was their business to do it. You find again, in old histories of India, how the people used to leave the Kṣhaṭṭriyas to fight their own battles. It was their business. It was not the business of the villagers, and villagers would go on ploughing the fields, while the Kings were fighting a few miles off. It had its advantages, because among Indians the villagers' lives were held sacred, and the source of the people's wealth was not affected by war. That is one of the reasons why India remained enormously wealthy in spite of wars and invasions and raids from Central Asia, and the sweeping down of wild tribes who invaded the country and carried off incredible amounts of wealth. India remained wealthy in spite of occasional invasions, because in her frequent internecine wars she did not confuse her production, her commerce, her industry, with the business of the soldier—a

very good arrangement for the time at which it existed. No such arrangement was of course found in the West, and so there was every kind of confusion of duties and functions, except the kind of rough-and-ready division according to the whims, fancy and wishes of rulers and people.

Then came the Great War, which followed closely on a period of activity of the Theosophical Society in which well-instructed Theosophists had proclaimed the coming of the World Teacher. They had pointed out that, according to the history of the world, the coming of the World Teacher was always preceded by great convulsions among the Nations; that whenever a Great Teacher was to come, the forces of evil seemed to be gathered up, in order that they might be destroyed and a clear field left. That happened to a supreme extent in the case of the Avaṭāras, and you will remember, if you will throw your mind back to Shrī Rāma and Shrī Kṛṣhṇa, that tremendous wars accompanied their presence on the stage of the world, and that only when the war was over did the time of peace, comfort and harmony come. When Theosophists began to proclaim that the World Teacher was again on His way to visit the world, naturally they looked for signs similar to those which had accompanied, synchronised with, His coming in previous millennia. Hence they were not surprised at the breaking out of the War.

If you care to turn back to the volumes of THE THEOSOPHIST of 1914 and the following years, you will find it stated there that the forces of good and evil were grappling in Europe; that the one set of nations had fitted themselves by many National choices to embody the forces of strife, oppression, tyranny and discord. But that is over, and they were gathered up in a great War in order that these might be destroyed. You will find that, in speaking of the other group of nations, I pointed out that they, despite many faults that all of them had, had been on the whole in the past on the side of

liberty, had struggled into reasonable forms of government, and were to-day the practical embodiments of such Democracy as the world has yet attained; and therefore I said that there could be only one end to the struggle. With these two forces grappling together, the evil had to be conquered. With us were the principles of good, and we were bound to triumph; and I said that no Occultist could be neutral between them, for neutrality was impossible where there was a great conflict between good and evil. Some people said that I ought not to take up that position in the Society, because the Society stands for Universal Brotherhood. But it does not conduce to Universal Brotherhood if you should have tyranny and oppression and injustice, and the triumph of power and might as against justice and righteousness. If Brotherhood connoted yielding to evil, then the evolution of the world could not proceed. Naturally therefore, throughout the whole of the long struggle, with all its variations and with all the apparent reverses to the allied forces, we could not withhold the pronouncement that the end was sure, otherwise materialism would triumph, the forces of evolution would be thrown back, and the growth of humanity delayed. There were many other reasons, but I have no time to dwell upon them.

We look upon the coming of the World Teacher quite apart from the question of War. There is the question of the development of the new human type which is beginning to show itself, as in America and elsewhere. The development of that type, according to the Theosophical theory, demands the development of the spiritual and intuitional nature, as against the concrete mind of the fifth Teutonic sub-race; and when that type began to appear, we noted it as another sign that His coming was nigh, and that we had not been preaching His Coming in vain for several years.

When things began to shape in that direction, the Western public began to listen more carefully to Theosophical

teachings, and began to realise that the foundations of it must be the foundations of the next society, because co-operation had to replace competition, friendliness in us had to replace antagonism, the concrete division into classes—with tremendous wealth on the one side and miserable poverty on the other—had to come to an end.

Many years ago I delivered a series of lectures in London on this very subject, afterwards published as a book with the original title, *The Changing World*, showing that the world had reached a point when new departures were inevitable. In this way we began to predict. During the War, many of our leading people devoted themselves entirely, either to war services or to the service of nursing and helping, some of them making munitions; and for the size of our Society our roll of service was very large. It was because of that, that one of the Lodges in London, called the "Action Lodge," was chosen to start the Children's Fund, taken up by people of all religions —not Theosophists especially—and we chose a group of young men from that Lodge to send out to Hungary, charged with an organisation for the feeding of children, and a large sum of money was placed in their hands, so that they might help those miserable, starving little ones.

Now the teachings of Theosophy have very considerable weight in the proposed reconstruction of the world, and the one need is Brotherhood, Co-operation and Goodwill. Now, here in India, a quite exceptional opportunity comes in the path of duty of the Theosophical Society. You are aware, all of you, that it is not what is called a political society, that during my vigorous Home Rule propaganda I very carefully dissociated the Society from my own particular work. We did not commit the Society to that, any more than to its opposite. We could not, without narrowing the platform of the Society. But now there has come an appeal which, above all other appeals, goes to the very heart of the Theosophical

teaching, an appeal for co-operation between two sub-races hitherto divided; and from the mouth of the King-Emperor himself there is a cry to help in the building of India by co-operation between the Indian and the Englishman, between the officials and the people. Do you suppose that the Theosophical Society can turn a deaf ear to the appeal founded on its First Object, which declares that it knows no distinction of race, of creed, of caste, of colour? So far in India it has been one of our characteristics that, in every Theosophical Lodge, in every Theosophical gathering—very much marked at our annual gathering—no difference should be made between the Western and the Eastern, no difference between the man and woman of different Nations. And if any time you come to Adyar, where we have a great mixture of different Nations, you will find that they are all learning to co-operate with each other, to try to understand each other, to treat each other with perfect equality, with perfect mutual respect. It has been said at the garden parties given at Adyar, by many of the Indian guests: "We never feel any difference here between the white people and the coloured." "Naturally," we would answer, "because we do not recognise colour as a bar to brotherhood."

Hence there has grown up amongst us a mutual understanding and a mutual sympathy, and that has been so much the case that when we have been dealing with schools, when we have needed for some purpose a white teacher instead of a coloured one, we have always tried to find a Theosophist, not because we wanted him to be a Theosophist by creed, but because we find that they are brotherly in fact, and that is the characteristic of our schools everywhere—no difference for colour, no antagonism for creed. As you probably know, in our schools, as in the International Society, we do not allow any proselytising. Every boy or girl learns his own religion from a teacher of his own, as far as it is possible to find

one. They join together in common worship, sometimes in a prayer common to all, sometimes by one boy of each religion in the school chanting the prayer from his own Faith. In one of our schools, in Madanapalle, I heard first of all a Hinḍū boy chanting a shloka in Samskṛṭ, followed by a Zoroastrian chanting in Zend, then by a Buḍḍhist chanting in Pāli, then a Christian repeating the "Lord's Prayer," then a Musalmān in Arabic from Al Qurān; exactly the same reverence as is shown by the Hinḍū to the Hinḍū prayer is shown by him to the prayer of the Muslim, the Christian, the Pārsī, the Buḍḍhist; and so they learn to be tolerant, amid differences to realise the unity, and amid diversity of outward form the one God, and we have never found in any school a tendency to bigotry, as we were warned was likely to take place if we introduced religion with its antagonisms into the school. We take the religion and not the antagonism, and so respect for all is found while each clings faithfully to his own form of belief.

Now one of the pieces of work of the Society all through has been to attempt to bring together men and women of different Faiths, and that has very largely been accomplished. Still some Christians hold aloof. All the other religions, and very many Christians, come into Theosophical Lodges and recognise each other as brothers, trying to learn from differences instead of allowing differences to antagonise them; but the far greater work that now has to be done is to set ourselves deliberately to work in order to bring about the co-operation between the antagonistic elements which are found in this land.

There is no use in denying the difficulty of the task. Where you have had for one hundred and fifty years one subrace dominating and the other subject, where you have had aggressiveness on one side and too much submission on the other, where you have found antagonism sometimes silent in the hearts of the people and sometimes breaking out into anger, you cannot expect that all who are not ruled by religion will at

once let the past be past, and go onward together into a fair future. But those who believe that the world is guided under the Supreme Will of God Himself, by the Supermen who have given the different religions to the world, who believe that those great Prophets have not left the world, that They are still watching over Their peoples, are guiding them along their appointed paths, who believe in the Ṛṣhis of the Hiṇḍūs, the Teachers of the Pārsīs, the Buḍḍha and the Boḍhisaṭṭva of the Buḍḍhists, the Prophets of the Christians and the Musalmāns, will always say in the words of that last great Prophet: "We make no difference between the Prophets." We recognise Them all as God-inspired, as illuminated Messengers of the one Supreme; we realise that They came at different times for different Nations, shaping during all times the outer form of Truth to the needs of the time and the specialities of the Nations. We realise that each has his own place in this great common Motherland of India; every great religion has its own place and its own share in the building up of the Indian Nation, that glorious Nation of the future whose outline is recognised by the world to-day. Many of us believe that England and India, the oldest and the youngest, mother and daughter of the great Aryan Race, have been brought together on this land in order to be a link between the East and the West, in order to contribute each of what it has to the help of the other; and into the widespread English language, the language of commerce, beginning to be the language of diplomacy, Hiṇḍū Scriptures are translated, and in the English tongue they go all over the civilised world, and reveal the treasures of the East to the curious and sometimes scornful eyes of the West.

Unless in this land Peace is made, not only in religious matters but in civic matters as well, unless the two great Nations, Indian and English, can learn to understand each other, to work together—each of them free but both partners

with each other—unless that mighty task can be performed, the future of the world still has the clouds of contest hovering over it, with the possibility of future struggles desolating the hearts of the hopeful and the good.

Look at Europe as it is, a prey to constant strife. Look at America, where the capitalistic system is at its highest, and is leading to inevitable struggles between class and class. Look at England, in many difficulties to-day, the great Labour Unions banded together against the great Associations of Employers—against, if need be, the very Government itself, if Government will not yield to some of their demands. But what is the difference between England and France, Germany and Russia, the continental Nations? I think it is this: that for the building of the New Order you have in England, in Britain, alone in Europe, a people who have won liberty step by step from their own Kings who were not faithful to their trust, placing others on the throne under certain covenants with the Nation. And then the great industrial growth, the struggle between helpless Labour and powerful Capital, until organised Labour began to be able to hold its own against Capital and the power of the purse, diminishing the gulf between those who would starve without employment and those who hold in their grip the means of production.

For years and years England has been going through this great discipline, with starvation and misery sometimes—industry so successful that it produces too much, resulting in lock-outs: the labourers badly clothed and badly fed; the employers unable to employ them till they had sold off the stock with which their warehouses were over full. These have been the struggles for all these years. I know them from my youth until now, and have taken part in them. During the whole of these long struggles, the people have suffered and the people have learnt. They have learnt to put

their Unions before their individual selves. They have learnt to realise the folly of their dealing within a certain circle. They have not yet learnt their duty to the Nation as a whole. They have not yet learnt that every class in a Nation is less than the Nation, and that the supreme call and needs of the Nation are above every clear call in turn. In the great struggle which was going on when I was last in London, the great railway strike, we had walking through the streets thousands of the unemployed, taking their banners, filling up the streets with their processions—no violence, no interference no looting, no trouble of any sort—perfectly disciplined thousands of workmen, showing how they can control themselves, and setting an example of quiet suffering and patience, admirable to see.

Now a Nation that has gone so far in industrial life, some of whose workpeople to-day, in skilled labour, are earning week by week wages that range from five to ten pounds sterling—75 to 150 rupees a week, taking the old rate of exchange—understanding what human life should be, realising that a man ought not to be ever at work, and then simply sleep, only to gain strength for repeated toil, that the workman should have the same opportunity for leisure, culture, human life and recreation as other classes demand for themselves—that Nation is the best to lead the world into the new Democracy, the new Fraternity, the new fullness of Life for every child born into the Nation.

But you have something to teach that Nation which it does not yet understand. Your civilisation is founded on the family, not on the individual. The definition of the human being you draw is that such a being consists of a man, his wife and his child. The family is the unit, and not the individual. The inevitable result, as I have very often pointed out, was that, as in the family the duty of each to each grows out of mutual love and mutual co-operation, so the performance of

duty came to be the great ideal of the Indian, carried to excess. So it has to be guarded.

Then you have the civilisation of the West based on the individual, his rights—each man a bundle of rights that he has defended against all comers. He only gave up one in order to gain others, leading to inevitable competition, inevitable struggle. There is there an excess of individualism, while here you have excess of the virtue of duty, leading to over-submission and non-assertion of the individual.

Those two Nations, coming together, supplement each other. The weaknesses of one are met by the strength of the other. The deficiencies of the one are met by the qualities of the other; and that is why God has brought them together, to make a mighty Commonwealth that shall accord peace to the world, and make war for the future impossible. The 350 millions of the Indian Nation, the small number comparatively of the British, scattered over the whole world, are the components for the great Commonwealth that we see on the horizon, and in that Commonwealth India is to be a free Nation equal to all the others. And that equality has already begun, in her being given the same fiscal control as the Self-Governing Dominions of Great Britain have. There are no two great Nations in the world who can make this union but the British and the Indian; that is why the Reform Act has been passed; that is why there have been the struggles of the last few years; that is why the assertion of the Indian people of their Rights has been met by a recognition of these Rights by the British Nation, and the gateway is thrown open before them, that they may walk along the path of freedom.

Now in regard to our Society as such, I am not asking you to take part in party politics. But I am asking every one of you who is a Theosophist to turn your mind to drawing the two sub-races together as brothers, because they are of one great and mighty Race. Now it is harder for you than for the

English, in a way, because you have so much to forgive; but just because of this, weighed in the scales of karma, it is you who have the power to close the kārmic account; as right and wrong follow each other, life after life, as the wrong inflicted on me to-day comes back upon me through another whom I injured in the life past, and as it is the wronged and the injured that can forgive and balance the kārmic law, so, I say, it is the duty of the Society to preach to the wronged Indians to-day the wisdom of amity, to preach forgiveness, to preach unity, so that the world may be blessed by this union of the East and the West. I know it is hard just now. I saw the other day in the papers my own words, at the last Congress, quoted and slightly altered in the quoting. Private wrongs, I said, may be forgiven by the individuals, public wrongs must be punished. The words were changed into "must not be forgiven". That is not the Hinḍū teaching. Punish all such by the power of the State—and I trust that British justice will, as it has done before in the case of Warren Hastings and in the case of Jamaica, step in between the oppressor and the victims, and mark the crime that has been done in Amritsar, under cover really of panic, although under pretence of duty. But in the demand that right shall be done by the State, there need be no anger, no revenge, in our hearts.

Is it not the lesson of the *Gīṭā* that you can fight evil, and at the same time have no anger against your enemy? And if you realise that, in this Great War, the two forces of good and evil have been in conflict, and that we have here a little tidal wave from that great struggle, surely then the India people can purge their minds of anger, and not hate a whole Nation because a few of that Nation have committed intolerable wrongs. It is for us to close that gap and not to widen it, to try to forget. If one can judge from the English papers that came to me by the last mail, England is more furious with these crimes than you in India can be. For England feels the stain upon

her name, and wishes to wipe away that stain in the face of the world. It is not for us to make the bloodshed there a continual cry for vengeance, but to take the beautiful name of the town where the blood was shed, the "Lake of Immortality," and let it be an immortality of love between two mighty Nations.

And so, I say, the duty of the Theosophical Society in India now is to work for Co-operation, to do all it can to draw the two sub-races together, to try to forget the wrongs and to win others to forget them, and to practise the lesson of Shrī Kṛṣhṇa as laid down in the *Gītā*. If we can rise to that, then we can go on into the New Era, forgetting evil days past and welcoming a joyous future, forming part of the great civilisation of the Aryan Race, for England needs your spirituality as much as you need her scientific knowledge. You will give more than you receive in the union of the Nations, and much of your earlier study in civic polity can be worked out now, alike in India and in England, for the roots of that polity are found in the ancient literary treasures of your land.

Annie Besant

CIVILISATIONS AND THEIR PURPOSES

By WELLER VAN HOOK

CIVILISATIONS have origin or birth, they have duration of life, and they have decay and death. One supposes that they have their beginnings according to the same law that governs the origin of the physical bodies of peoples. A new Root Race springs from the preceding Root Race, taking origin from that sub-race of it which corresponds in number with itself. Thus our Sixth Root Race will take origin in the sixth sub-race of the Fifth Root Race. Types and characteristics of civilisations probably run parallel courses with races, sub-races and nations. It is a part of the work of the mighty Lord of the Cultural System to further the birth of the civilisations the one from the other. His labours are performed with the assistance of a great body of helpers, members of the Hierarchy.

The ideals of the people's life established for the three Departments—that of the Manu, that of the Bodhisattva and that of the Lord of the Cultural System—are in closest harmony, though the harmonies may not be those of the same tone. It is in the trial of the furnace of human life, in complex, multiple contacts with Nature and man, that souls gain those experiences which give them power, knowledge and skill in accomplishing work. Human life, the living of life, is of the highest, most sacred value for men. The provision of carefully adjusted and accurately graded activities in life for the peoples concerned, provides a marvellous training.

Our Solar Logos doubtless has tremendous responsibilities in His life of contact and association with the universe at large. What those relations are, and what the colossal difficulties may be that He must encounter, we do not know. But our knowledge of astronomy and of the vicissitudes of the heavenly bodies suggest that His activities must have a practical bearing as well as a phase of gigantic philosophical concern. What can be the meaning of our human experiences, so full of tragedy as well as success and triumph, if it be not that humanity is being trained within the protection of His aura to become as He is and to grow into like responsibilities and opportunities? It would seem that no less a necessity and glory of realisation could justify the asperity of human experience.

