

THE THEOSOPHIST



MR. T. H. MARTYN has a very interesting article in our Brotherhood Section to-day, on "The Basis of Harmony in the Theosophical Society," and with its main thesis I cordially agree, that diversity, not uniformity, is essential to our Society, to its well-being and to its progress. While the saying of a musician—that "Harmony is the science of discord"—may sound startling, it contains a profound truth. The beauty of music does not lie in a monotone but in a chord, and in a chord are notes which, out of the chord, would make a clashing discord, but in the chord are so combined as to add to it a richness not otherwise to be obtained. It is strange under how many disguises orthodoxy raises its head in the T.S., as though the dark forces which ever seek its destruction knew

that in orthodoxy lay its surest undermining. Just now, in the United States, the cleverly-named "Back to Blavatsky" movement subtly endeavours to use a revered name to discredit those whom she most trusted; that all Theosophists should study her books is entirely true, and to neglect them is folly; but the cloven foot is shown when her authority is used as final in connection with the "apostolical succession". Even were her words designed to combat more than the Roman view, it would only be another case in which, in denouncing an exaggerated presentment, she seems to strike at the truth which underlies it. The work of a pioneer, however splendid, cannot always, in clearing the field, avoid pulling up some wheat with the tares. How often have we found difficulties in her use of the word "Christianity" in her onslaughts on its popular presentment, when Christians have taken her attacks as though they were levelled at the teachings of the Christ.

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In H. P. B.'s case, as in the cases of all those who are called "leaders," it is well to remember that truth expands to us as we expand in capacity: we owe to her a profound gratitude for her splendid work in bringing the Light of the Ancient Wisdom into a world darkened by materialism; but ill should we repay her, if we put "loyalty" to her as an infallible revealer, beyond loyalty to Truth as its light grows brighter. She taught us not to believe blindly what she said, but to verify what she said, and to use the faculties she helped us to evolve, to discover for ourselves, and bade us fearlessly to proclaim our discoveries. No Occultist demands belief for his discoveries, but seeks for verification or disproof. He expects to make mistakes, and is thankful to anyone who points them out. Loyalty to a leader does not imply acquiescence in all his views, and it would be a degradation to free men to accept a leader, did such acceptance mean compulsion to agreement with all he says or does. Leadership

belongs to the world of action, rather than to the world of thought; truth shines by its own light, and seeing it depends on the eye of the seer, not on the truth.

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Let me take an illustration from Mr. Martyn's article. He speaks of "the effort of the twentieth century" as being made "around 1975". Many of us believe that long before that time the World-Teacher will be among us, a very different Being from the ordinary messengers who in the last quarter of a century carry the WISDOM to the West. But while the absence of belief in the near coming of the World-Teacher would make incongruous Mr. Martyn's presence in the "Order of the Star in the East," it makes him no whit less a member of the Theosophical Society. An F. T. S. is under no obligation to believe this, nor any other doctrine or belief. Nor do I agree with him that prominent workers claim to be the mouthpieces of the Hierarchy. I do not know any who make such a claim. But surely it is inconsistent, under these circumstances, to make H.P.B.'s reading of a phrase of a Tibetan Teacher, addressed some centuries ago to a group of his followers, a direction to the T.S. of the twentieth century, outlining its work for one hundred years. The T.S. does not even assert the existence of the Hierarchy; how then can it be bound by the direction of a Buddhist Lama? The "present Objects" of the Society were not laid down by H.P.B., still less by any superhuman Teacher. They have been changed several times, and were last hammered out by a small committee. Surely Mr. Martyn, after so admirably defending our liberty, should not try to fetter us with a direction certainly not given to the then non-existent T.S., but to a group of Tibetans, the authority of whom is not imposed on the T.S. According to H. P. B., moreover, the "opportunity" was limited to a little under the twenty-five years of the last century. There was nothing about establishing a nucleus in the century between 1875 and

1975. That is a new form of orthodoxy, no better than any other. And why should it be said that "she failed"? It seems to me that she made a splendid success.