It is only when we hold in the foreground of consciousness this conception of our destiny, that we can appreciate the full meaning of our associative life together on earth. Savage, primitive man is satisfied with the simplest phases of human experience. But civilised man, through many incarnations, has attained his complexity and multiplicity of desires through the experiences of that associative life. Civilised life offers the attraction of a great variety of experiences. These desires belong to the realm of sensation and the slightly loftier realm of the mind. Man grows through the long, long course of *pravṛtti mārga*, the path of out-going, by desiring and by ever acquiring desires, then testing them by attaining to and living in them. When he has reached the period of conscious search for the return to God, he becomes willing to use his desire-nature, both of the sense-domain and the mind-realm, in objective ways and not solely for the sake of his own delectation.

The complex interrelations of civilisation demand that the citizen, rounded and responsible, shall be interested in a great variety of most practical problems. These problems concern his relations to God, to Nature, to the State, to his fellow men.

It is our present satisfaction and joy to know that civilisation is not a by-product of man's life, but that it is a complex of human interrelations that is furnished to man by Those who know how to guide him. The Lord of Civilisations has a vast multitude of workers under Him—He wields them to make each succeeding cultural period greater and more complex than its predecessor, although springing out of it. But it must also be adjusted with supreme nicety to the archetypal idea in the mind of God, and yet must not unduly tax or overstrain the powers of struggling man. Man must be allowed his period of self-indulgence, he must be given his joys of personal, self-centred satisfaction. He must not be prematurely driven into the philosophising ways of those wise ones who are supremely dear to God. Yet the whole vast scheme of civilisation must ever subtly suggest God and His intent for Man. And all the observances of each succeeding cultural period must shed some new light on God's plan and present His Grace to men in fresh and joyous new suggestion.

It is the care of the Lord of the Cultural System especially to keep before Him the welfare of the mass of men. The heart of the great Lord of Civilisations yearns for the whole body and mass of men, irrespective of race, type, or other limitation. We conceive that He is happiest when He sees life flowing on to the satisfaction of the ignorant as well as of the learned and wise. Yet He, too, has place and power of social status and influence for those advanced souls that do His work.

During all the long life of the world, down to the present time, there seems never to have been, before the recent war-period, a moment when so great a mass of men have been at the same time conscious of the value of Civilisation, the World-State, as an organism, having its own supernatant existence and value, almost as if it were a self-conscious being. These men of all nations have seen that the very heart and

life of Civilisation could be killed by the triumph of a false, selfish philosophy of life, backed by a great and self-seeking nation. Men rushed to the defence of Civilisation, filled with the most potent heart-glow of idealism; they offered themselves for bodily slaughter, if need be, in the cause of the dream of Civilisation, as expressive of Man's collective, unified service to God in living.

It seems, indeed, true that humanity is but just beginning to recognise and to realise the significance of this mighty united service and worship of God in the tremendous harmony and interaction of the world's co-ordinated life. Man is composed of men; Adam Cadmon is all men fused into one Being, a unity to be seen in actuality of existence on the higher planes. By-and-by, we are told, all humanity, developed and purified, must become a self-recognising and self-conscious being. Civilisation is that organism of all men joined for a common purpose. Its collective life is more valuable than the life of the individuals that compose the civilisation. And this fact men saw, recognised and rushed to defend from all quarters of the compass.

The fundamental principles of human interrelationship, for which men of idealism had fought the greed and insolence of selfish men for thousands of years, were threatened. And man could see the unity of the mighty organism and defend it to the death. International law, the recognition in law by the sovereign States of the world of those rights of man that, if not inherent in man's being in embodiment, at least ought to be accepted by international agreement as axiomatically and universally fundamental and defensible—all that vast structure of idealistic, brooding conception in theory, trembling for recognition and for the casting into reality, was seen by men to be threatened, was defended, was rescued! The whole world of intelligent men saw, as by a lightning flash, the value of the huge organism of world-civilisation and, recognising that value, they

fought for its life. This mighty warfare for civilisation possessed a certain sacred character, in that it was fought for the sake of His ideals; and the good karma gained by devotion rendered thus unselfishly must make a mighty reserve force that can be drawn upon and utilised by Him for the future good of the men recently concerned in the great war-work.

The cumulative greatness of civilisations, rising successively like foot-hills and mountain ranges above one another till the sky is almost touched, will be fully recognised one day by all advanced mankind as a distinct department of God's own scheme of progress for men.

Weller Van Hook

SOLIDARITY AND THE SOCIETY

By ALICE E. ADAIR

A REVIEW of the past is often helpful, especially in the midst of present difficulties and when it brings us into close relation with a central dominating personality of the period. It is particularly valuable when the difficulty becomes a big emotional storm-centre, for then, in the whirling currents of feeling, we are in danger of losing our mental grip. Our perspective gets all wrong. Our vision is clouded. Not only do we lose the forest in the trees, but we magnify a mere scratch on the bark into a serious injury. If the supposed affected one is of mature growth, we are not content with removing it, but, raising a new bogey—the fear of contagion—we insist upon a whole tract of forest being destroyed.

In some such circumstances, I turned to the earlier literature of our Society. To read the first editorials of *Lucifer*, and in them to contact the ardent spirit of one of its Founders, is a liberal education; it is also a challenge. One is compelled to question: Where shall we find now such flaming enthusiasm, such consuming devotion? Which of us gives an equal prominence in our hearts and lives to the Society? In how many burns the light of self-dedication so steadily, so purely and so brilliantly, as in Helena Petrovna Blavatsky? Clouds of suspicion could not dim, nor storms of hatred quench her ardour, nor opposing currents deflect its single-pointedness. Into the form of the Theosophical Society moulded by

Colonel Olcott, with all his share of devotedness, she poured her very life's blood.

Her Master's work, our Masters' work, the Theosophical Society, what it meant to her, what it means to us, what it ought to mean to us—these thoughts recur as one reads page after page of her mordant prose. Hers was a warrior soul. *One* we know in these later days, but—others? Are not they who will joyfully bring to the burning-ghat, as she did, wealth, rank, fame, reputation, friendships, all too few? Thus measuring our stature with hers, we stand confessed Theosophical Lilliputs. With a score of such spirits as hers in our midst, who could measure the power of the Society in the world? "What lets, friends?" "Gods in the making," we—some thousands of us profess to believe this. Why cannot we become that which we believe? Perhaps we fear our high destiny. Perhaps we have not yet begun to realise it.

We are concerned with many things and lack concentrated purpose. Our zeal often wastes itself in the marshy shallows of misdirected and ill-organised effort. As a Society we have not gained one-pointedness. We have no concentric "drive". Fussing about many duties, we lose sight of the main duty—the Theosophical Movement. For those of us who have pledged our strength to that work, this is wrong.

Concerned with many things, we waste force in petty squabbles and futile arguments—conduct unworthy of men and women called to a great task, entrusted with grave responsibility, and sustained by a power that knows not failure. What matter if one brother makes a blunder, or a hundred brethren make a hundred blunders, if the rest be true? Such things should not affect the work. Can we not trust to the Law and go forward? Karma never sleeps. Half-heartedness is more serious, indifference more fatal to the work. R. L. Stevenson says somewhere: "Faults may be forgiven; not even God Himself can forgive the hanger-back." The most

vital fact for us is that the world needs the Society's help—not mine, nor thine, nor ours, necessarily, friends, but the concentrated power of our *united* effort. Some of us are foolish enough to suppose that without our special intervention it will go to pieces. What is wrong with us? Lack of humour, for one thing, vision, imagination, for another, and the fiery enthusiam that burns out all dross of pettiness.

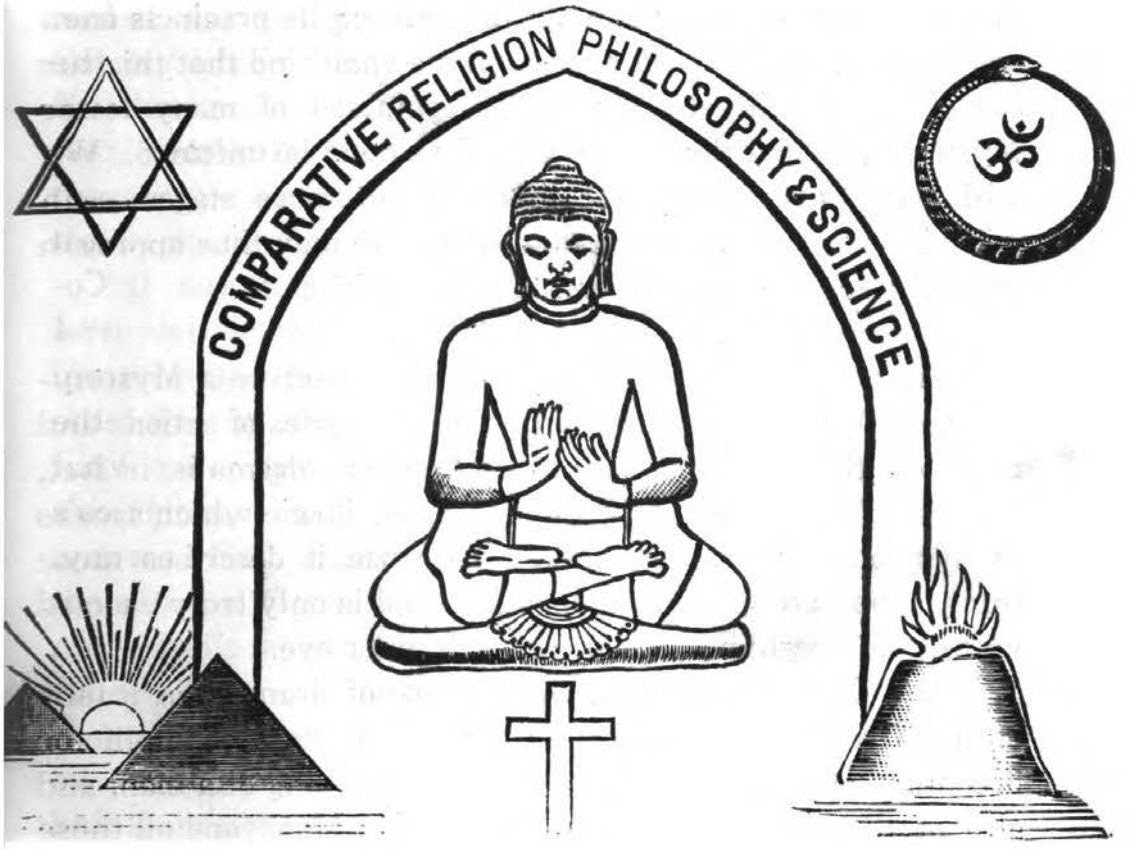
Concerned with many things—our pet ceremonials, our very own pet theories, our very decided and sometimes very limited views, our stereotyped convictions or conventions—we revel in squirrel-in-the-cage revolutions, as Sections, as Branches or as Groups. What is gained by this it is generally difficult to see. What is lost is obvious—the dual characteristics of true greatness, simplicity and spaciousness. This sense of spaciousness, of moving in the upper air, is the very breath of spiritual life—the freedom of the Self. One feels it strongly in the presence of souls such as H. P. Blavatsky and Annie Besant. The service of such as these is freedom, freedom won by sacrificing the lower to the higher, subordinating the part to the whole. It is the lesson we *must* learn.

Let us take one example. Each Section desires its own magazine; each Section, as soon as possible, has its own magazine, often more than one. A perfectly legitimate desire, but—the President has to send out appeals for support of the Official Organ of communication with the Society. Is this right? If not, which ought to be sacrificed? Each Section wants its own little bits of news about Adyar and the President's life there. *The Adyar Bulletin*, which was started with that object in view, has always had a struggle to pay its way. Once again, the desire can be understood, but—is it the higher part? Is it for the greater good of the Society as a whole? Does it emphasise unity, or encourage an international cohesion? If it does not, then, friends, we are on the wrong track.

In the solidarity of our Movement lies its strength. If we are to be a living Body and a vital Force in the days ahead of us, we must be a United Body. We must at least *act* as one, even if we cannot always feel and think as one. Individuals there are among us who have the right view, the true spirit; but individuals are not enough. The concentrated weight of the *whole* Society is needed if we are to become a great international influence. If our whole duty in this regard were fulfilled, we should, at the present time, be an object lesson to a world which is seeking light on all matters relating to Co-operation, the spirit of Brotherhood in practice. Are we? I think we must frankly admit that we have barely escaped from the first shell of national separateness. What does the American Section know of India and Indian problems? What vital interest does the English Section take in America's destiny? Beyond a vague feeling of goodwill, probably not any. That is not enough to establish a World Peace. It is not enough to level the racial barriers that divide humanity. Universal Brotherhood is our goal, the Brotherhood of man our gospel; let us practise it ourselves on a grand scale. In forgetting to be parochial, provincial, insular, national, racial, we shall become truly human. In losing ourselves, we shall find humanity, and so fulfil the Law of Brotherhood. We can transmit to others only that which we have ourselves achieved.

Schemes for Universal Brotherhood and the redemption of mankind might be given out plentifully by the great Adepts of life, and would be mere dead-letter utterances, while individuals remain ignorant and unable to grasp the great meaning of their Teachers. To Theosophists we say: "Let us carry out the rules given us for our Society before we ask for any further schemes or laws."—H. P. B.

Alice E. Adair



THE MYSTERY OF CRUCIFIXION

By MARJORIE C. DEBENHAM

THE Mystery-Drama of Crucifixion is one in which God and Man do equally participate. The Mystery unfolded reveals to us the sublimity or sublimation of suffering; and, moreover, shows the incompleteness of our understanding of this same suffering, which, to the crucified God-man, is equally profoundest joy. This, in a few words, is the theme round which we are to weave our thought.

The Mystery we are about to consider is one of the Great Mysteries, perhaps the corner-stone of all Mysteries, and as such has unfathomable depths and innumerable aspects. We can therefore only attempt to approach its precincts from one of these aspects, and even then we shall find that this our aspect of the Great Mystery is composed of many lesser Mysteries, so that the whole can only slowly be unfolded. We will take this unfoldment, therefore, in three stages, each with its various presentments, so that we may thus approach gradually to a full understanding of our subject.

First, why do we speak of this subject as a Mystery-Drama? A drama describes a process, a series of actions and reactions that lead to a culminating point; a drama is, in fact, always a becoming. A Mystery-Drama is one which speaks in symbols, or symbol pictures, because it describes those things that are hidden and within, and is only truly enacted within the heart and beheld with the inner eye.

The Gospel Drama is the Drama of dramas, for it tells of the Great Becoming. It is at once the story of the life or becoming of God, and of the life or becoming of a man, and also of the life and becoming of God in Man; and all these three are one. They are one, because the greater includes the less, and in the less is mirrored the greater. This conception of the Gospel story as a Drama of the three Becomings mystically united, concludes the first presentment of our Mystery. The second is an extension of the same idea.

We have seen that the Gospel story is the story of a person, and therefore it stands for the personal life and experiences of humanity in general; it is, in fact, the story of the "Little Man". At the same time it is the story of the Great Man, that is, of the Divine Life and experience which is embodied in the manifestation of a Universe. Furthermore it tells of the crossing over of the one into the other, th

personal life into the Divine, and the Divine into the personal, and of their final atonement, because at root they were always one. This takes place upon, and is accomplished by means of, the Cross, the fundamental symbol of the Gospel Drama, for by the Cross all things are made separate and conjoined.

What does this mean for us, when brought down to the simpler terms of our own experience? To answer this is the work of our third presentment.

It was said that the story of the God and of the Man were one, because the greater includes the less and in the less is reflected the greater. This means, for us, that though there are manifold forms in this Universe, there is only one Life, one Consciousness; there is only one Man, one Lover, one Thinker, Feeler and Willer, who is God, and we, who are one with God, portions of one Being, participate in and reflect that Divine Consciousness in so far as our imperfect vehicles are capable of expressing It. It follows from this that all fundamental experiences of our human life are reflections of a Divine experience—veiled, hidden, distorted, it is true; yet nevertheless fundamentally one.

Turning back to our second presentment, we remember that because of this underlying unity there was a crossing over of the Divine experience and the personal human experience, the one into the other. Only one aspect of this Mystery would it be in place to touch upon at this stage, explaining its translation into ordinary terms. Taken from this particular point of view, the crossing over, of which we have spoken, is the application of this truth regarding the fundamental relation between human and divine experience to our ordinary lives. For it follows from what has been said that we may best gain some dim perception of the Divine Consciousness by realising its fundamental unity (this means something profoundly different to similarity or sameness) with our own.

If we can thus enter within and universalise that microscopic portion of the boundless ocean of Divine Consciousness which we have separated off and made our own, we will find that our own humble experiences of love and work, joy and pain, are the golden string which, wound up into a ball, will lead us to an understanding of Divine Life and so of our own Godhead; and, what is more, our personal life, seen in terms of the Divine Consciousness, is resurrected or glorified; then each personal experience becomes as it were a sacrament, a gateway, by which we may enter into the heart of God.

But if we thus would resurrect our life, we ourselves must first be crucified, the little Man must die upon the Cross; for in all our experiences, in so far as we are nailed to our own separate selfhood, we shut ourselves out from participation in, or, in other words, are divided by the Cross from, our universal selfhood; our mirror is blurred and cracked in many pieces, so that we cannot behold ourselves whole and complete as the Great Man. In this way, by our own choice, we can excommunicate ourselves and be deprived of the sacrament, the communion or union, which in every act of our life is our birthright, if we can receive it. This brings us to our fourth presentment, which shows how this first unfolding, if realised, must actually affect us.

If we realise that we have no power of thought, feeling, or action in ourselves, that we are simply organs through which the One Consciousness is striving to think, feel and act, in other words is seeking to become; if we realise that by this becoming of God He evolves His organs; so that the becoming of God and the becoming of ourselves is one becoming, since we are indeed the eyes by which and in which He beholds Himself; if we realise all this, then we are brought into a new and intimate relation with God, He is no longer outside us, but living within us and through us; He is our inmost self, He is incomplete without us.

A vision of St. Theresa's will convey much better what one is trying to express, for it is one of the Inner Mysteries, untranslatable into words, that can only be reflected down to us by means of symbol pictures. These are her words:

> Once, when I was with the whole community reciting the office, my soul became suddenly recollected and seemed to me all bright as a mirror, clear behind, sideways, upwards and downwards, and in the centre of it I saw Christ, our Lord, as I usually see Him. It seemed to me that I saw Him distinctly in every part of my soul, as in a mirror, and at the same time the mirror was all sculptured—I cannot explain it—in our Lord Himself by a most loving communication which I can never describe.