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Lastly, I must enter a word of protest against Mr. Martyn's diatribe against the many useful activities carried out by members of the T.S., and his attempt to narrow their work. How is the nucleus to be formed, if the effort to realise Brotherhood is not to show itself in active service of our brothers? If H.P.B.'s ideas are so important, what of the direction through her that Theosophy should be made practical, and that round our Lodges there should be a sensible diminution of poverty and other evils? As is so often the case in controversy, Mr. Martyn is largely right in what he affirms, and wrong in what he denies. But that is only my own view, and I do not claim to be infallible!

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A remarkable healer, by name Tabu Wiremu Ratana, a Maori, has lately attracted much attention in New Zealand. The *Otago Times* has bestowed on him a leading article, tracing his psychical genealogy to Paracelsus, through Van Helmont, Fludd and Mesmer, drawing its inspiration and its facts, as it frankly acknowledges, from Mr. Frank Podmore's book on Mesmerism and Christian Science. It takes the usual tone of the man in the street, and refers the cures of the "newly arisen Maori healer" to faith and emotion—not very luminous as an explanation, since it explains the little-understood by the less-understood. Ratana's fame has spread to England, and the *Manchester Examiner* prints an article from a New Zealand correspondent, who states that 4,722 people had signed their names as cured in a period of eighteen months. One of these, a wealthy farmer, after his cure left a bank note for a considerably sum behind him secretly, but Ratana knew it and cried out that some one had left money and that it must be taken back;

it seems that he has never taken money, as he looks on his power as a gift from God. He heals in the name of the Christian Trinity. Mr. H. M. Stowell, a New Zealand Government official, who visited Ratana's village, gives an account of two cures he witnessed, one of a man blind for thirty-two years, and another of a lame man. The correspondent of the *O. W. Times* says that Ratana was a farmer, dairying and wheat growing, and gave up these occupations a year ago to devote himself to the sick of his race. About 3,500 Maoris, well and sick, assembled at his village last Christmas, to assist in the opening of an undenominational church built by Ratana, mostly with his own money. A number of cures were performed, over three hundred. The people were generally wealthy and endowed with good appetites, it seems, judging from the following account of the daily consumption of food, which

included eight bullocks, 20 sheep, 20 pigs, and 350 large loaves of bread, 50 tons of potatoes, six tons of sugar, dozens of boxes of butter, 1,500 dried sharks, 15,000 fresh and smoked eels, many sacks of mussels and pipi, 30 bags of mutton birds, and 1,400 tins of biscuits, besides hundreds upon hundreds of tins of jam and fruits. Several hundred turkeys, ducks and geese were also drawn on to supplement the daily ration.

Here is an extract from one of the many papers sent to me :

One Wellington business man, at present on a holiday visit to Wanganui, decided to go to Ratana and investigate matters for himself. In an interview with a pressman he admits that he went to the Maori gathering yesterday in a critical and rather sceptical mood, but he came back feeling that he had seen a most wonderful man, and convinced that Ratana possesses marvellous powers. "Seeing is believing," he said to the reporter, "and in this case the evidence of my eyes is enough for me. I personally saw and interrogated five people who were blind, and who now enjoy the blessing of sight. I learned that during the holiday season Ratana has treated 347 cases, of whom 17 were totally blind, and in every case—man, woman, or child—a seemingly complete cure has been effected. Here is one typical instance, of the *bona fides* of which I have no reason to doubt: A young girl, hopelessly crippled, was driven out in a taxi. At the time of her arrival Ratana was conducting service in his church. They told him of her arrival and of her sorry state, and he said: 'I will

come to her when the service is over.' 'But she is in terrible pain,' they pleaded. 'Go back to her,' he replied, 'and you will see that the pain has passed away.' They went, and found it so; and later, when Ratana came, he said: 'Come, child, walk with me to the church.' Her friends, smiling through their tears, told the healer that his command was vain, as the poor girl could not move hand or foot, much less walk; but Ratana only smiled (he has a rare and winsome smile), and, turning to the girl, he said again: 'Come, walk with me to the church,' and to the amazement of her friends the suffering girl got out of the taxi and walked to the church."

Here is his own simple account of the beginning of his work:

Ratana was asked how he came to start the movement. He answered quite naturally and frankly, and with confidence: "I was reading in the New Testament. I came to the passage where the centurion appealed to Jesus to heal his servant, who was very sick and at the point of death. Jesus commended this man's great faith. He healed the sick servant even while he spoke; for when the messengers sent to Jesus by the centurion returned, they found that the servant was healed even at the moment Jesus spoke; so I said to myself: My word, yes. I believe that is quite feasible. So I started out on my work in that assurance. I have carried out the pattern to the fullest extent of my ability.

"A sick pakeha need not necessarily come to me. If he likes, describing his ailment and assuring me of his entire faith in the Holy Trinity, he can write to me, and I will reply; and cures could be effected in such cases."

He has cured two or three Europeans, but for the most part confines his work to his own race. It is a most interesting case of the power of a strong faith over material things. It is evident that Ratana pours his own Prāṇa—life-breath—as the Hindū calls it, and thus vitalises exhausted cells and tissues. He himself becomes exhausted when he has performed many cures. He smokes incessantly—a curious habit under the circumstances, and one likely to shorten the term of his usefulness.

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I like this prose-poem which "Marsyas," our New Zealand Theosophical poet, has sent me. Like all he writes, it is melodious, a quality I love both in prose and poetry. Shall I confess that I cannot quite accommodate myself to the

unmelodious, unrhymed, metre-less "poem" of the new poetic art? In this, which is a prose-poem, there is not metre but there is rhythm, and then it *is* prose.

AWAKE O WORLD

Awake, O World, for the time is verily at hand when He for whom thine heart hath ached shall come.

Fear not, O World, for He is gentle and compassionate exceedingly, and filled with tenderness, and cometh but to save.

Be brave, O World; draw nigh Him, nothing doubting: for even as in Jerusalem of old He would have drawn men unto Him, had they but willed, so would He now.

Be wise, O World, and yield thee to the magic of His Love: will, this time, to be drawn to Him: let Him not look on thee and long for thee in vain.

Rejoice, O World, for once again He crieth to the heavy-laden: "I will give you rest." Leap at the glorious opportunity to enter that co-partnership of joy, to become yoke-fellow of the strong Son of God. Truly "there is a tide in the affairs of men, which, taken at the flood, leads on to fortune," and such a tide is running now.

Loose thee, O World-Ship, from thy too careful moorings; set every sail to the great Wind that blows directly to thy Goal; and all, and more than all thou ever dreamedst of Peace, Joy, Strength, and Wisdom, yea, of all Things sweet and beautiful, shall dwell with thee for evermore.

AWAKE O WORLD

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For a short space I must bid my readers good-bye. I leave Madras by the Postal Express on May 27, and Bombay in the P. and O. SS. *Caledonia* on May 28. Landing at Marseille

and taking the Special to London, I should arrive there about June 13 or 14. Then will follow a month of "intensive" work in England and Wales, and a visit to Scotland, mainly on law business. Then to Paris, going aside, if possible—*i.e.*, if there be time before the Paris Congress—to Amsterdam and Brussels. If there be time, once more, I want to turn aside to Geneva before leaving for India, where, at present, my chief work lies. It is a time at which no one who loves India would willingly leave her shores; all I can do is to return as quickly as possible, and to serve her to my utmost while away. There are signs in Mr. Gandhi's latest pronouncement that he is inclined to give up his aggressive propaganda against the Government and to confine himself to the harmless "men, money and munitions" of his Bezwada Committee meeting. If so, he will personally cease to be the dangerous enemy of India that he has been since he proclaimed his fourfold programme of Non-Co-operation, and will be engaged in a harmless, if somewhat useless, propaganda, which need not be opposed. Will the Ali brothers be wise enough to follow their "Guru" along this path of harmlessness, or will they feel released by his change, and proceed to the path of violence which their outrageous speeches portend? To that question I will attempt no answer. It may have come ere this is in my readers' hands. Whatever may come, I stand for the connection between India and Britain, for constitutional advance to Home Rule through the Reform Act, by whole-hearted Co-operation with the Indian and Provincial Governments. Thus I see my duty, and I can no other.