St. Theresa tells us that this vision was a great blessing to her, and goes on to say that she understood by it that "when a soul is in mortal sin" or, in our words, when it is immersed in the life of the separate self, the little man, "this mirror becomes clouded with a thick vapour and utterly obscured, so that our Lord is neither visible nor present, though He is always present in the conservation of its being". In "heretics," or, in other words, those who are not merely ignorant but are suffering from mental pride and perversion—in such as these, "the mirror is, as it were, broken in pieces, and that is worse than being dimmed".

This vision of St. Theresa's should be meditated upon; indeed it is only in this way that we can absorb into ourselves its full significance, for it is a unique presentment of a truth that can only be felt within and not explained by words.

Let us touch upon one instance of how the realisation of this intimate relation between ourselves and our Self, our personal self and our Divine Self, as seen from the centre of the Cross, would actually affect us.

The thought of the Divine Love leaves the average man and woman as a rule unmoved; it does not touch his daily life of joy and sorrow, work and relaxation; it is something abstract, unknown, outside, and beyond himself; and yet he may be wrung to the heart by some presentation of human passion and

tears. The reason for this is that we ourselves have, at any rate in some mild degree, experienced the emotions represented; a common note is struck which calls forth in us corresponding vibrations; we can imagine ourselves into such a situation, and so feel with those whose story is being portrayed. But the idea of Divine Love is to us something apart, remote and impersonal, and so fails to stir us; the imagination does not even attempt to feel with God.

How different will be our understanding of this mystery of the Divine Love when approached in the spirit of our present meditation. We remember it was stated that all fundamental experiences of our human life are reflections of a Divine experience. Above all will this be true of the profoundest of human experiences, the experience of love.

God is the only Lover, the Lover of lovers; we are His organs of love. Human love is the direct reflection of the Divine Love; we love because God loves and we are portions of Himself, but in us this Divine experience is hindered, limited, distorted, by the imperfection and poverty of our vehicles; only the merest trickle of the Divine Ocean of Love can flow through us, as otherwise we should be destroyed just as inevitably as some tiny streamlet would be effaced if the Atlantic Ocean suddenly poured through it. God is not a poorer, colder Lover than Man, His Love is infinitely more ardent, burning, passionate; imagine the most consuming, one-pointed and self-abnegating of human loves, infinitely intensified and magnified, and we might gain some dim shadow of an idea of what the Divine Love might begin to mean if we had the capacity to understand. God has been symbolised as a consuming fire, but in His infinite wisdom and patience He protects His beloved from the terrific intensity of a love she is as yet too weak to bear. That is to say, our experience of the Divine Love is limited by our capacity to feel and by the density and obstructive power of

our vehicles; and therefore for most of us it is truly infinitesimal, since the mirror of our soul is, as St. Theresa describes, almost entirely blurred, and our capacity to feel, compared with what it shall become, is as the shallowness of a saucer to the depths of the ocean.

Let us, then, from our own experience of love, build our realisation of the Divine Love; and the deeper our capacity for love, the truer and deeper will that realisation be. Also, when we love, let us always love with God, offering our love naked and bleeding, that is, bereft of self, upon the Cross, so that it may be resurrected in the love of God, the reflection being reunited with the reality.

This idea can only be touched upon here generally, but it may give some hint of the way the light cast by the first unfoldment of our Mystery may be applied in our daily lives.

Another result of this first unfoldment is that it makes clear why human life is cast in the pattern that it is; why we are bound to joy and sorrow, love and labour; for these are the crossing over of a Divine universal experience into separate personal experiences, and it is through the crucifixion of these our personal experiences that we may cross back again into the Life Divine.

This general survey brings us to the next stage of our unfoldment, that which deals in a more special sense with the Mystery of Crucifixion. The Mystery of Crucifixion tells of the consummation of suffering, and might equally well be called the Mystery of Pain.

This brings us to the whole question of suffering. Why should suffering exist? Why could not an Infinite Mind plan His Universe in such a way that pain was not a necessary accompaniment of at any rate human evolution. The answer given by most Theosophists to this question is summed up in the magic word "karma"; or, put in the more orthodox

and homely words of Mother Julian of Norwich: "In sooth 'tis sin that's cause of all our pain." But these answers are unsatisfactory because they are only sections of a truth; they no doubt explain the immediate cause of our pain, but do not make clear why it is apparently an absolutely unavoidable accompaniment of our evolution, why, in fact, such a thing as pain should be.

Our first unfoldment has already given us the key by which we may unlock this mystery: *Pain exists because pain is a mood of the Divine Nature*; man suffers because God suffers, and man is made in God's image; God suffers in Man. And yet, when we say that God suffers, this leads to an utter misconception of what is really meant, for the Divine experience of suffering, and the earthly, are at opposite poles. In the Divine Nature, Pain and Joy are united; in the human, they are separated, so that neither joy nor sorrow are ever truly known on earth. The greater the suffering, the greater the bliss; the limitation of God's Life is also its increase, His crucifixion is His glory, for the deeper the pain, the deeper and vaster are the vibrations of the Divine Consciousness.

It seems as if Humanity, and the kingdoms leading up to Humanity, alone partake of that aspect of the Divine Nature which is pain. The evolution of the Deva kingdom, for instance, is probably accomplished without pain. Nevertheless the Crown of Attainment is the Crown of Thorns, and all must sooner or later press it to their brow, for it is only in the drinking of the fathomless cup of Bitterness, it is only in the agony of the Cross, that we are truly united to God.

The Egyptians said that man was born from the tears of Ra, thus expressing in a beautiful symbolism a very profound truth. For is not Humanity indeed the manifestation of that triune aspect of the Divine Nature which is Pain and Joy and Love in One; and do not these three united spell the magic word Sacrifice? With this idea in our minds we may say that

the Fourth Creative Hierarchy, or Humanity, is the victim, while the other Hierarchies are the priests and their attendants, who prepare and carry through the ceremony of the Great Sacrifice.

Those who are perfect in Their humanity—and these may be at any stage on the Ladder of Life, from that of Masterhood to that of the Logos Himself—perfectly unite and embody in Themselves this Trinity of Pain and Joy and Love, the only difference being the difference in vibratory power, or, in other words, capacity to love and joy and suffer; and so the tendency of all being is in its essence to suffer, love and joy more and more. Those who have not yet perfected their Humanity either do not realise this in themselves, and therefore have not the power to embody this deeper mood of the Divine Consciousness which we have called Love, Joy and Suffering united as Sacrifice, or, if they are only growing into Manhood, and their Humanity is no more than a seed in the becoming, then we find, as in ourselves, that this Divine aspect of our nature can manifest only as a deficiency; and, thrown downwards into the turbid whirlpool of darkness, that which is the only consciousness we know of becomes broken up, distorted, and reversed, so that our key-note, far from being Sacrifice, is its antithesis, selfishness.

As regards the other group to which we referred, those belonging to other evolutions, such as the Ḍeva evolution, who have never as yet fallen and become man, it may be argued that as far as we have any knowledge of them, they do seem to know Joy; in fact, their exceeding joyfulness shines out in contrast with the sorrowfulness and groping weariness of Humanity. But surely it is only the poverty of our language, and lack of discrimination in ideas, which makes us call the experience of the Ḍeva as He exercises His power and glories in the sense of Divine Being, and the experience of the Saviour crucified in answer to His prayer of exceeding love,

by the same word. The Joy and Bliss known by the God-man crucified is of an utterly different order to that of the Ḍeva; it is the joy born of Love and Understanding, known only when the cup of Bitterness has been drunk to its dregs; but the joy of the Ḍeva can, I imagine, best be compared with the kind of unconscious joy we find in nature, and in all young and healthy things, who joy simply in the exercise of their powers and in the fact of being alive. After all we can dimly perceive that a joy, however exalted, that had in it no understanding of pain, would be quite different from the joy that even we know when we sacrifice and forget ourselves for one we love. But let us now try to gain some further light on the true nature of pain as we know it.

Pain or suffering, we have seen, is the central theme of the Mystery of Crucifixion, or the Great Crossing-over, and this gives us the key to its true meaning, which is, that *pain and transition are inseparable.* Pain always accompanies transition from one condition to another; it is, in fact, the act of crossing over which constitutes what we know as pain; pain is, in a word, concurrent with transmutation. Birth and Death in all senses are not accomplished without pain, and these two are the greatest transitions known to us; indeed they are the symbols of all transition. The expression "growing pains" is a significant one, for it can be applied to all planes of our being. As long as there is equilibrium, harmony, there is not pain; but as soon as motion, and therefore change, begins, the essence or root of pain has made its appearance. Wherever there is a becoming, there must be pain; and so the heart of the great becoming is the Mystery of Crucifixion.

We have here, in this idea of transition or transmutation as the essence of pain, one strand by which we may seek to unravel the mystery of the divine suffering.

God Unmanifest Is; God Manifest Becomes; and, to complete the riddle, we might add that He becomes what He

is, and is what He becomes. This becoming is the great transmutation by which a Universe, and all Beings involved in that Universe, come forth, unfold, and are drawn back again. It is that transition from a condition of equilibrium, in which the one is whole and complete in Itself, to one of change, in which the One is separated from Itself, being not only one but many. The limbs of the Cosmic Christ are scattered throughout space, and must be regathered into the Wholeness e'er His sufferings may cease.

The conception of the crucified Christ-God is familiar to us, and yet it had to be clothed in the story of the sufferings of a Christ-man upon an actual wooden cross, or some similar Mystery-story, in order to touch the hearts of humanity; and in this guise, because of the ineffable truth hidden under the story, it has moved the human heart more profoundly than anything else in the whole world.

This is only proof of what we have already said, that we can only approach the Mysteries of the Divine Life through the gateways of our own human experience. These gateways, as we know, move in two directions: either shutting us in, or, if we follow in the footsteps of the Cross, opening out the way to a deeper understanding of God. Let us, then, at this point, try and follow this latter Path, at least with our minds, even if we cannot follow it in our hearts.

What is our most poignant cause of suffering? I think most of us would agree that it is separation by death, or otherwise, from those we love; and if this is our chief cause of pain, it is surely the cause of God's most poignant suffering also. For God is indeed the Great Man, the Crucified One of sorrow and triumphant joy, the Lover, longing and weeping for His own, His own who will not come to Him. It is, moreover, this burning longing of God which constitutes the very impetus or urge of evolution.

Marjorie C. Debenham

(*To be concluded*)

THE TRANSMUTATION OF THE ELEMENTS

By L. C. SOPER

TAKE one atom of lead and expel one *a*-particle ;[1] the result will be mercury. From one atom of mercury expel one *b*-particle ; the result will be thallium. From one atom of thallium expel one *a*-particle, and the result will be gold.

To the uninitiated the above may seem similar to one of those curious alchemistic formulæ of the Middle Ages for the transmuting of base metals into gold. It is the same problem, with its solution stated in the terminology of modern alchemy, and still with the same undiscovered factor, the "philosopher's stone," for which the twentieth century alchemist is also seeking. Let us explain.

Since the discovery of radium by Mme. Curé, and the consequent investigation of radioactivity, a great advance has been made in the understanding of one of the fundamental laws of chemistry, *i.e.*, the Periodic Law. Of the thirty-three odd radioactive elements so far discovered, only two can be regarded as primaries, from which the others result in the course of the changes occasioned by their peculiar property of radiating particles of matter and electricity into space. These are uranium and thorium. So far, chemists and physicists have observed three types of rays emitted by radioactive elements. These are denoted by the first three letters of the Greek alphabet—*a*, *b*, *g*. The *a*-rays are atoms of helium (atomic

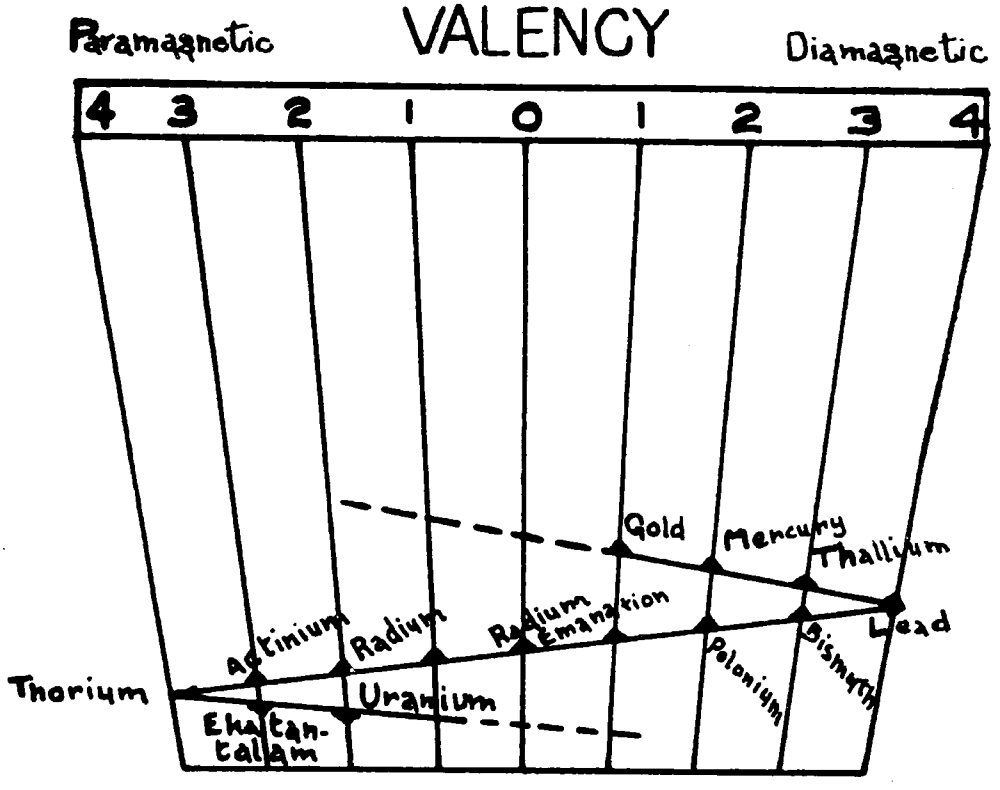
[1] As Greek letters are not available, italics are used here instead.—ED.

weight 4) containing two charges of positive electricity, and travelling with a velocity ranging from $\frac{1}{10}$ to $\frac{1}{15}$ that of light. The *b*-rays are electrons carrying one charge of negative electricity, propelled with a velocity varying from that of light down to $\frac{1}{3}$ of that quantity. The *g*-rays, or, more familiarly, *X*-rays, are light-waves of short wave-length, and generally appear with the expulsion of the *b*-rays from the radioactive element. The last-named have no mass, but the two former radiations possess that property, the mass of the *a*-particle being much greater than that of the *b*-particle; from which it follows that the expulsion of *a*-particles from an element must affect the mass of the atoms from which they radiate. In fact it lowers their atomic weight (as compared with hydrogen) by 4 units.

The element helium forms no compounds, but is *only and always* found in the presence of thorium and uranium. This fact, together with the fact that uranium after many and varied changes becomes lead (see table of uranium transformations), give us a reliable method for the calculation of the age of geological formations. For instance, if we represent the amount of uranium in a mineral, before its transformation through the radium series into lead, by 100 per cent, then, when we analyse the mineral, every 1 per cent of lead is equivalent to the lapse of 80,000,000 years, and every cubic c.c. (volume) of helium per gramme of uranium, the lapse of 9,000,000 years. These results can be checked against each other, as some of the lead may not be due to the uranium present, and some of the gas helium may have escaped. If this method is used to compute the age of geological epochs, we shall have to deal with hundreds of *millions* of years, instead of hundreds of *thousands* as heretofore.

Let us examine the effect of the emission of the three rays upon a radioactive element. As the *g*-ray is simply a light-wave, we have only to deal with *a*- and *b*-rays. Reference has already been made to the Periodic Law. This is

an ingenious way of diagramatically arranging the chemical elements in their natural classes according to their properties. It will be sufficient for our present purpose if we take the elements lying between gold and uranium, as in the annexed diagram.



Beginning with uranium I, the emission of an *a*-particle (only one *a*- or *b*-particle is expelled for each change) brings its atomic weight down to 234. Its chemical nature changes, and it shifts to the place next but one in the direction of diminishing atomic weights. The expulsion of a *b*-particle causes the element to shift one place in the direction of increasing atomic weights. Its chemical nature alters accordingly, but its atomic weight remains the same. After one *a*- and two *b*-changes, in any order, the element returns to its original place in the Table. Its atomic weight is less by 4 than it was

in the beginning, but both spectroscopic and chemical examination fail to detect any difference between it and its original. Technically it is isotopic with it.

Remembering that the expulsion of an *a*-particle diminishes the atomic weight by 4, and the element moves two places up the Table, changing its chemical nature to correspond with its isotope, and that after the expulsion of a *b*-particle the atomic weight remains unchanged but the element moves one place down the Table, the chemical nature again altering to correspond with the isotope, it becomes easy to trace the changes in the following series, in combination with the above Table.