THE BASIS OF HARMONY IN THE THEOSOPHICAL SOCIETY

By T. H. MARTYN

PROBABLY few words are more used or less understood in the Theosophical Society than the word "harmony," and its relatives. "We are a very harmonious Lodge, you know," lisps the gentle secretary of a quiet little centre of our movement in some great city. She means that her Lodge has established some measure of *uniformity* which suits the temperament of the few people who comprise its active spirits. Nobody ever dreams of disturbing the agreeable somnolence by anything savouring of change; or, if they do, the concensus of

opinion in that Lodge is that no risks should be taken lest its "harmony" be disturbed.

Again, at an important Convention some consequential officer appeals for "harmony," first and foremost, during the proceedings that are to follow, and most of those present will considerably abstain from breaking new ground, lest a warm discussion be promoted and the supposed harmony be disturbed. Once more, "harmony" is mistaken for uniformity. Or if by any chance some much-daring brother shall happen to think independently, and to arrive at conclusions differing from those of the majority, he may be quite sure of hearing something about the supreme requirement in the T.S. of "loyalty to our leaders". The particular "leaders" are different people in different places, and may be local celebrities, writers of well known books, the President of the Society, or others, as the user of the phrase may conceive it. Like many another catchy expression, this has become quite a slogan with the least thoughtful, and its only meaning—if indeed it has any meaning at all—is that there is a form of orthodoxy in our Society defined by somebody who in the mind of the user of the phrase is a "leader," and that any variance from this "leader's" views is disloyal—in other words, heterodox.

The President of the Society has often enough discountenanced blind obedience and such-like poses of "loyalty," but that does not cure a bad habit in the type of member under review; and this weakness flourishes to-day, in spite of the lack of encouragement it gets from real leaders in the movement.

The fact is that harmony is not uniformity at all. Uniformity would be a very wrong word to apply to the Theosophical Society. Uniformity is its poison, not its food. The day we secured uniformity—if we did secure it—on that day the Society, as regards the purpose of its promotion, would die. It was formed to embrace the widest possible diversity, a diversity so

unlimited that the word uniformity could only be used to satirise it. To embrace all colours, castes, creeds and both sexes ; to spread in all countries and amid all environments ; to appeal to the impenetrable imagination of the East, and at the same time to the matter-of-fact logicity of the West, is no business of any kind of uniformity. From foundation to roof-cap, the whole structure is established in diversity ; it knows nothing and *can* know nothing of uniformity. All the same, that is no bar to harmony ; rather it seems to be a necessary preliminary to that true harmony which must prelude the word of peace in a world distraught and bewildered.

We shall understand this if we get at the real meaning of the word "harmony". The dictionary defines harmony as "a fitting together of parts so as to form a connected whole". What greater mission has the Theosophical Society than the fitting together of parts so as to form a connected whole ? Its parts are fragments of humanity, drawn from every corner, not of a parish but of a world. The Great Architect has planned a world of many parts, containing at one and the same time every possible variety of race, creed, caste and colour. The aim of the Founders of the Theosophical Society is to provide a miniature of this world, as it actually is, a miniature of the greater whole. This miniature or nucleus is to form the training-ground where mutual consideration and tolerance can be developed and brotherhood practised. When the practice of brotherhood has been worked out in the nucleus, it is to spread abroad into the world at large, and the nucleus is to grow and expand into universal brotherhood. That was apparently the design of the Founders, prompted by the wisdom of the Elder Brothers of humanity. And what a common-sense plan it was ! Being a demonstration in actual practice under existing conditions—not imaginary ones—it embraced the highest spiritual conception of mutual service and tolerant love for all. Is it any wonder that this grand ideal has appealed to

the imagination and inspired the effort of many big-hearted men and women ?