MAIN SERIES

Element	Chemical Nature (Isotope)	Atomic Weight		Radiation	Period of Average Life
		Uranium			
Uranium I	Uranium	238		*a*	8,000,000,000 years
Uranium X. 1	Thorium	234		*b*	35·5 days
Uranium X. 2	Ekatantalum	234		*b*	2 mins.
Uranium II	Uranium	234		*a*	Not determined
Ionium	Thorium	230		*a*	100,000 years
Radium	Radium	226		*a*	2,440 years
Radium Emanation	Emanation	226		*a*	5·55 days
Radium A	Polonium	218		*a*	4 mins.
Radium B	Lead	214		*b*	38 mins.
Radium C	Bismuth	214	99·97%	*b*	28 mins.
Radium C	Polonium	214		*a*	Not determined
Radium D	Lead	210		*b*	24 years
Radium E	Bismuth	210		*b*	7 days
Radium F	Polonium	210		*a*	196 days
End Product	Lead	206			Variable
		Thorium			
Thorium	Thorium	232		*a*	25,000,000,000 years
Mesothorium I	Radium	228		*b*	10 years
Mesothorium II	Actinium	228		*b*	8 hours

Element	Chemical Nature (Isotope)	Atomic Weight	Radiation	Period of Average Life •
Radiothorium	Thorium	228	*a*	$2\frac{3}{4}$ years
Thorium X	Radium	224	*b*	$5\frac{1}{4}$ days
Thorium Emanation	Emanation	220	*a*	78 secs.
Thorium A	Polonium	216	*a*	·2 secs.
Thorium B	Lead	212	*b*	$15\frac{1}{2}$ hours
Thorium C	Bismuth	212 65%	*b*	87 mins.
Thorium C	Polonium	212	*a*	Not determined
End Product	Lead	208		Variable

BRANCH SERIES

Uranium

1.	Uranium Y	Thorium		*b*	2 days
	Ekatantalum	Ekatantalum		*a*	Not determined
	Actinium	Actinium		*b*	do.
	Radioactinium	Thorium		*a*	28 days
	Actinium X	Radium		*a*	16·5 days
	Actinium Emanation	Emanation		*a*	5·6 secs.
	Actinium A	Polonium		*a*	·003 secs.
	Actinium B	Lead		*b*	52 mins.
	Actinium C	Bismuth		*a*	3 mins.
	Actinium D	Thallium		*b*	7 mins.
	End Product	Lead			Variable
2.	Radium C	Bismuth	214 ·03%	*a*	28 mins.
	Radium C 2	Thallium	210	*b*	2 mins.
	End Product	Lead	210		Variable

Thorium

Thorium C	Lead	212 35%	*a*	87 mins.
Thorium D	Thallium	208	*b*	4·5 mins.
End Product	Lead	208		Variable

In the thorium series, 35 per cent of the atoms follow the branch series after thorium C. In the uranium series, two branch series occur, one at uranium I or II, where 5 per cent

of the atoms follow the branch series, and another at radium C, where roughly ·03 per cent of the atoms follow a second branch series.

If a specified quantity of a radioactive element is taken and the transmutations observed, it will be found that the quantity changing in unit time is a definite fraction of the amount present, known as the radioactive constant for that particular element, and denoted by the Greek letter l. Though a constant for any particular element, the fraction l varies for different radioactive elements. The life of the element is therefore the reciprocal of l; but, if we take *one* atom of an element, its life may vary very considerably on either side of the mean l for that element. From this we conclude that the disintegration of the atom is not a gradual change, because the value of l is the same, both for a number of atoms each of which has existed for a period of time exceeding the average life, and also for a number of atoms each of which is " new-born ".

The latest researches into radioactivity show that the atom consists of a number of electrons around a nucleus carrying a number of positive and negative electric charges, the positive charges predominating to an extent numerically equal to the number of negative electrons. The g- or X-radiations originate in the electrons; the nucleus is responsible for the emission of the a- and b-particles, as well as for the mass of the atom.

So far the cause of radioactivity and the disintegration of radioactive elements is unknown. It is the " elixir of life "; for, once it has been discovered, the energy at our disposal will be so tremendous, and the results that may and will be accomplished by its agency so far-reaching, that the evolution of humanity will take a step forward such as it has not taken within recorded history. For it must be remembered that the value of such a discovery will not consist in our power to

produce gold, but in the force which we shall be able to liberate and employ as we will.

We may confidently expect that when the unrest of the the present has become the past, then He who stands inspiring and guiding all scientific research will flash into the mind of some one scientist the Idea which will cause the possibilities that for us lie in the future to become the actualities of the present.

L. C. Soper

APPENDIX

IT was pointed out in the above article that *g*-rays appear when *b*-particles are expelled from the radioactive element with a sufficiently high velocity. So far they have been observed accompanying the following radiations: *b*-particles from Uranium X. 1, Radium C, Radium E, Mesothorium II, Actinium D and Thorium D.

The experimental proof that *b*-particles carry a negative charge, and *a*-particles a positive charge, is arrived at from considering the action of a magnet on an electric current. If the current is a positive one, flowing from the anode to the kathode, it is deviated in a counter-clockwise direction by the magnet. If it is a negative one, flowing from the kathode to the anode, it is deviated in a clockwise direction. As *b*-particles are deviated clockwise and *a*-particles counter-clockwise, they must carry negative and positive charges.

Velocity of the Radiations.—Experiment shows that in any particular charge of a radioactive element the *a*-particles expelled all travel with the same initial velocity and for the same distance, before their velocity decreases and they cease to be detectable. We may therefore assume that many of the non-radioactive elements may be expelling *a*-particles with a velocity of several thousand miles per second, which is as yet not detectable by any of the methods we have at our disposal.

As has been said, the *a*-particles travel with a velocity varying from $\frac{1}{20}$ to $\frac{1}{15}$ of that of light. The following figures give the observed

initial velocities of the *a*-particles from several of the radioactive elements rather more exactly.

		Velocity	*Change in Air at 15°C. 760 m.m. pressure*
Uranium I	*a*-particle.	8,800 miles per sec.	25 mm.
Uranium II	„	9,300 „	29 „
Ionium	„	9,400 „	30 „
Radium	„	9,600 „	33 „
„ Emanation	„	10,400 „	42 „
Radium A	„	10,900 „	47·5 „
Radium C	„	12,400 „	62·5 „
Radium F	„	10,200 „	37·7 „

Law of Radioactive Change.—The amount of any radioactive element decreases in geometrical progression as the time increases in arithmetical progression.

So that if, in a time T secs., one-half of the total amount present changes and one-half remains unchanged, then, in the next period of T secs. (2 T in all), one quarter changes of what is left, and one quarter of the total remains unchanged. Thus in 2 T secs. the quantity is reduced to $1/2^2$, and in any period of time n T the amount of the element remaining unchanged is $1/2^n$.

It has been observed that there is always a fixed ratio between the time T, required for half the total amount of the element to change, and the period of average life $1/l$, the latter always being 1·45 of the former. Also the amount of the element remaining unchanged becomes ·368 of the initial quantity in a period of time equal to the period of average life $(1/l)$.

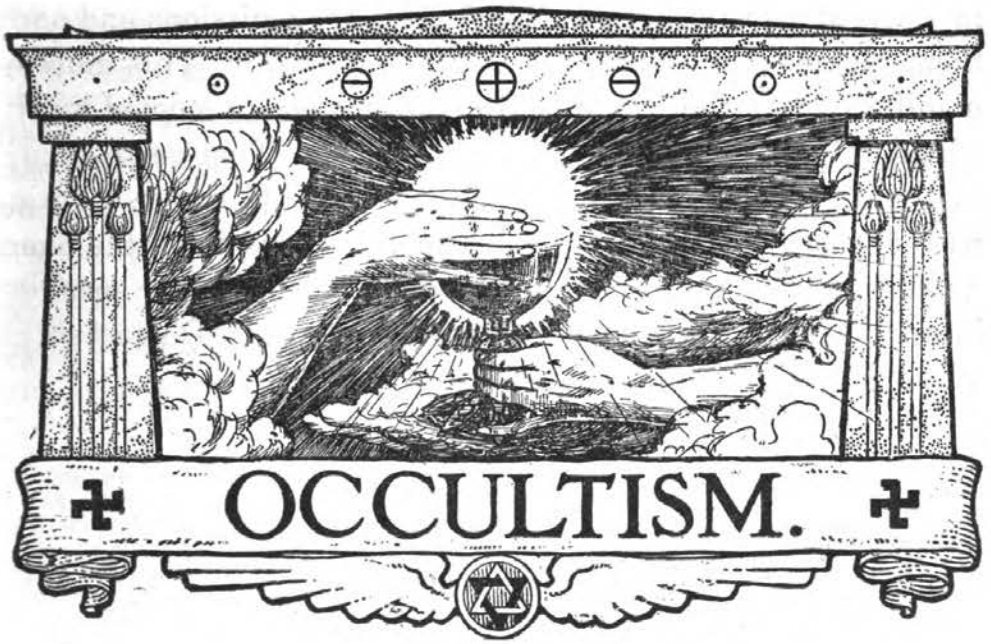
Radium and Radium Emanation.—In the process of the changing of radium into radium emanation, the emanation at first tends to accumulate, but soon itself changes into radium A as fast as it is formed. There is, in fact, a condition of radioactive equilibrium between radium and the emanation.

If we suppose the number of atoms of radium initially present to be m, then the number of radium atoms changing into emanation every second is ml^1 (where l^1 is the radioactive constant of radium). But this equals the number of emanation atoms disappearing, so that if the number of atoms of emanation present during equilibrium is n, and its radioactive constant l^2, then the number of atoms of the

emanation changing into radium A is nl^2. From this we have

$$ml^1 = nl^2, \text{ or } \frac{n}{m} = \frac{l^1}{l^2}.$$

l^2 can be determined from observation, $\frac{n}{m}$ can be deduced from the volume of emanation in equilibrium with a given quantity of radium, from which we can arrive at a value for l^1, although it is impossible to find this by actual observation on account of the very small quantity of radium that changes, as compared with the total mass. Rutherford calculated that the value of l^1 was about $\frac{1}{2500}$ for one year. In a year, therefore, 1/2500 part of any given quantity of radium changes, in the process of which 1,160,000 calories of heat are evolved for every gramme. In the total change of one gramme, 2,900,000,000 calories are evolved, or more than one million times as much energy as that evolved from any equal weight of matter undergoing any change whatever.



A COMMENTARY ON THE BHAGAVAḌ-GĪṬA

SRI HAMSA YOGI'S MASTERLY INTRODUCTION TO HIS COMMENTARY

By Dr. S. Subramaniam

(*Concluded from Vol. XLI, Part II, p. 385*)

STUDENTS of the *Gīṭā* may like to know that a new translation of the great Scripture, by Mr. R. Vasudeva Rao, is under preparation and will be ready for publication in a short time. This translation is intended to furnish English readers with a rendering of the Scripture as it is found in the "Suḍḍha Ḍharma Maṇḍala" Edition, by Paṇḍiṭ K. T. Srinivasacharya, which appeared about three years ago.

It may with confidence be asserted that, in this latest edition, students will find the Scripture more like what it ought to be, according to the *Mahābhāraṭa*, than in the editions in current use, and that in the latter are omissions and additions lacking the sanction of the original *Gīṭā*. This must be manifest from the verse of the *Mahābhāraṭa* quoted by the editor in his learned Foreword on page 2. That verse occurs in the last chapter, called the Bhagavaḍ-Gīṭā Parva, forming part of the Bhīṣhma Parva. The verse lays down the exact number of the *slokas* containing speeches of the four speakers in the *Gīṭā*—Kṛṣhṇa and Arjuna, Sañjaya and Ḍhṛṭarāshtra. The verse runs thus :

Shatsathāni savimsāni
Slokānām Prāha Keshavah,
Arjunassapta Panchāsat
Sapta shashtintu Sanjayah :
Dhritarashtra slokamekam
Geetaya mana muchyate.

Now, the total number of verses in the current editions is either 700 or 701 only, instead of 745, as the total number should be, according to the above verse of the *Mahābhāraṭa*. Again, Arjuna's real contribution to the Scripture amounted to only 57 verses, while those put into his mouth in the current editions are more than 100. Turning to Sañjaya, he gets the credit in the old editions for only about half the number of his legitimate share of 57 slokas. As to Kṛṣhṇa Himself, the old editions, strangely enough, omit no less than 34 verses appertaining to his share, the whole whereof are highly essential, as Hamsa Yogi points out. For twenty-one of them, which constitute practically the second chapter, *Nara Nārāyaṇa Gīṭā*, deal with the nature of the Supreme in the aspect of Īshvara, and the 13, called the *Ḍurga Sṭoṭra*, which form a portion of the first chapter, are concerned with the *Īshvara Shakṭi*. These and other discrepancies, into which it is unnecessary to enter here, obviously detract, so far as they

go, from the value of older editions. Furthermore, the arrangement of the whole Scripture, in the "Suḍḍha Ḍharma Maṇḍala" Edition, is manifestly such as to facilitate the right comprehension of the entire teaching by dividing it into the great heads of *Jñāna*, *Bhakṭi*, *Kriyā*, and *Yoga* or the synthesis, which are likewise subdivided on very intelligible and coherent principles. Considerations of the advantages to students thus possessed by the "Suḍḍha Ḍharma Maṇḍala" Edition have induced the author of the translation to undertake the work, and it is to be hoped his labour of love will prove helpful to them.[1]

[1] I take this opportunity of inviting attention to another "Suḍḍha Ḍharma Maṇḍala" publication by the same editor, some parts of which are of special interest to all who are desirous of ameliorating the condition of Hinḍū Society by reforming such of the usages as are detrimental to its well-being. This new publication deals, among other subjects, with the principal Hinḍū Sacraments. The pages bearing upon marriage are worthy of the most careful study by all who wish to see salutary changes effected with regard to the prevalent customs connected with this Sacrament. Hamsa Yogī's disquisitions on the subject are marked by breath of view and liberality of sentiment, and by the highest common sense and reason, whilst they are also supported by venerable scriptural authority. Hamsa Yogī does not flinch from questioning the rules laid down in authorities enjoying great popularity, when those rules are prejudicial to the well-being of the community. Nowhere are the dignity of womanhood and the equality of the sexes more valiantly championed than they are by the Yogī in this book.

Some allusion may here be made to one or two points taken by him. He emphatically lays down that the true object of marriage is the procreation of children by way of discharge of the duty owing to the *Piṭris*, as it is said, or, in other words, of contributing towards the evolution of the species. In support of this position, he chiefly relies on the episode of Sakunṭalā in the *Mahābhāraṭa*, where that famous daughter of Ṛshi Kaṇva impresses upon Ḍushyanṭa the necessity of sanctifying the marital relation which the king proposed to enter into with her, by the performance of religious rites, in order to ensure the birth of healthy and noble progeny, the production of which is the sole aim and end of marriage. Starting with the above principle, Hamsa Yogī maintains that it is this test of progeny, subject to certain conditions which he defines, that is decisive of the question of the eligibility of a particular man or woman for re-marriage. It follows, he argues, that women who have lost their husbands, and are issueless, are entitled to re-marry, and that the view that it is open only to a man whose wife is dead to contract a second marriage, is one sided and unjust. His final conclusion is that the prohibition of re-marriage is equally applicable to both man and woman, provided the true object of either in entering into the previous marriage has been attained by the birth of children as the result of such union.

Next, his examination of the proper import of the term *Paṭivraṭa* is characterised by irresistible logic, and is intended to absolve the wife, after the death of her husband, from those unjust obligations which social conventions have imposed upon her by a misinterpretation of the term in question. His doctrine on this point is that the allegiance which a wife owed to her husband continues to have force after his death, only when she has children by him and is thus a member of a subsisting family of his.

Passing now to another topic of interest treated of by Hamsa Yogī, it is that of *Varnāshrama Ḍharma*. The discussion in the ten or twelve pages which he devotes to this matter, virtually forms a striking commentary upon the well-known verse of

A particularly important object of the present translation is to furnish the readers with Hamsa Yogī's interpretation of a fairly large number of words and phrases, occurring in the Scripture, wherever the Yogī explains them differently from the authors of works in current use. A list of these words and phrases, explanations whereof by Hamsa Yogī have involved a departure from the language of the existing translations, will be found in the Appendix to this forthcoming little volume. Hamsa Yogī's own words, giving the reasons for his interpretations, appear in the translator's notes to the verses wherein the passages forming the subject of those interpretations occur. It is to be observed that Hamsa Yogī often supports his views about the meaning of the passages forming the subject of his special comments by the very authority of the *Gīṭā* itself, as seen from the statements of the Lord in other places in the Discourse. And it is scarcely necessary to add that Hamsa Yogī's explanations, where they

the *Gīṭā* beginning with the words "*Chāturvarnyam mayā srishtam* (verse 7, Chapter 4, S. D. M. Edn.). He unqualifiedly denies the validity of the claim to positions of relative superiority based on mere birth in certain castes, without reference to the possession of qualities held to be the mark of the Brāhmaṇa, Kṣhaṭṭriya, Vaisya and Shūdra respectively. He shows that the verse merely declares a fact in nature, *viz.*, the presence of certain qualities and dispositions, not only in men but also in the so-called inanimate objects, which warrants a fourfold classification with reference to the differences in their qualities and dispositions. He shows that the term *Varṇa* in this verse is used in its primary sense only, descriptive of the specific nature of certain things (*Varnayaṭi iṭi Varnah*), and not in the limited and secondary sense as connoting the four castes.

In concluding this note, it is necessary to add a word regarding the name *Suḍḍha Ḍharma*, to the exposition of doctrines covered by which name works like the present are devoted. The name in question is, of course, not a modern invention. No higher authority in favour of this assertion need be cited than Shaṅkarāchārya. In his commentary on the *Muṇḍaka Upaniṣhaṭ*, there is a very significant passage, containing this very expression. It runs thus: "*Sa evam pretatiryang manushyadi yonishwajarvan janī bhava mapannah kadachiṭ Suḍḍha Ḍharma sañchiṭa nimiṭṭena kena chiṭ parama-karunikena darsiṭa yogamārga.*" From the whole context in which the above passage occurs, it is manifest that Saṅkara meant to refer, by the phrase *Suḍḍha Ḍharma*, (1) to that system of thought known as Yoga Brahma Viḍyā, the Synthetic Science of the Absolute, which reconciles all the three aspects of Brahman, the Saguṇa (manifested), Nirguṇa (immanent) and Suḍḍha (transcendent), and (2) to that system of conduct which involves not merely altruism but universalism, the life lived in accordance with which system would secure, to the jīva concerned, the privilege of pupilage under one or other of the great Masters of Wisdom and Compassion, who could guide him along the path of true yoga to the attainment of the final goal, *Paraprapṭi*. And, if one may venture to say so, the contents of "Suḍḍha Ḍharma Maṇḍala" literature, now coming to light, may well lay claim to expound adequately such a system of thought and conduct.

differ from those of the current commentaries, are more in accord with the general trend of the Divine Discourse than those of other authors. By way of illustrating the above view, let me here, very concisely, refer to a few cases taken at random from one to four of the six chapters of the First or the "Jñāna" Section.

Take first the word, "*Nimittāni*," in the sentence "*Nimittānicha Pasyami Viparectani Kesava*". Following certain well known commentators, two learned translators, T. and B.—so referred to here for brevity's sake—translate the sentence: "I see adverse omens." Thus both understand the word in question to mean "omens". This is obviously inadmissible, having regard to verses 18, 19 and 28 of Adhyāya 23 and Adhyāya 20 of the Bhīṣhma Parva of the *Mahābhārata*; wherefrom it will be seen that the omens had all been found to be favourable to the Pāṇdavas and adverse to the other side. Hamsa Yogī consequently offers another explanation, which is more acceptable in the circumstances. He takes "*Nimitta*" in another of its senses, *viz.*, "cause" or "motive," and writes: *Nimittāni=Nimitta Kāranāni*; *Viparītani=Anayabhutani*; *Parantu Bandhu vadāt duhkha Karananicha*; *Ata eva Vipārītani iti uchyate*. The meaning, in effect, is: "The reason or motive for the war is intrinsically vicious, since, though the object in waging it is to obtain sovereignty, yet it is necessarily attended with the likely grief consequent upon the killing of kith and kin."

Next, take the phrases (*a*) *Rudhirapradigdhan* and (*b*) *Arthakaman*, in verse 51, Chapter 1 (S. D. M. Edition). T. and B. translate the former phrase in more or less identical terms —"blood-tainted" and "blood-besprinkled"; they respectively translate the latter as "though avaricious of worldly goods' and "our well-wishers". Both the translators take the former word as qualifying "*bhogan*" and the latter as "*gurun*". But Hamsa Yogī takes the directly opposite view, and understands

"*Rudhira Pradigdhan*" as qualifying "*gurūn*" and "*arthakaman*" as qualifying "*bhogan*". In this view of Hamsa Yogī "*Rudhira Pradigdhān gurūn*" means preceptors, who are "proud" of their physical strength and bodily prowess; and "*arthakaman bhogan*" means enjoyment of wealth and worldly happiness. The purport of the verse, therefore, as Hamsa Yogī reads it, is: "I would not kill these preceptors, even though they are actuated by mere pride of their own physical strength and bodily prowess, simply to gain wealth and worldly happiness."

Hamsa Yogī shows that this strange attitude of Arjuna was due, on the one hand, to his wrongly assuming that the battle he had to engage in involved nothing more than his gaining wealth and worldly happiness—the two inferior of the four objects of human pursuit—and on the other, to his failing to grasp that the battle involved the performance of an imperative duty which devolved upon him to fight even his preceptors, because they were acting unlawfully, as warranted by the authority of Lakshmaṇa when, according to Vālmīki, he says: "It is incumbent upon a disciple to chastise the preceptor, who is haughty with pride, who is ignorant of the propriety or otherwise of due action, and who treads the path of unrighteousness"; and Hamsa Yogī fortifies the position thus taken by him as to Arjuna's failure to understand the true situation, relying on Arjuna's own confession implied in the words "*Dharma Sammūdha cheṭah*".

Next, take the words "*Karpanya Dosha*, etc.," in v. 53, Ch. 1. (S. D. M. Edn.), Hamsa Yogī's explanation of which furnishes an apt illustration of his true and felicitous way of interpreting. T. translates it—"heart contaminated by the taint of helplessness," and B.—"heart is weighed down with the vice of faintness". Hamsa Yogī offers two explanations of the passage under consideration. It is sufficient to refer here to one of them only, and it is this: "*Kripanāh Phala-*

hetavaha." In this view Arjuna's statement will mean: "I am crushed down by the desire for fruits which is swaying me"; in other words, the idea "that I shall be incurring great guilt in slaying my preceptors is unnerving me". That so to understand the phrase "*Kārpanya dosha*" as meaning the taint of the desire for fruit in action, instead of importing into the context the practically meaningless idea of faint-heartedness and the like, is warranted by the express language of the *Gītā* (Ch. 18, v. 10, S. D. M. Edn.), where the Lord, in strongly deprecating action impelled by desire for fruit thereof, employs the very words—"*Kripanah Phalahetavaha*".

Now again, the sentence, "*Prajñāvadamscha bhashase*" (in v. 2, Ch. 2, S. D. M. Edn.), cannot but serve as a crucial example of the ordinary commentators being often wide of the mark in their explanations, while in Hamsa Yogī's commentary we almost invariably get the clue to the real meaning. T.'s version of the material phrase in the sentence is "words of wisdom"; and B.'s—"words that sound wise but miss the deeper sense of wisdom". With the utmost deference it must be admitted that neither of these versions really conveys any clear sense to one's mind with reference to the passage in question. For if, as T. puts it, what Arjuna spoke were words of wisdom, how could the Lord be understood as rebuking him, as the translator's language implies. As to B.'s version, it can mean nothing less than that Arjuna did not understand what he was saying. Surely this cannot be correct. However mistaken an attitude Ārjuna may have taken in the speech for which he is taken to task, he knew absolutely what he meant and said, when he told the Lord he would rather beg for alms than fight for the kingdom under the circumstances. Now, turning to Hamsa Yogī, his explanation is indeed quite plain and simple, construing as he does *Prajña* as *Sanyāsi*, reliance being placed in favour of this construction on the fact that the two words *Prajña* and *Sanyāsi* occur as virtually

interchangeable terms in the *Gīṭā*. According to this interpretation, what the Lord said to Arjuna was this: "You are talking as if you are a Sanyāsi. Your language would become him, but not you at all, who are a soldier bound to fight for the cause rightly espoused by you." Needless to say nothing can be more intelligible than this perfectly natural explanation of Hamsa Yogī's.

I would next confine myself to noticing just four words and phrases which students constantly refer to as if they know all about them, whilst they have not the remotest conception of what the terms really mean. One remark to be made in regard to all these is that every one of them has a highly technical meaning in the *Gīṭā*, in the parts I am about to refer to, and must not be taken in its ordinary popular sense.

First let us try to understand the phrase "*Buḍḍhi Yogam*" (in v. 21, Ch. 3, S. D. M. Edn.). T. translates it as "knowledge" and B. as "Yoga of discrimination". These renderings really can convey to the reader nothing definite or tangible whatsoever. Hamsa Yogī's explanation, on the other hand, of this extremely important phrase is unquestionably illuminating. It is to this effect. Each of the *Ṭaṭva-kulas* of *Avyakata*, *Mahaṭ*, *Manas* and *Iṇdriya*, as per texts in the *Mahābhāraṭa* and *Anugīṭā*, as well as v. 25, Ch. 5 of the *Gīṭā* (S. D. M. Edn.), is tripie, consisting of the *Āṭmā*-aspect the *Shakṭi*-aspect and the *Prakṛṭi*-aspect. *Buḍḍhi* is the *Shakṭi*-aspect of *Mahāṭaṭṭva*, the *Āṭma*-Aspect thereof being Nārāyaṇa. *J̌ñāna* is the essence of *Mahaṭ*, and its *Vyavasaya*, or evolution, is spoken of as *Prathama Sarga* or the first creation. The gist, therefore, of the verse containing the phrase under discussion is as follows: "I give them the Initiation in the *Mahaṭ-shakṭi Buḍḍhi*, whereby they come nigh unto the *Āṭmā*" (in the *Avyakṭa* state, the one in the fourth or *Ṭurīya*). Now, putting it in language a little more familiar to modern

students like ourselves, "*Buḍḍhi Yogam*" means the Initiation which confers on the Initiate the power of raising his consciousness to the stupendous height of the *Shakṭi* level of the *Mahaṭ* or *Anupāḍaka* plane, and of functioning there with full knowledge and capacity.

Let me pass now to the terms "*Budhah*" and *Bhavasamanvitāh*" (v. 3, Ch. 4, S. D. M. Edition). Who are the "*Budhah*," to begin with? Obviously not simply "men of wisdom," as the translators would have it, whatever that may mean. The very place in which the term occurs is suggestive. It is in the *Adhikara Gīṭā*, wherein the Lord introduces the subject of the four Manus and the seven Ṛṣhis who are at the very top of our own world's Hierarchy. Even before He does this, and at the very commencement of the chapter, He refers to himself, in the verse under consideration, as the "Generator of all". Surely the "*Budhah*," who in such a context, he says, worship him with *Bhava*, are manifestly not men at all, but celestial Hierarchs, as Hamsa Yogī points out on the authority of the *Mahābhāraṭa*. These Hierarchs, says Hamsa Yogī, function in the world of *Chanda-bhānu*, containing the totality of sounds—the Ākāshic records—wherefrom the Seers here bring down information for humanity's sake. The Yogī adds that these Hierarchs are intent upon the *Bhava*, which is the generic name for the six vital points characteristic of what is evolving in the Lord's creation, *viz.*, *Janma*—the genesis; *Karma*—the work; *Adhikara*—status or position; *Siksha*—the law; *Āṭmā*—the Divinity in each; and *Vibhuṭi*—the fruition. Since it is thus part of the task of the Hierarchs to concern themselves with such all-important matters in relation to created objects, it was but appropriate for the Lord to speak of the *Budhah* as worshipping Him with *Bhava*.

Lastly, as to the terms *Jñāani* and *Jñāna*, as used particularly in verses no. 8, 9, 10 and 11 of Ch. 4 (S. D. M. Edn.), the translators, as was to be expected, give no help to

the student, for the simple reason that they take the terms in the literal sense they have in common parlance, instead of as technical terms employed for a very high purpose in the verses cited. The substance of Hamsa Yogī's explanation is this: a *Jñāni*, in the present context, is one whose consciousness has expanded itself to the Supreme stage in which he has actually realised "*Vasudevah Sarvamiti*," and has thus reached liberation. To put it in my own words, if I may do so, this *Jñāni* is no other than the *Asekha* of the Buddhist Scripture—he who, having taken the Fifth Initiation, has risen, as the result, to the superhuman stage of the liberated soul, and thus has nothing more to learn in the world's scheme, in which, till then, he had been evolving as a human *Jiva*. To sum up, the word *Jñāni*, in the four verses under consideration, connotes only him, and none else than the true great soul—the Mahātmā—in whom, as the very next verse unmistakably puts it, the darkness of *Avidya* (the last fetter to be struck off by one who is on the verge of Nirvāṇa) has been utterly extinguished by the blazing light of the knowledge of the Self—the knowledge that all is Vasudeva—in short, one who has made himself the proud possessor of perfect knowledge, the Master of Wisdom, in its highest sense, in his world-system.

It only remains to add that Hamsa Yogī's explanation of the 11th verse, just referred to, is even more instructive than his luminious comments on the 10th verse. The former runs thus: "*Jñanenatu tadajñanam Yesham nasitamatmanaha Tesham aditya vadjñanam prakasayati tatparam*"; and in one of the translations it is rendered as follows: "Verily, in whom unwisdom is destroyed by the wisdom of the Self, in them wisdom, shining as the sun, reveals the Supreme." Strangely enough, the translator apparently failed to see the intimate connection between the statements in the first part of this verse and the subject of the immediately preceding verse, in

that those statements are introduced explicitly to show that the consciousness—"Vāsuḍeva is all"—of the *jñāni* described in the preceding verse, necessarily carried with it the destruction of *Aviḍyā* and the acquisition of *Āṭmajñānam*. In addition to this error, the translator was unaware of the hidden meaning of the phrase "*Āḍiṭayavaṭ*," and was thereby led to interpret wrongly the patently clear words "*Ṭaṭparam*," and render them as the Supreme, and thus miss the whole point of the verse. But Hamsa Yogī, who knew that *Āḍiṭyavaṭ* was a blind which signified the Sixth Initiation, known by the name of *Āḍiṭya or Sūrya Ḍiksha* (*cf.* foot-note on p. 372), was in a position to bring out the true import of the verse and correctly understand "*Ṭaṭparam*" as "still beyond". Accordingly, the real meaning of the verse, he shows, is that the consciousness of the *Jñāni*, whose nature was defined and explained in the last preceding verse, and who had received only the Fifth Initiation, became further expanded by his receiving the Sixth or *Āḍiṭya* Initiation at the hands of the Siḍḍhas, enabling him to pass "still beyond"—"*Ṭaṭparam*". I would close these remarks by saying that Hamsa Yogī's statements, like the above, which imply that references to the great Initiations are to be met with in the *Gīṭā*, will not come as a surprise to those who remember the observation of the late Swāmi T. Subba Rao, that the *Gīṭā* was a book of Initiation.

I trust the above summary will suffice to uphold the strong conviction of the translator that, when the text of Hamsa Yogī's commentary is before the public, it will go far to enhance still more the admiration and the reverence which this splendid heritage of the Indo-Āryans enjoys throughout the length and breadth of the land, great though its fame has always been.

In this connection, it may not be out of place to remark that, though the students of this Scripture are innumerable, yet it would not be very wide of the truth to say that but few are

aware of the real reason for the unbounded influence that it has exercised over human thought throughout the world. That reason was once pointed out by the late Swāmi T. Subba Rao, than whom, I venture to say, none possessed a deeper knowledge of the Scripture, and whose erudite discourses on it, delivered so far back as 1886, continue even to-day to be a luminous key to the philosophy taught by it.

The Swāmi said that the greatness of the *Gīṭā* was due to its being the Scripture which contains more teaching than any other on that ineffable manifestation of Parabrahm which in Theosophical literature goes by the name of the First Ray.[1] According to Subba Rao, this Ray abides in so peculiar a space that hundreds of solar systems will be burnt up there in an instant. The Ray consists of two elements, one spoken of as the Permanent Element, and the other as the Protean Power. The former ever resides in Nirvāṇa—"*Eka murtih nirguṇakhya yogam paramamasthitah*" (verse 10, ch. 2, S. D. M. Edition)—while the latter attends, by Itself, to all the work of the Ray in the Cosmos. This latter has three aspects, with certain mighty functions attaching to each. In one of these aspects, the Power takes part in creation—" . . . *Sṛjatey tata bhutagramam characharam*" (*Ibid.*).

In another aspect, It participates in the work of disintegration, in upholding ḍharma, in protecting the righteous and punishing the wicked—"*Sṛshtam Samharatenyahi jagat sthāvara jangamam*" (verse 11, *Ibid.*, and v. 14, Ch. 3). And in the third aspect, It ministers to the spiritual needs

[1] Much information regarding the "Rays" is gathered together by Hamsa Yogī in his comments on verse 6, Chapter 4, beginning with the words "*Maharshayas sapṭa purve,*" and on verse 10 of the same Chapter, beginning with the words "*Bahunam janmanam ante*". He there cites certain scriptural texts which make mention of these "Rays" under various designations, *viz.*, *Sapṭa hasṭa saha*—seven hands; *Sapṭasupṭaya*—seven horses; *Sapṭarekha*—seven lines; *Sapṭasuṭrani*—seven strings; *Sapṭarcheemshi*—the seven flames; *Sapṭamaruṭaha*—the seven winds; *Sapṭakutani*—the seven groups. The seven Ṛshis, referred to in the former of the two verses cited above, Hamsa Yogi speaks of as the "*Sapṭa Rekha charya*"—the teachers of the seven "Rays". Hamsa Yogī further mentions seven *Ḍikshas*, or Initiations, *viz.*, (1) *Yoga Ḍevi Ḍiksha*, (2) *Sūrya Ḍiksha*, (3) *Chandra Ḍiksha*, (4) *Sukra Ḍiksha*, (5) *Agni Ḍiksha*, (6) *Vayavya Ḍiksha*, and (7) *Parthiva Ḍiksha*; and gives other detailed information regarding them.

of all humanity and the rest—"*Jagat vṛddhim dadāti Sā*" (verse 12, *Ibid.*). It is to the two elements of the Ray in question—the Permanent Element and the Protean Power—that Kṛṣhṇa refers in the Ḍroṇa Parva as constituting His four forms. And presumably the enigmatic allusion to His own nature and work suggested by the words "*Janma Karmacha me divyam*" (verse 25, Ch. 3, S. D. M. Edition), hints at the stupendous position of the Ray in the Universe and the splendour of its functions therein. In short, the Protean Power is the Trinity of the Ray of the Third, the First and the Second Logoi in the order of the description in the *Gīṭā* verses quoted above; while the Permanent Element is the Unmanifested Logos of the Ray.

Reverting to the functions of the Ray in its third aspect, the words "*Soham asmi nabhas*[1] *chara*," which occur in the 12th verse already cited, are apparently cryptic and need a a little elucidation. Literally they mean: "I am He that pervadeth the Ākāsa." Their hidden meaning, as explained by commentators, has reference to the Still Small Voice—that mysterious *Turiyanadam*, which is everywhere and nowhere, and which comes to one who is on the threshold of liberation, tells him from what Ray he has come and whither he is proceeding, and gives all the further directions required by him.

And surely it is this *Turiyanadam* that is imaged as the Divine Child playing on the flute, who by His rapturous music captivates and attracts all pure hearts and souls to Himself.

Nor does the above imagery lack foundation in actual fact. For verily, to him who is worthy of beholding so glorious a vision, this Celestial Voice reveals Itself as a sweet lad of twelve, who has come to be endearingly called the youngest Child of Parabrahm, though in truth He is the eldest, the First-Born, the First in manifestation.

[1] The "Nabhas" or "Akasa" here referred to is not that universal element in general, but that fragment of it wherefrom the Voice sounds out its message into the ears of those whom it deigns to instruct and guide.

Before closing these few remarks, it may not be superfluous to advert to certain distinct advantages which aspirants to spiritual knowledge in this country would derive by bearing in mind the constitution of the said Ray, as indicated above.