With much labour and with many disappointments, with failures followed by renewed effort, this piecing together of the many parts that must form the nucleus has proceeded, and continues to proceed. If eventually success crowns the effort of those in its ranks who have seen the vision splendid of ultimate attainment, there will some day be established a perfect, finished model in this *nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour*. It will, when complete, embrace every extreme and include a proportion of every race. Up to the present we have only made a beginning, and modestly refer to our Society as international rather than universal, but even as an international society our fringes are still rather ragged. We are well represented in British-speaking parts of the world and in India. We have some sort of light burning in several countries on the Continent, but outside Great Britain and one or two other countries we cannot claim to have a great hold on any European centre, and in some quite important ones we are still practically unknown. In China, Japan, Mongolia, Africa (excepting the South) and Russia—countries where dwell more than half the population of the world—we have as yet hardly secured a footing, and perhaps do not claim a half-hundred members in the whole of them, though it is good to see that efforts are now being made to interest China and Russia. We have a long way to go yet, before we can hope to round off our model, and provide for our mighty Inner Founders the nucleus which H. P. Blavatsky deemed it our First Object to secure.

I doubt if this obligation has yet forced itself on our collective consciousness ; if it had, we should perhaps have made more vigorous attempts, ere this, to adapt ourselves to the needs of the peoples who know us not. Our missionaries would perhaps have gone to them, our Lodges and Sections be

established among them, and we of the nucleus would be learning in reality what *universal brotherhood* actually is.

With so much of our preliminary work still unaccomplished, it is natural, perhaps, that we should not yet have discovered the true basis of harmony for such a miscellaneous assortment of the human family as we are drawing, and must draw, into our ranks. Yet the result aimed at can only be secured if the true laws of harmony *are* recognised and followed; and, as a musical author defines it: "Harmony, paradoxical as it may seem to the lay mind, is the science of discord." Harmony "the science of discord"! There we have our true battle-cry; not the emotional platitude of "harmony the product of uniformity," which so often misrepresents our aims.

H. P. Blavatsky, after founding the Theosophical Society, set out to define its aims, to follow its probable course in the world, and to anticipate the difficulties and dangers it would meet. On this subject she wrote pregnantly a little before her death, and more than once of late the chapter in *The Key to Theosophy* on "The Future of the Theosophical Society" has been referred to. Truly that—in the light of our forty-five years' experience—is a very important chapter, and one can only hope that it will never cease to be widely read and widely quoted, until the process of the suns brings us to the year 1975.

Every such attempt as the Theosophical Society has hitherto ended in failure—Madame Blavatsky tells us—because it has degenerated into a sect. The tendency to become sectarian was, she declares, inherent in her generation. "All our members," she writes, "have been bred and born in some creed or religion . . . are more or less of their generation both physically and mentally, and consequently . . . their judgment is but too likely to be warped and unconsciously biased by some or all of these influences. If, . . . they cannot be freed from such inherent bias, or at least taught to recognise it instantly, and so avoid being led away by it, the

result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die."

If, however, our Society succeeds better than its predecessors have done, then it will be in existence as an organised, living and healthy body, when the effort of the twentieth century is made around 1975. The general conditions of men's minds and hearts will have improved, a large and accessible literature will have been accumulated, and a numerous and *united* body of people will be ready to welcome the new torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, and an organisation awaiting his arrival. Earth will be a heaven in the twenty-first century, in comparison with what it was in her time.

All this, however, is preceded by H. P. B. with the inevitable "if": *if* the Theosophical Society survives, *if* it lives true to its mission—to its original impulses—through the hundred years from its founding in 1875. And there are many dangers which this mission has to outlive. First and foremost be it noted that to establish itself in diversity, and from and with so much diverse material to build a nucleus of the Universal Brotherhood of Humanity, involves a thorough mastery of the science of discord, which is harmony.

The alpha and omega of the science seem to be: first, to preserve the individuality of all its parts, of every fragment which goes to make up the nucleus; and second, to inspire the co-operation of all these strongly developed units for the common aim of the Society.