In the first place, those who realise the true nature of the Ray, as a whole and in its parts, would cease to hold the parochial view, so generally entertained, in regard to who is the Bāla Kṛṣhṇa, beloved by all in the land. They would no longer look upon Him as merely the great Being who appeared at the beginning of the so-called Kali age, to reproclaim the ancient ḍharma. Nor would they be even content to identify Him with the Second Aspect of the highest Trinity in our Solar System—Viṣhṇu, known as the Son or the Second Person in Christianity. The view of such aspirants, as to who the Kṛṣhṇa really is, would widen indeed immeasurably, and their devotion to Him would be one of boundless adoration of this highest manifestation of the Absolute, whose greatness and glory the most revered of our Purāṇas vie with each other in describing.

There are some who think that the panegyrics contained in these Purāṇas were intended literally to apply to the Superhuman Being who appeared last on earth as the *Avaṭāra* of Kṛṣhṇa, and condemn such panegyrics as idle extravagances. But they would cease to do so were they aware that the Kṛṣhṇa, so eulogised, is none other than the highest Representative of Parabrahm in the Cosmos—the First Ray. Such erroneous ideas, in the minds of students who are not intuitive, are not strange; for few are they who can rise even to a true intellectual comprehension of the aspect of Godhead whom the sacred books speak of as Kṛṣhṇa. Hence the *Gīṭā* verse:

> As marvellous one regardeth Him; as marvellous another speaketh thereof; as marvellous another heareth thereof; yet, having

heard, none indeed understandeth. (Verse 29, Chapter 20—21, S. D. M. Edition.)[1]

No wonder then that rare, rare indeed, is that efflorescence of ages, the Soul which reaches the perfection of the actual realisation—"Vasuḍeva is all"—and the glorious Nirvāṇa, its supreme fruition—*Sa Mahāṭmā Su Durlabha.*

Next, as to readers of *The Secret Doctrine*, that mine of occult learning, the observations therein contained with reference to the so-called Principle of *Mahāviṣhṇu*, said to be the one source of Avaṭāras, which have been a riddle to many a student, would no longer be such in the light of the explanations afforded above, in regard to the "Ray," the Protean Power, whereof, as has already been shown, is ever the one Spirit which is the true Avaṭāra, acting through the Superhuman Entity that is Its vehicle for the time being.

Lastly, as to those who are familiar with the doctrine of the *Vyuhas—Vasuḍeva, Saṁkarshana, Praḍyumna* and *Aniruḍha*—their conception of the subject will be far more precise and clear, and they will be able to study the statements in the Scriptures about these *Vyuhas* with comparatively greater profit, if they bear in mind that it is the First Ray that the *Vyuhas* stand for.

It only remains to add that the Divine Kṛṣhṇa is the Song of Life, All Song and never the contrary. For, in His infinite

[1] The term *Kṛshṇa* has, at least, three distinct important significations. In the first place, it connotes the whole First Ray, the Protean Power whereof is ever the one Spirit which is the true Avaṭāra, teaching, uplifting or destroying through the Superhuman Entity forming its vehicle or instrument for the time being.

Next, the term connotes the high Hierarchical Office through the occupant of which, from time to time, the Avaṭāra speaks or acts. Lastly, the term is applied to the particular occupant of the office, when an Avaṭāra takes place. It is needless to refer to the authorities as to the first meaning, as they are too well known to require citation.

Among those bearing on the other two senses, allusion may be made to certain statements in the Suḍḍha Ḍharma recension of the *Ḍevī Bhāgavaṭa*, to the effect that of the 16 Avaṭāras of Kṛṣhṇa, 15 have already taken place and one has yet to come. A circumstance supporting the third meaning is the prefix Kṛṣhṇa in the designation of the last Vyāsa as Kṛṣhṇa Dwaipayana; the prefix, it is said, is accounted for by the fact that this Vyāsa made *ṭapas* with the object of being selected to fill the office through which the Avaṭāra teaches and acts.

wisdom He would and could never sound a wrong note, lest thereby the universes should fall to pieces.

May our erring and suffering humanity mend its ways and seek its salvation by listening to the harmony of the music of the Lord of Love in high heaven and of His Mighty Vicar on our globe. In sending forth the above humble prayer, let me conclude in the beautiful words of the poet who makes one of the Gopīs address a pathetic appeal to the beloved flute of her Lord :

Ayi murali mukunda smera Vaktraravinda svasana madhu-rasajne tvām pranamyādya yāche. Adharamanisameepam prabta-vatyām bhavatyām kathaya rahasi karne maddasām Nandasunoh.

O flute, thou who art enjoying the sweet fragrance of the breath emanating from the lips of "*Mukunda*" of the lotus-face, I offer salutation to thee and pray thus : When thou art in the blessed proximity to the jewel-like lips of Nanda's Darling, convey secretly to his ears my forlorn state.[1]

S. Subramaniam

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[1] Though such be the literal rendering of the words of the poet—and whether he was the famous *Jayadeva*, as some hold, or *Karnamruthachaarya*, as others do—it is needless to say that the songs of neither are ever mere erotic poetry. Their songs have always a spiritual sense, the present verse being no exception. Accordingly commentators explain the verse to contain a fervent prayer by an aspirant to liberation to the *Shakti* of Ishvara—the Light of the Logos, for deliverance from the wheel of births and deaths. Their explanation, from the esoteric point of view, of the leading terms in the verse, which admit of more than one sense in strict accordance with grammar, is as follows :

(1) *Nanda sunoh. Nandante yoginah, asmin iti Nandah*—that in which yogis delight, *i.e.*, Brahman.

Sunoh—Avatāra, Emanation, *i.e.*, Ishvara.

(2) *Mukundah. mu—paramaiswaryam*—supreme bliss ; *kum*—worldly prosperity ; and *da*—the bestower of both supreme bliss and wordly prosperity—Ishvara.

(3) *Smera vaktraravinda svasana madhu rasajne. Smera*—the wish to create ; *vaktra*—wisdom, *Aravinda*—the lotus of the manifested Cosmos ; *Svasana*—the out-breathing of forthgoing and the in-breathing of returning ; *madhu*—the nectar of immortality ; *Rasam*—the quintessence or the Ātmā ; *Jne*—the knower.

(4) *Murali. Mu-menonishtam dosha swarupam*—the evil nature inherent in the mind forming the obstacle to liberation ; *La-Lathi*—destroys.

Summing up, the meaning is : "O ! Thou who art tho destroyer of the evil propensity present in the mind, or nescience : Thou who art the body of Him who is the Immortal Self of the manifested Cosmos ; of Him whose out-going and in-coming breaths are its very life, and of Him who is the bestower of eternal salvation as well as of worldly prosperity ; saluting Thee, I pray for deliverance from the bondage of mortal existence.

MORAL ZERO

By A. F. KNUDSEN

IN the June THEOSOPHIST is an article entitled "Three Visions of Nothing," which brings a thrill to one who has also been perhaps "too bold" in searching out the Antipodes of Being.

The "Abyss of Evil" is merely the negative pole of consciousness. But in seeing it as "Nothing," the writer, Mr. W. Wybergh, seems to depart from the meaning of his first and most illuminating term—"The Negation of All Being". The corner of cosmos where the Life of the Third Logos is not yet ensouled by the Second Logos is not evil—it is merely negative. Being enters into it, and consciousness begins; attraction and repulsion, effort, awareness of relativity—these slowly dawn upon the scene.

When the Life of the First Logos—the will to act and the wisdom to choose—comes into play, then comes personal responsibility and choice—discrimination between Good and Evil, between the road downward and the Path upward.

The decision must be made. Then only can come the denial of responsibility, the heresy of Negation of Existence, "the refusal to create" (improve).

A most interesting hint is to be found in *Letters from the Masters of the Wisdom* (p. 4): ". . . the other unrestrainedly indulging its animal propensities with the deliberate intention of submitting to annihilation pure and simple, in case of failure, to millenniums of degradation after physical

dissolution." This is, in other words, refusing to follow the promptings of intuition, of conscience. Compare also the expression used in the *Gīṭā*: "He who has rightly resolved is accounted righteous."

The dawnings of this retrogression appear in the "sense of sin," which is the abandoning of personal effort, as when one is content with "good enough," when one refuses to progress, etc. Biologically it is sex-perversion and substitution of artificiality for nature. Vitally it is vampirism—depending on another. There is such a thing as "enjoying bad health"; and many actually do this when they refuse to make an effort towards health by following the laws of hygiene. Here belong also gluttony, drunkenness, and all the drug habits. They are the halting-places from which, moral momentum being lost, retrogression begins.

Emotionally it shows itself in hardening of one's heart in order to seek revenge; in consciously shutting out the call of chivalry; in refusing to be touched by contrition, humility, tenderness, love or sentiment; in being wilfully cold to the appeals of helplessness and weakness.

Mentally this negation is shown in running away from responsibility, in the refusal to follow truth, in the effort to suppress or pervert truth. Or the mind so poisoned may enjoy illogicalities, or make a cult of perversion and the sophistry of half-truths. In the last analysis, logic alone keeps man out of the insane asylum; effort alone saves him from *Avitchi*.

The mystery of the spark from the First Logos is difficult indeed to explore. We *are* It, but we are not *entirely* It. The spark from the Second Logos is ready after æons of effort; and, united with that from the First Logos, blazes up into a flame of moral courage. But the process is slow; many lives intervene before the sparks from the Second Logos and the First are one Fire. The Third

Logos makes the Image, the environment: it is consciousness of a sort. The spark from the Second Logos is also in the environment, the not-self; its consciousness is active, working forward, forceful, sly, and seems almost of the same race. The desire elementals are obstacles in the environment, at first as much as is the moral inertia of the mineral life of our bodies—and our bodies are "us" at that stage. The intuition is slow to grasp these truths. Blindly one wrestles with these "enemies of one's own household". Call it original sin, the desire elemental, the "*libido*," or animal propensities, as you may see fit; but rest assured it is not you but your environment, for it is not of the spirit which is you. But the spark from the Second Logos has come over that same ground, and it attracts him as something familiar—as if it spoke a language he knew. He was a desire elemental five manvantaras back, and therefore occasionally that spark drops down, turns from the spark from the First Logos, spurns it, hates it, breaks from it. The fault is mutual; the Life of the First Logos must supply the greater part of the energy. It must meet, capture and subdue the spark from the Second Logos, conquer it, in a sense, by assiduous attention, take it on as a lower self, yet amalgamate entirely with it, absorb it, pervade it. Unless that is done to the point of identity, it cannot re-establish the spiritual aspiration of the Second Life Wave in its pristine purity and motive power.

The Monad must not allow any part of the personality to drift off, moulder and decay. It takes a terrific effort to mould experience into faculty, faculty into character, and character into omniscience. That is the great achievement. But the spark from the Second Logos must join in the game, must yearn upwards and accept the partnership, the union, as a goal, as its destiny and achievement. It has to become one with the Father. If not, the progress will be deadly slow—slow, even to ceasing. Moral momentum lost is hard to re-establish.

If this yearning finally dies out, the personality is lost, disintegrates, drops lower and lower. Kingdom after kingdom, carefully achieved on the "path of return," is lost again now by merely drifting in a morally aimless condition. Having established control in the mineral, vegetable and animal kingdoms, he is now dropping below them all. A rare case, but thrilling in the very horror of dissolution.

The spark from the Second Logos has denied its leader, its light; and wanders blindly in its environment. The second and third elemental kingdoms buffet it, and then lead it into captivity; it is of their nature, but inverted, as it were. There is nothing of negation in *them*; they are forward-moving troops under full allegiance to their commander. The desire elemental of the man's own making becomes the guide to his undoing; it assumes the guise of a trusted friend, a safe and sane adviser. Though æons ahead in evolution, the man has destroyed by his own act the power to guide himself. But he who should have gone upwards cannot remain stationary; backwards, ever backwards, has he chosen to go. So he continues his descent, until he reaches the rim of the cosmos, the nethermost pit of unconsciousness.

How can consciousness go so far backwards? Only by denying one's being. Auto-toxin, you may call it if you like. But Being of a sort it is—the Denial of Being. How else can it be "Negation of Being," if it is not conscious of the negation?

Does that retrogressing spark from the Second Logos finally lose hold of matter itself, and set the spark from the First Logos free? As to the physical plane, perhaps yes; *Avitchi* seems to be only on the astral. Otherwise one might be led to think that the physical permanent atom is also lost.

Resignation, abdication, suicide! But how does a spark of life maintain itself at that level? Is there any motion whatever? Evidently not, for motion is life. Utter negation of

the power to produce results, fear of self, distrust to the *n*th power, inturned self-depreciation, paralysis of moral responsibility—words fail, for we have not got the words; few there be that feel it, few that see it.

Be bold, but in the right direction; and be not over-bold. It will take a lifetime to get over the shock, and a shudder will come back often and shatter you again. You may not know all about the adventure, but your powers will fail you; and only if you work hard can you make good the ground lost in this lifetime. For on this expedition nothing is gained but the extreme lesson—for those who are wayward and proud in their independence: "Follow the Light."

A. F. Knudsen

MERCURIAN HEALING

THE SECOND OF A SERIES OF ARTICLES ON PLANETARY HEALING[1]

By "APOLLONIUS"

Whatever a man has in his constitution, as indicated in his horoscope or birth-chart, can be attracted by him from the sky, or even the earth, or the people of his environment. (From *Theophrastus Paracelsus*, by W. P. SWAINSON.)

If I have manna in my constitution, I can attract manna from heaven . . . The individual terrestial life should correspond with the laws governing the universe; Man's spiritual aspirations should be directed to harmonise with the wisdom of God.—PARACELSUS.

MERCURY represents the principle of reason, universal and human. The light of reason is the aura of Mercury, divine messenger of the Gods.[2]

Intelligence, the lucidity of understanding, is the sacred healing power of the light-bearer. Mercury represents a living lamp, a focus of mental illumination, and is thus the divinely appointed minister of mental healing. The life of the mind is enkindled at the Sun, formed and shaped into the specific "image" by Jupiter, the artificer, and reflected and directed through Mercury, most mobile and adaptable of planetary powers.

The effects of mental dis-ease and dis-order on the physical organism surround us at the present moment—sufficient testimony to the intimacy of connection between "Mercury in disturbance," and the human "earth". Pure Mercurian

[1] The first of this Series was entitled "Solar Healing," and appeared in February, 1920.

[2] The specialised ray of Mercury's positive aerial power shines from May 21st to June 20th; the earthy, negative rhythm from August 22nd to September 21st.

healing power possesses and expresses delicacy, sensitive response, subtle perception, "finesse," equalled only by the sacred ministrations of Neptune, priest of water's esoteric realm. The mutable and airy quality and element of Mercury give to those Natives thereof who "hold" this mobility and adaptability as sacred trusts, power to enter into the mind and mental atmosphere of a patient suffering from any form of Mercurian disorder, either poisoning (by Mars), oppression (Saturn), or violent, spasmodic affliction (Uranus), where, by perception and observation, the root of the trouble becomes visible to his enlightened sight, and can be removed. Removal of Mercurian disease seldom includes surgical treatment of any kind—"more light and fuller" is the specific remedy; with fuller understanding and sympathetic insight the Mercurian patient under Mercurian treatment learns to help himself—most rational, therefore most permanent cure for many ills that the mind is heir to. The disease of egotism, in some form, is more often than not the cause of Mercurian poisoning. The mental vision gets out of focus, the personal factor assumes alarming proportions, life becomes a molehill of "I" and "me," what is "mine" magnifies itself under a microscope of morbid attention to the smaller or personal ego, until true proportions disappear, temporarily or permanently according to the karma of the sufferer, the extent to which he realises his abnormal condition, and his ability to respond to mental suggestion.

By "mental suggestion," no hint of hypnotic treatment of any sort is implied, as the writer considers all hypnotic "cures" a form of artificial "forcing" at the best—at the worst, black magic. But Mercurian mental healing should arouse the Ego of the patient to perform its own divine, redemptive life-purpose, *i.e.*, to take possession of the mental and astral vehicles, and mould the life and actions in conformity and harmony with the Ego-Will, rather than in direct opposition thereto.

More than half the ills that flesh, mind, and spirit are heirs to, arise from material pressure, the weight of earth and inertia of atomic matter pulling and struggling against the spiritual and higher mental consciousness with its blinding and binding power. This is the only "curse" of man, the fall of Spirit into Matter. A fall truly, until the reason and purpose thereof are understood; then, a rise, however gradual, notwithstanding many failings and set-backs. Yet out of the wreck of earth, rending of flesh subjected to the torment of imprisoned spirit, that which descended to purify reascends to glorify—in scriptural words, to "sanctify"—matter. "Sown in corruption, raised in incorruption." The descent of the winged minister of light into earth's obscure cavern is no fable; it is a spiritual romance, a divine adventure fraught with many a tragic episode. Were it not for Mercury's beam, which lightens in varying degree every mortal born into this world, pilgrims of the night would go darkling.

The man of earth, while yet his eyes are holden, ere "diviner sight," Mercurian perception, dawns, "loves darkness rather than light, because his deeds are evil," *i.e.*, not having become conscious of his fall into matter, he identifies himself with physical gravitation, the downward pull of "separated" material consciousness. At certain stages of the descent of the Son of Light, he becomes veritably entangled in and with matter, conniving and rejoicing in his "fall". Then comes the psychological opportunity for the two malefics, since they are (in their lower atomic vibrations) in closer touch with matter than Mercury (by reason of their coarser rate of vibration—atoms attuned to lower and slower rhythm); Mars proceeds to over-stimulate, irritate, and inflame; Saturn binds and blinds the slight æthereal form; and Mercury is led captive, till he can free himself by realisation of his faculty of flight.

When that psychological moment arrives, then indeed Mercury "leads captivity captive and receives gifts for men"; the

supreme *human* moment of realisation being that wherein the Mercury in man rises to the measure of the stature of true manhood, the knowledge that wings are his, and so far as he can soar above all that is mean, petty, bounded by the low-hanging clouds of material self-indentification, thus far and no farther will he win towards the promised land of true human consciousness, the realisation of man's immortality—supreme triumph of Mercury as a human principle, while still "here in the body pent". Henceforth, divine voyages are his by right, even if "swallow flights," by virtue of Mercurian self-identification; enough to prove that he too, though human, has not lost his wings, and is in truth "one of God's ministers".

The typical Mercurian "group-soul" disease is that of the caged lark, with clipped wings and partially blinded sight. To some Mercurian captives, imprisonment is such a hideous torment that the Ego indentifies itself with the exile, beating soul and wings against the bars of earth-bound consciousness. "That way, madness lies." Even then, by "virtue" of wise and potent Mercurian ministry, the anarchy of mental insurrection may give place to a state wherein the forces and energies turn to the characteristic higher Mercurian occupation of prison-breaking, a silent, aerial escape, wherein neither bond nor bar is riven, but wherein the mind soars above all barriers and limitations. In these hours of mental freedom Mercurian truths and Mysteries are imparted and revealed, which render hours of durance vile a less dark and profound "fall" for the light-bringer. Whence, as soon as a Mercurian "sees the reason" of any penalty or discipline, its sting is extracted. "Death has no more dominion over him." Having once partaken of the immortals' banquet, his remembrance of "the feast of reason and the flow of soul" enables him to endure the period of fasting in the wilderness.

"Apollonius"

KARMA IN WAR TIME

A PERSONAL EXPERIENCE

By JOCELYN UNDERHILL

THOSE who give themselves up utterly to service, and rely solely on the Great Law for support and sustaining, are carried into strange places and depart hastily on errands whereof the world can know nothing. Once in a while a hint is made public, and some obscure happening amazes the world; some small incident is illuminated which, though small in itself, is seen to be a vital factor in a scheme affecting humanity at large.

W. Q. Judge once told a friend of mine that behind the career and personality of Napoleon Bonaparte were concealed facts that might not be told publicly until all secrets were ready to be made plain. So, in our own time, we have seen that an event of no very vital importance in itself—such, for instance, as the murder of an Austrian Archduke in June, 1914—can liberate forces that can only be reviewed by Those who, knowing both the past and the future, can dwell undismayed in the Eternal Now. Such events will react for ages, and no corner of the world can go unaffected by the results. Nor is the end yet.

Thus it happened that the murder of the Austrian Archduke lifted the present writer, who had not before then even heard his name, from the decent obscurity of his home in a

far-off land, and—because he was pledged to the Service of the Great Ones and to the Great Law—set him in places where his name was mentioned to kings. Of much greater import, it showed him something of the inner purpose of things. Much that was seen cannot yet be told; more exists whereof the end is not yet known. But karma is great and wellnigh eternal; the world-war washed away what would otherwise have clogged and retarded progress for centuries. Interwoven in the bigger things was much that concerned individuals, especially those who were able to utilise the opportunities that came to them. Herein is written a fragment concerning karma and the way an age-old matter was adjusted so that absolute justice might prevail.

I

It was in Egypt that the first hint came that there was so much involved in the future. All who know Egypt and the Nile will recall Helwān and the great Al-Hayat hotel. On the terrace that overlooks the finest prospect in Egypt there came to me an echo of the long past. I was watching the sunset—with eyes that recalled the forgotten splendour of the days that are now only memories for those who remember, but visible to those who read the imperishable records that are the memory of God. An early and unforgotten incarnation, recalled by association, made the sunset strangely familiar. Changed indeed the scene I knew of old and now looked upon yearningly—where Memphis had been the glory of Egypt, now only palms waved in the south wind; and, far beyond, at Gizeh, where once had been the religious centre of life beside the Nile, the ruins of three pyramids were sharply outlined in indigo against the green, gold and mauve of the sunset. Such colours, never twice alike, and changeless only in their beauty, veil the Face of God. The golden disc of the sun, once the symbol of the

mighty Rā, descended between Cheops and Chephren—modern names that have replaced the names we knew!—as into an abyss; the tender colouring faded. Then, beside me, felt as of old and in incarnations of which every other memory has been forgotten, was an influence that for years has meant more to me than words can express. Those who discern in *Light on the Path* a wisdom faultless beyond all earthly wisdom, and who walk for ever in its blazing whiteness, will understand.

After I had gathered from a wordless conversation, heard amid the bustle of convalescent soldiers getting ready for bed (for this was a few months after the disastrous adventure at Gallipoli had given a new standard of bravery to the world and had filled Egypt to overflowing with broken fragments of men), that circumstances would compel me to go on to Europe, I was told that certain karma belonging to the past was rapidly coming to fruition and could be wiped out to the mutual benefit of myself and another.

Years before, I had been instructed that there was *no* "good" or "bad" karma—that *all* karma was a bondage and a tie, even though pleasure or profit in the best sense was engendered by it; that only the most utter selflessness could strike it away and leave the soul free. So, now, I was told to be in readiness to take up my individual share and wipe it completely away as a smear is wiped from the face of a mirror. Very silently I heard the story recounted, as the last rays of the sunlight faded from the Mokattam Hills—known to us of old, but by a name that is mingled with the dust of kings buried ages ago.

I was told that there was in incarnation one to whom I owed a debt. In this same Egypt, long ago, and where now the ruins of the temple of Khons makes Karnac known to all the world, when I had been on the point of failure this man had intervened. In a great undertaking, wherein

my part had been vital to the success of the ceremony, I had hesitated at the critical moment. (Alas, too well I still know that same hesitancy, which sometimes makes me miss the unreturning minute!) Then, from out the thronged and silent temple one face blazed forth, white and eager to share the burden, and his sympathetic thought strengthened and stimulated me so that I carried my part through to the end. Small in itself, but constituting a tie that had endured. I have learned many times that very often small things will tie individuals together for ages. Many of us have few chances to take part in the big things of life, and we make ties of the smaller things that are yet of vast importance to us in our onward march. Personal ties are often composed of the thinnest threads; but if the thing forming the tie has affected the inner life of the individual, a personal connection is made and will endure. So, in my own case, a tie was made . . .

In the centuries between, he had fallen away. A vicious circle had been gotten into, and now he had approached a time when his death was demanded, that the scales of justice might return to a balance. I had lived in Greece, in Rome, in Italy . . . and in Middle Europe, but had never met him. Dimly I grasped the fact that his death might come willingly or unwillingly, and his attitude would affect the outcome. It was my task, in paying him back the debt, to make certain that he went to his death.

II

We met for the first time nearly two years later, in Flanders. This is not a record of battles, but those who fought in the battle of Messines (June 7th, 1917) will recall the anguish of the weeks that carried us from June into July. I am not certain of the exact day, for it was at a time when all

sense of days and dates faded into one long period of hate. Probably it was July 24th—La Bassée Ville had not been taken; the sugar refinery was still a place where death watched hourly, and the Messines ridge was a shrieking Gehenna of flame and pain. Then he came into my life for the first time in this incarnation.

I was in charge of working parties laying buried cables from Zareeba to Septième Barn, by Gapaard (one can speak of these places now), and I was having heavy casualties all the while. We were immediately behind the front line and caught all the "backsplash". So the newcomer brought up some reinforcements to help out with the cables. We sat in a shell-hole as usual, and talked the regular "officer talk" under such circumstances. From being wounded, I gathered, he had rejoined the Battalion that day. As he talked, a feeling of dislike grew on me. He assumed a cynical air that, to me, was uncalled for, out of place. Before we left at dawn I had developed quite a respectable hatred for him. Some may think that such a feeling on the part of one pledged to the Law is impossible; I can only say humbly that in me, at all events, such feelings are not yet wholly overcome.

Later on, in a desperate position in the fighting on the Somme River, I realised his better side. In an action that brought him condemnation and me a decoration that princes might envy, I know in my heart of hearts that he did better and braver work. I have one treasure that I shall always feel is of price—his photograph, bearing the date of this engagement and the inscription: "To Jocelyn, in memory of a night in No Man's Land." It is my experience that war brings many acquaintances and very few friends. But where men are so placed that they are able to appreciate mutually the quality of each other, friendships are formed that are more enduring than bronze.

III

More than once the influence felt in Egypt was beside me when the tide of war flowed on and rose around me. Always I came to recognise that it was with me when every ounce of energy was needed for the work on hand. I recognised it as a source of additional strength when disaster seemed to be before us. So it came that, in the heavy fighting in that August of 1918, the Presence was almost constant. My Division headed the attack on the 8th, the memorable day that Marshal von Ludendorff has admitted to be the blackest day of defeat for Germany, and in the fighting were many incidents that some day may be told. Verily I believe that the angels were on our side! The stars in their courses (for once) fought with us. Dimly I recall that five times in seven days we went over the top and engaged the rearguard of the retreating German army.

Then the final act of my individual drama came speedily. I shall not mention the exact spot, lest some may piece together the seams of the story; but I may say that it was between Bray and Mont St. Quentin. Those who participated will recall the fighting for Suzanne and the ruins of what had been Clèry. It was in those terrible days that I was summoned to Battalion Headquarters to assume duty as Intelligence Officer. My friend was in charge of the Company operating between the road and the river. We were holding a ridge, and the valley below assumed an importance not usual, because it was supposed that the rearguard of the enemy was holding it with many machine-guns while the main army dug in on the opposite slope. At midnight, orders came to advance and clear out the valley before dawn—movement to start at 2 a.m. Our Colonel was asleep, dead for the time being, as he had been continuously on the go for ninety-six hours without closing his eyes. I had not the heart to wake him, so I summoned the Company Commanders to H.Q., and explained what they had to do.

My friend demurred. The valley, he said, was filled with machine-guns; it was suicide to advance without artillery preparation—and this was out of the question. He refused to subject his men to such a test. I sent the other officers away to make ready, and then with a pencil I showed him on the map, by the flickering light of a candle, what he must do. Again he stated that he would not advance. Although he held the same rank as myself, he was slightly senior in the Army List, and he was inclined to resent the fact that I had been called to Headquarters to take up a senior position.

I told him that he must carry on with the work, that his death or the death of his men must not be permitted to hold up a general advance. He left unconvinced. Over an hour later he was back to say that he had made a reconnaissance and that the woods in the valley were thick with machine-guns; he implored me to get into touch with Brigade Headquarters and try and hold up the advance. Then I told him that I had three alternatives: to shoot him dead and let it be known that a stray bullet had gotten him; to relieve him of his command and send him to the rear—which would have meant a court-martial and possibly death, or disgrace that was worse than death; or persuade him to take the risk and go on. Finally I said to him that he had better take my place for the time being, and let me take his men to clear up the ground ahead. Then he decided that he would go on. We shook hands—for the last time.

Within an hour the advance was well under way, the wood was discovered to be very much less heavily held than was feared, and the heights opposite were taken and held. Strangely enough our casualties were very light—two officers and eight men. One officer (myself) was badly wounded by a chance shell and left for hospital almost as soon as the advance started, and another (my friend) was killed an hour later by a chance bullet, while leading his men. So it ended.

This story is too true to be dramatic. I suppose it might be embroidered into a story with many possibilities. As it stands, it is a true record of an adventure in war that has its deeper side. Those who have the clear vision may see still more than I have written; but for me the story serves to show that karma is ever vigilant to take advantage of every circumstance that will affect us, that we may be ever nearer the goal of freedom from all bondage.

Jocelyn Underhill

ḌEVA SONGS

I

THE WIND MAKES MUSIC

THE wind makes music through my wood—
Wild songs of sylvan solitude,
Strange echoes, born of death and life,
Of mortal and immortal strife—
Each passionate lute Love's votive lyre
Strung with life's Apollonian fire,
Whose blended minstrelsies proclaim
The Master-Minstrel's secret Name;
And ever, as that Name is sung,
Enchantments through the woods are rung.
Each branch pulsates with mystic tone;
Aerial belfry-chants alone
Translate life's secret litanies,
The breathings of her mysteries,
Through midnight's Mass, to those who kneel
And wait the Vision they reveal;

While o'er each form there circle bright
Strange clouds of amber incense-light—
Prophetic touch proclaiming them
Loved of the Devas—Diadem
That dulls earth's fairest, rarest jem.

II

GUARDIANS

ROUND about my bed they stand,
Tall green forms—each waves a wand;
Dreams they bring, most fair to dream,
Silver'd o'er by wild moon-gleam—
Moon that hideth not her face
Nor her majesty of grace.
Through my Guardians she doth shine,
For their names are Yew and Pine,
Larch, Arbutus, Laurel too;
Looks to see what she can do
For a child of earth, who there
Loves them more than mortals dare,
Knows they are her dearest friends
And on them heart's incense spends.
Down they bend, while to and fro
Toss their tresses. Would'st forego
Human songs? Then venture near;
Thou their litany shalt hear,
Dryad-woven, wild and free,
Echoed through their minstrelsy.

LEO FRENCH

CORRESPONDENCE

THE ESSENTIALS OF THEOSOPHY [1]

I

AN attempt to define the essentials of Theosophy is necessarily a difficult one, because Theosophy itself is really an "essence," and represents something which is not on the surface of things, but rather underlies many more concrete phases of human activity and thought. It is only the concrete which lends itself to definition, and moreover definition implies a statement of what a thing is not, in order to arrive at what it is. Definition is the knowledge of differences, while Theosophy is concerned chiefly with the recognition of underlying unity in and through diversity.

The search, then, for the essence of this elusive essence is perhaps hardly within the province of the intellect alone; it is difficult to say what Theosophy is not, and equally difficult to say what it is. This difficulty was somewhat despairingly alluded to in the Report of a Committee of the recent Lambeth Conference of Bishops of the Anglican Church, but, having stated it, they forthwith proceeded to construct a sort of creed out of the opinions put forward in various books, and, in defiance of Theosophists themselves, described this as "Theosophy". Let us not do likewise!

The essentials of Theosophy are clearly not to be defined in any concrete terms, either of action and conduct or of belief. There can be no uniform standard in these matters for Theosophists, nothing which we can take hold of and say—"This is Theosophy". So far as it can be defined at all, it can only be in terms of general principles which in themselves will be regarded as abstractions and which will be capable of being applied in innumerable different ways, leading to concrete results of the most diverse and even contradictory description. You will not describe or comprehend the tree by counting and comparing its leaves, though they be similar one to another; and the leaves of

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

the tree of Theosophy are not even similar to one another but diverse, yet all nourished from the same source and essential to the existence of the trunk from whence they spring.

Again, Theosophy is not static but dynamic and organic: it is not a mechanism but a living body. Then, if we could catch it and define it to-day, by to-morrow it would be something else. It is not a closed circle, a system complete in itself, nor ever to be completed, not a scheme of the Universe nor an attitude of mind nor a rule of conduct, any more than it is a religious creed. It is always beyond, however far you go; always within, however many wrappings you strip away; and it is always growing, always changing—in its manifestations the Ever-Becoming, in its essence that which Is. It is changeless *because* it is always changing, it preserves its Life because it lives in all forms. If, ignoring this its fundamental character, we grasp at a passing manifestation and say to ourselves: "*This* is Theosophy," we shall find in our hand but a skeleton of dry bones, already on its way to decay, useful only as a neatly ticketed specimen in the Cosmic Museum, a record of that which was but is not. Of Theosophy, the Divine Wisdom, it is said: "Ye can hear the sound thereof, but cannot tell whence it cometh or whither it goeth."

It is, then, an essential of Theosophy that its form must be perpetually changing, veiling and yet manifesting the unchanging centre. Good friends of mine, earnest members of the Society, have said to me, when some new fact was brought to their notice: "I cannot accept this, for if I did, it would interfere with, and perhaps even invalidate, the magnificent, all-comprehending, inspiring scheme of the Universe which Theosophy has presented to me." Can that be the attitude of a Theosophist? I seem to hear the solemn voice of Him who is the Master of Truth and Light: "Go, sell all that thou hast, even thy most complete system, even thy most cherished belief, and come, follow me." It is desperately hard to give up our "many possessions," to plunge again into the roaring torrent when we thought we had reached the shore, but it is of the essence of Theosophy to be always ready to do so, for the Eternal, the unchanging Peace, is within, and it is vain to look for it anywhere else.

And yet the recognition of unity in diversity, of eternity within time, does imply and involve at every stage the setting up in thought of some system, creed, or dogma which shall correlate and harmonise the various facts and ideas known to us at the moment. Every Theosophist must have a creed and a system, but he must recognise that it cannot either be all true or comprehend the whole truth, even about the things included within its purview, and he must look upon it as essentially transient and provisional. He must not build himself a little house by the wayside—he must grow his own house and carry it with him on his back, and he will be well advised not to make it too solid and heavy. The actual form of his creed and system, the particular ideals that appeal to him, will vary according to his needs, his temperament, his knowledge and his intelligence, but they are always means to an end—an end unrealised but progressively revealed

as he advances, and they are, one and all, to be discarded and superseded when they have served their purpose.

There are as many beliefs and systems as there are Theosophists, but one could, no doubt, by cataloguing the ideas entertained by various Theosophists of one's acquaintance, get at either a sort of "greatest common measure" of Theosophy, by including only that which all held in common, or a "least common multiple," consisting of all the ideas which any of them held to be essential. By neither method can anything be arrived at much worth having, owing to the various shades and differences of interpretation assigned by each one to the doctrines nominally held by him. Perhaps a better method of arriving at a reasonable picture of Theosophy in the concrete, is to see what teachings are fairly deducible from, or at all events related to, the inscrutable paradox of the changeless in the ever-changing, the One in the all, the Jewel in the Lotus, or to either of its elements. The principle so described is an intellectual image of the verity which underlies the manifested universe, its substance and mode of manifestation. It is that which is at the same time the Life, the Truth and the Way, the Word through whom all things were made. A shadow truly, nay, a shadow of a shadow is this intellectual image; but upon it, so far as we can conceive it, is our Theosophy based, and only such things as can be related to it are entitled to the name of Theosophy.

Fundamentally related to the idea of the One, the Changeless, the Life, is the doctrine of Brotherhood and all that it implies. As each element carries implicit in it the idea of the other, so Brotherhood, whose emphasis is upon unity, carries with it the idea of the Many, the shifting kaleidoscope of human life. We may safely say that Brotherhood is of the essence of Theosophy. Among its outer manifestations are the ideals of Socialism, Patriotism, Loyalty, Worship; Purity and Love are its more subjective attributes, its method and experience. All these things, however variously interpreted and practised, however primitive or refined, are Theosophy in the concrete. The highest expression of this doctrine and method is the Communion of Saints; its nature is Bliss; its realisation is that knowledge of God which is Eternal Life.