Each member should be encouraged to think out everything for himself, or he will lose his efficiency; also, by mutual consent and in practice, there must be the widest freedom of expression. There will be the greatest diversity in habits of thought, modes of thought, and expressions of

thought, naturally. Because one member—claimed as a leader or not—thinks one way, there can be no reason why any other should not think differently and say so, without being regarded as disloyal, or Theosophically heterodox. There can indeed be neither disloyalty nor heterodoxy in a rightly understood basis of harmony in the T. S. A Chinese mandarin is not likely to think along the same lines as an Australian Labour leader, nor a negro lawyer in the same terms as an Italian sculptor; but each may have something to gain by hearing the other's views. We only profess to agree—be it remembered—on the necessity for the nucleus as a living actuality.

It is, perhaps, the losing sight of this fact that causes many of our difficulties. The Society has two subsidiary Objects. In theory, having attracted an adherent by its nucleus of the Universal Brotherhood ideal, it invites him—but does not command him—to become a student of, or at any rate to encourage the study of, comparative religion, philosophy, and science; and further, to investigate the unexplained laws of nature and the powers latent in man. These Objects are as second and third to the first; but no doubt some new members join us because of an attraction to them which perhaps is more potent with them than the appeal of the first and most vital Object. Of students we have attracted a few; of people attracted by "Occultism," a multitude; and, true to all tradition, this class is not noted for balanced judgment or practical wisdom. Largely because of them, we find spread about the world to-day many reminders of the past failures of the Theosophical Society. In one Western city alone, there exist several Lodges which have from time to time been thrown off from the parent organisation in its troubled motion through the century; some of these cast-off fragments are at work to-day for the original aims of the Founders, enjoying a big membership and pursuing widespread activities, but lost to the parent Body.

If we had learned the secret of harmony, these would still be stars in the crown of a truly international society; to-day they are warnings of a possible failure. If in the future we strike the key-note of "fitting together the parts so as to form a connected whole," one can hope that they will all be drawn in again by the overwhelming power of great tolerance, and the mastery of the "science of discord," which is harmony.

When reviewing the history of the Theosophical Society since the death of H. P. B., one outstanding fact suggests itself: our worst periods of disunion seem to have been those when prominent workers claimed to be the mouthpieces of the Hierarchy. In America, on the Continent, in India, and elsewhere, prophets have arisen from time to time, professing to speak for the Great Ones whom many believe to have been the inspiring influence behind Madame Blavatsky and Colonel Olcott in forming the Society; and this "occult" interference, if I may so term it, seems always to have been accompanied by disintegration. One of our troubles seems to have been much the same as was that expressed by another battler for the Theosophical ideal ages ago; and we find the brethren declaring: "I am of Paul, I of Apollos, and I of Cephas."

This opens up the question of guidance. Do the Great Ones guide their Society by endeavouring to keep it running on the lines laid down by its Founders, and which we are discussing? Or have They from time to time varied Their plans and endeavoured to transmit their desire for variation through the mediumship of chosen members?

This question I do not pretend to answer; but, as pointed out, we know that things have not gone well when the prophet has arisen in the past, and we have to recognise that it is extremely difficult at any time to transmit directions clearly to the physical plane. Older students, familiar with the Kiddle incident, published in the first edition of *The Occult World*, and other facts in our history, will be acquainted with the

difficulty which even Masters have in transmitting Their own thought through physical-plane agents. Then there is that ever-present difficulty, that if the Society is to be directed in this way, members of it must assume the infallibility of the agent, or the direction as such will be valueless. It seems only necessary to mention this, to show how impracticable any such method of influencing the movements of a Society like ours must prove. If we accepted an infallible mouthpiece, we should become right away a sect, a band of followers, intent on maintaining the uniformity imposed by a leader, and cease to be a nucleus intentionally made up of divergent interests, and of clear-thinking, practical workers for the definite end we have in view. With an infallible leader whom we had to follow, we might of course become anything: a political party with a more or less international programme; a community of yogis, withdrawing to mountain recesses or to some form of monastery; a band of wandering mystics like the troubadours; a secret society; or a new religion with approved Orders; and in any such event the Society would certainly confirm the fear of its Founder, and "drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die".