Related to the idea of the Many, the Ever-Changing, the Truth, is the notion of number, order, and relativity in all its forms and applications. Herein, too, we can trace the echo and reflection of the One, the hidden Point to which all this must be referred, if it be not a chaos but a kosmos. From the idea of the Many comes the belief in the infinite variety of the Universe, a variety which demands, therefore, not a physical world or a spiritual world alone, but plane upon plane, unending possibilities beyond the limits of our imagination, unending time (as contrasted with Eternal Life), unending space, filled with endless Orders and Hierarchies of living beings, endless forms and grades of matter, world without end. Here too belongs the doctrine of evolution, of initiation after initiation. Such concepts are worked out and applied according to the mental capacity of each

thinker, and embodied in innumerable detailed theories and pictures of this and other worlds. We see how in the nature of the case such theories and pictures *must* be endless in their variety.

While the manifestations of the One belong chiefly to the so-called subjective side of life, the manifestations of the Many belong chiefly to the objective or intellectual side; yet they have their subjective counterpart in the sense of joy, of beauty, of overwhelming, overflowing energy. Surely these concepts, these experiences, are of the essence of Theosophy.

But inasmuch as it is the peculiar province and task of the Theosophist not merely to worship the Unity and to recognise the Diversity, but to see each in the other, and not only to see but to act out the great drama each in his own person, and to know himself as actor, drama and acting, the essentials of Theosophy must embody this also in concrete form. Theosophy must show forth the Way as well as the Truth and the Life. What this Way is, can be known by him alone who treads it. Not devotion alone, nor intellect alone, but intellect wedded to devotion, it has been called. To live the One in the Many, to know one's Self as the Unchanging rooted in ceaseless change, the Eternal manifested in Time and Space—no less than this is the goal of the Theosophist, and to be achieving it in some, even infinitesimal, degree is his distinguishing mark and essential characteristic. Life is a matter of immediate experience, and cannot be expressed in words. Described as it were from the outside, the manifestation of this Life, this World-Process, is indicated by the intellectual concepts of the law of Rhythm or Harmony translated into the concrete forms of Reincarnation and of Karma, or action and reaction, extending through all worlds.

Many are the interpretations and applications of these laws, according to the skill and insight of the interpreter, but in its highest manifestation this law of Rhythm is the law of the One and the Many in action. In more concrete form we see it manifested in the law of cyclic change, and in the individual as the incarnation of the ego in a body and his return to "his own place," only to go forth once more. Described in terms of experience in the personality, the nearest expression of this law, the characteristic of him who is beginning to tread the Way, is a sense of wholeness, of harmony, balance, perfect temper and efficiency, leading to the inexpressibly solemn and joyful certainty of peace among all the changes and chances of this mortal life, the peace that arises in the heart of him whose will is one with the Will of the All-Father. May we dare to say that this experience, however imperfectly expressed in our lives, is at least of the essence of Theosophy; for this is the Peace of God which passeth understanding.

W. WYBERGH

II

I OWE so great a debt to Theosophy that it would be idle on my part to treat the question asked as one of slight importance. I belong to that section of the Society which has taken full advantage of the liberty of free thought which the Society advocates and for which it stands. My view is that to stereotype Theosophy as a set of stated beliefs or as a creed would be to destroy its whole mission; and to place it in that list of religions and philosophies of which we have far too many. Creeds are the arch-enemies of truth. If not, why are there so many of them—all without blemish in the eyes of their votaries? We can at least keep ourselves free of that form of intellectual suicide.

The valuable fact in Theosophy is its suggestion that the affairs of the world are managed by agencies as personal and individual as ourselves, who own the direction of greater agencies still. It is a less valuable adjunct of that theory that man "progresses," in some way attaining greater responsibility and therewith greater power, by means of which he is enabled to regulate destinies on levels lower than his own.

The value of both theories is the explanation they offer of the curious division which the affairs of the world show—between mechanism and purpose, between material and spiritual power, between movement and permanence. Not that Theosophy has made that series of distinctions clear to itself. At times it explains karma and dharma as mere applications of mechanical laws, and loses the truth of brotherhood in an attempt to remove the natural distinctions of races and civilisations. The realm of grace to which we aspire is after all the communion of those who understand (what we never can) why the world is and why it moves as it does. We, mentally and physically organised on mechanical lines, aspire because in us is a germ of something spiritual which is at least capable of looking on the ways of providence "as a handmaiden into the hand of her mistress". To mechanism, soul is a superfluity, and soul-marriage an interference with its terribly perfect movements.

An old seer commended an ancient communion in words which are the truth of Theosophy: "I know thy works, and thy labour and thy patience, and how thou canst not bear them that are evil." For a soul attuned to a rhythm which is true, although barely understood, goes further than mere intellectual and æsthetic intuition. As another has written: "No one knows the secret doctrine, until it has become the secret of his soul, the reigning reality of his life, the form and colour of his thought." Neither creeds nor systems of explanation will give these things to any man waking. These come to him, as it were, in the realms of sleep.

W. INGRAM

THE AMERICAN SECTION

IN the "Watch-Tower" of THE THEOSOPHIST for December, 1920, on p. 205, you question the wisdom of the General Secretary of the American Section using the title of President outside the United States, but excuse its use there on the assumption that "the laws of the United States apparently insist on bestowing the title of President on the official named the General Secretary by the Theosophical Society".

I have been a lawyer for twenty-four years, and a member of the Theosophical Society for twenty-eight years, a fact which has given me respect for the laws of my country and devotion to you and Theosophy, and which leads me to advise you that the laws of the United States impose no such restriction or limitation.

You may give the chief executive officer of a corporation any title you please. His *status* is determined by the powers and duties fixed by the by-laws adopted by the corporation itself. It has been customary with corporations organised for profit to give to the chief officer the title of "President," though in recent years the larger corporations have created for this chief officer the title of "Chairman of the Board". But with voluntary associations and corporations not organised for profit (which is the law under which the American Section is incorporated), the chief officer is more frequently given the title of "General Secretary," "Executive Secretary," "Managing Director," etc., than that of "President". I have named these in the order of the frequency of their use.

The title given to the chief officer of the American Section of the Theosophical Society is not determined by the law under which it is incorporated, but is fixed by the by-laws adopted by the Board of Trustees.

Los Angeles EDWARD H. ALLING

BOOK-LORE

The Philosophy of Plotinus, by William Ralph Inge, C. V. O., D. D., Two vols. (Longmans, Green & Co., London. Price 28s.)

The two volumes before us, which constitute the Gifford Lectures at St. Andrews University, 1917—1918, are the last result of a series of exhaustive studies in Mysticism which have gained for Dean Inge a representative place among exponents of this order of philosophy. In stating how his mystical studies led him to pay special attention to neo-Platonism, he distinguishes Plotinus as "the great thinker who must be, for all time, the classical representative of mystical philosophy. No other guide even approaches him in power and insight and profound spiritual penetration" (Vol. I, p. 7). This remark is interesting to a Theosophist if he may be allowed to qualify it as being true in regard to *Western* mystics. In the earlier days of the Society, when the synchretistic aspect of Theosophy was much stressed, and widely studied, neo-Platonism was among the subjects of which Theosophical students were expected to have a preliminary knowledge. In *The Key to Theosophy*, H. P. B. has traced the commencement of Theosophy in the West to the teachings of Ammonius Saccas, the master of Plotinus, and probably the founder of the neo-Platonic School at Alexandria, though he committed none of his teachings to writing. It is therefore gratifying to read so unstinted a laudation of one who taught in almost every important respect what Theosophy is teaching in a modern dress.

Dean Inge is confessedly a devoted disciple of the Master; to say that he is his foremost exponent to-day is only to state the place which learned consent unanimously accords to him. No living writer has more accurately and intentively gauged the heart of Plotinus, or expressed in prose of greater clarity and charm the intricacies of his very subtle thought. This work should make a very special appeal to Theosophical students, not only on account of its intrinsic and very great merit, but also because, by its exhaustive treatment of the philosophy of Plotinus, it has given us the very best that is to be known of neo-Platonism. It is rare indeed to find a Pagan philosopher so

sympathetically—not to say enthusiastically—treated by a Christian Divine. In Dean Inge, Porphyry seems to have been reborn.

Of the two volumes, perhaps the first is the most important philosophically. It contains an excellent preliminary survey of the third century, and a detailed account of the forerunners of Plotinus, after which the neo-Platonic doctrines of the World of Sense and the World-Soul are exhaustively dealt with.

In Vol. II is an excursus on the Immortality of the Soul, of great value for those who want a detailed criticism of the Christian position. In it Dr. Inge discusses Reincarnation, both from Plotinus's standpoint and his own, which appear, as far as we can gather, to be identical. In fact, we have a suspicion that the Dean is almost unconsciously "reading into" his Master his own somewhat elusive views on the destiny of the soul, which, he holds, is little likely to persist in the personal form of its sublunary life. The Dean, a true neo-Platonist in mystical temperament, has no interest at all in after-death conditions in so far as they are still time-manifestations, periodic or otherwise, of spirit, since the true life of the spirit is not in time at all. The question, therefore, of its incarnations or reincarnations becomes "not only insignificant but meaningless". What alone is important is "the source from which it flows, and the end to which it aspires". From which we gather that *all* manifestations in time and sense conditions, whether here or hereafter, are equally unimportant to the Dean's philosophy of spirit. Does this account for the pessimism which has given him his sobriquet of the "gloomy Dean"? But his Master Plotinus was an optimist of the first water. He held, moreover, that it was the essential function of the soul to be eternally creating, *i.e.*, manifesting in the world of sense; and, though the soul should create with "her back turned," *i.e.*, with her eye ever upon the heights of spirit, she has no other *raison d'être* save to manifest the Divine Ideal "Yonder" in the sublunary regions of "Here". The Dean, therefore, is hardly true to his Master in the attitude he takes up with regard to life in form, whether on this or the other side of death.

In this book Dr. Inge has earned the gratitude of all readers who feel that the stumbling-block to a first-hand acquaintance with Plotinus is in the great difficulty of the *Enneads* themselves. Only the dull and uninspiring translation of Thomas Taylor exists so far for English readers. In perusing the exquisitely luminous and facile interpretations of the Dean, we yearn that he would give us his own translations of the original. But we have his assurance that the

devoted labours of Mr. Stephen McKenna will provide in the near future a thoroughly adequate version of the *Enneads* in vigorous and poetical English. In the meantime the Gifford Lectures are a *vade mecum* which will prepare the student for a careful study of the text by giving him what is next in importance, a luminous exposition of the philosophy.

C. E. W.

Die Theosophie und die Theosophische Gesellschaft (Theosophy and the Theosophical Society), by Dr. Otto Penzig, Professor, Royal University, Genoa. (Ernst Pieper, Ring-Verlag, Dusseldorf.)

This little book of fifty pages is a most complete and readable introduction to Theosophy. The language is simple and explicit, and shows German as well as Theosophy at its best. For conciseness and completeness it cannot be excelled. The whole field of Theosophy is thoroughly explored and explained, but unfortunately there is not a single division into chapters, and there is no sub-heading, making it difficult to find any particular topic.

Beginning with a plea for idealism, it covers much ground in excellent and convincing paragraphs: the deadlock between religion and science; a defence of Theosophy; its differences from Spiritism, etc.; its relation to all religions; God as Unity, as Absolute; evolution and involution; man's potential divinity; reincarnation and karma; "fate"—and so on through the whole of the subject, each phase being treated definitely and fully in very few words. The pages on ethics and conscience are exceedingly well put, and set forth each aspect, such as relativity, etc. So too with "fate," justice, and on into metaphysics; nor is science and "occult chemistry" forgotten.

The objects of the Theosophical Society, a list of the magazines, the Officers and General Secretaries, and a list of the books available in the German language (six pages) complete as fine a piece of propaganda literature as the Society has yet seen.

A. F. K.

The Secret Rose Gardens of S'ad ud Din Mahmud Shabestari. "The Wisdom of the East" Series. (John Murray, London.)

This wonderful volume of thirteenth century Sufi verse can hardly fail to be of equal interest alike to the mystic and to the metaphysician. Both intensity of feeling and depth of thought are here. To the student of comparative religion it will be interesting—if, for the Western mind, somewhat chastening—to reflect on the grasp of metaphysical subtleties shown by this writer at a time when the Christian world was, comparatively speaking, in a state of darkness. The mysteries of the Real and the Unreal, of Union with the Self, of the Eternal Now—these are clothed in so beautiful a garment of words that at every turn of the page one may find a phrase, a thought, upon which to meditate deeply and from which much may be learned. Freemasons, having in mind the traditions which the Knights Templars are said to have derived during the Crusades from their foes, will notice the many correspondences in these verses to Masonic phraseology and terms of thought. In short, this is a book to be enjoyed both by mystics and by thinkers; while from the purely literary standpoint one can have for it nothing but praise.

E. L.

MAGAZINE NOTICES

The January number of *Shama'a* provides an interesting programme of varied matter. As usual, poetry is to the fore. "Marsyas" contributes a poem entitled "Hermes," addressed to a famous Greek statue, a photograph of which forms the frontispiece of the number. The poem is fluent, but its diction is commonplace. "Atheist," by Harindranath Chattopadhyay, is some of the best of his verse that we have seen. There is more light and shade, and less painting in unrelieved rainbow hues, than in much of his published work. Mr. Chattopadhyay has such a natural command of technique and so musical an ear, that he can well afford to cultivate a certain rugged strength, without some admixture of which we fear that the verse, in any quantity, might prove tiring. His danger lies in cloying through excessive sweetness. The poetic *pièce de resistance* of the number is "Love and Death," a lengthy poem in blank verse by Aurobindo Ghose. The poem, which extends to the length of about one thousand lines, was, we believe, written more than twenty years ago. It is no disparagement of it, therefore, to describe it as a young man's poem and a very wonderful piece of work for a young man—polished, musical, and showing a true sense of rhythm and of the

finer shades of word-values. Its youthfulness is revealed in the fact that it is undiluted Keats. Page after page reads as though it came straight out of *Hyperion*. Only a young man, with the ecstasy of worship fresh upon him, could have imitated with so unselfconscious an abandon. A short poem by Dr. Tagore, and a simple and pleasant Sonnet, "The Tide of Love," by Mr. C. F. Andrews, concludes the poetic portion of the number.

The prose includes "White and Gold," in which Sir John Woodroffe describes the Gosho and Nijo palaces in Japan. Bawa Buda Singh gives a series of prose translations of Punjabi love-poems. The poems are interesting, and the translations are, so far as we can judge, well done. The chief prose item is an article entitled "The Ripeness of Russia and the Theory of Preparation," by Henry Hall Ruffy. We forbear to comment at length upon the article, since it proceeds from a type of mind, common enough in these days, which we are unfortunate enough to find intensely irritating. There is a cocksureness in dealing with world-problems which, in the case of some writers, amounts almost to indecency. Let me merely quote two of Mr. Ruffy's typical remarks: "Men become famous amongst us; and we call them great personalities, men of genius; nothing could be nearer pure superstition. Thought is a matter of collaboration, and the individual is altogether dominated by the atmosphere of the time." "Most honest rulers," he tells us in a later place, "if one searches deeply enough into their intellectual equipment, turn out to be what may be described as negative Malthusians, that is to say, they accept the theory of Malthus, but believe in applying war and famine instead of intelligence, the remedy advocated by Malthus. It probably calms their conscience, if they have any, as to their complicity with Pluto & Co." It is a pity that an excellent periodical like *Shama'a* should give room to this kind of stuff.

E. A. W.

We take the opportunity offered by the approaching change of name from *The Psychic Research Quarterly* to *Psyche*, and the enlargement of this useful journal, to notice it again in our review columns. On the whole, the quality of this number is high, the articles being thorough and incisive; they are numerous, and the reviews are a good feature. It seems to this reviewer, however, that the whole suffers from hesitancy and lack of courage. No one takes exception to a thoroughly scientific method of approach to these tangled and obscure problems of man's constitution. But let it not be forgotten that part of the scientific attitude is the power to suspend judgment upon matters which provide insufficient materials for a conclusion.

Curiously enough, enquirers into abnormal psychology, with all their initial courage, seem somehow too frequently to rush into judgments pro and con with greater zeal than wisdom. So we have the two opposed camps of ardent believers and sarcastic sceptics.

The article on "Spirit Photographs" is an example of the sceptical extreme. The writers are prepared to admit no reasonable conditions for the production of results along lines that claimants to success demand. No reasonable man would deny a fisherman a right to his own conditions, in order to prove that he can catch fish in a certain spot. He would not expect success from the fisherman if he demanded the right to have a brass band performing on the bank, and shouting boys splashing about in the water. And yet, when similar conditions bring failure in spirit photography, thought transference, etc., the whole thing is dismissed as fraud. Thought transference depends upon waves in the thought-world, and on account of our imperfect development most recipients want sympathetic feelings and thoughts about them, so that the thought-world and attendant conditions may be helpful. But the sceptic, full of his self-importance, suspicious, domineering, creates typhoons of antipathetic feeling in the thought-world, the experiments fail, and then he says: "Fraud and delusion!"

In this same article the well known fairy photographs of Messrs. Conan Doyle and Gardner are relegated to the fraud heap also, and upon what the critics call "internal evidence". That is to say, by looking at them the authors have settled the matter. What do they know of light effects upon matter more rare than gases? Do they know that creatures with bodies so tenuous take on the likeness of admired friends? Fairies have bodies of ether (matter next beyond gases, and the prime medium of light); why should there not be strange lighting effects? Questions like this are nothing to cocksure critics, whose meagre knowledge is hopelessly outweighed by a vast assurance.

I do not, however, wish to end a notice of this useful journal upon a negative note. After all, self-assurance is the one common fault of our intellectual fifth sub-race, and we must take people as they come. Let us be thankful for another sign of interest in things of the less material worlds, however feeble the understanding of the complexity of those worlds, and of the need for modesty and caution in either acceptance or refutation.

F. K.