But after all, why look for new directions in regard to our aims? Have we any right to expect them? Can any direction be clearer than that which outlines our work *for a hundred years*. If the directions were to be altered, why was the term not limited to, say, forty years, or any other period. No! we have just one hundred years given to us, from 1875 to 1975, *to establish this nucleus*; then the task is completed so far as the present Objects of the Society are concerned, and new direction will be given by "the new torch-bearer of Truth," as H. P. B. describes him. He will succeed where she failed, because, assuming we do our work thoroughly, he will have this trained and united nucleus to work through, made up of units from

every race on the earth. He will find ready to his hand cultured students, and capable, self-dependent and efficient men and women, belonging to every country. He will be able to select agents and missioners who can speak in every language, be familiar with the peculiarities of every people, and its respective line of thought and tradition.

There are still fifty-five years to go, and there is no reason why we should not succeed in the great work; but to do so we must recognise where we have failed in the past, and are failing to-day; and having done that, we must scrape the barnacles off our good ship and set sail once more without encumbrances.

To-day we are far from being free from narrowness and sectarianism. Both are painfully rife. Some members do not appear altogether free from a sense of fear of being outspoken, a fear such as religious mediævalism imposed on Europe. I have before me as I write—all of late date—three documents; it was the perusal of them which suggested this article. Two are letters from different hemispheres. The first is from an old and widely known T. S. worker, placed very high indeed in the records of unselfish service for the Society. He has to explain in his letter: "I am face to face with this proposition; people will *not* understand that you are not against high personalities because you stand for a principle, or an opinion which is different from theirs." The second letter is from a hard-working ex-Lodge-President. She finds herself practically ostracised by many old friends in her Lodge, because she does not see eye to eye with them in regard to certain new (so-called allied) activities which have been adopted by the Lodge. This, it may be explained, is one of those Lodges—of which there are now many in the Theosophical Society—which use their Lodge rooms for Church Services and other functions, as well as for the ordinary round of Theosophical work. The third document is the Presidential Address at the Forty-fifth

Anniversary of the Theosophical Society, held in December last, where the oldest Section in existence, which also is almost the largest, is described as in danger of its very life because of a "regrettable contest, carried out with exceeding bitterness on both sides".

Little is to be gained by enlarging on our domestic troubles, or many more illustrations might be quoted to show that just now they are, like human nature, "generally prevalent". Is it possible that the cause for these may be to some extent found in the fact that we have in practice departed from our original programme somewhat seriously, by introducing into our list of "Objects" some new ones which the Founders did not include, and which perhaps Those behind them took care should not be included? That in doing so we have diverted the vision of our members from our one chief aim, and let it get blurred and in part forgotten? Is it possible, indeed, that we have added unwisely to the normal difficulties of our great task, burdens that are too heavy to be borne? Barely half way through our allotted time, with a mere start made with our real work of establishing the universal nucleus, we find ourselves surrounded by quite a family of unkempt starvelings, which we, in the fullness of our hearts and with the best of intentions, have adopted, and which we are straining ourselves to nourish into healthy life. Possibly they have made for disruption rather than harmony, and introduced cross purposes, dissension and faction into our already rather nerve-racked household, in which case we must either increase our powers of resistance, break down under the strain, or get rid of some of our encumbrances, before we can get back to normal.

In conclusion, a review of this subject—difficult indeed to enlarge on without being suspected of disloyalty or some other vice—would suggest that we shall make for harmony as we subscribe to simplicity. That we shall promote it as we

confine ourselves to carrying out the expressed aims of the Founder of the Society. That we shall succeed in proportion to our real and not pretended freedom in thought and expression. That the finest salve for all wounds, old or new, is good-naturedly to agree to differ more widely. That the greatest of all our slogans remains sublimely true: that every man is divine and capable of perfecting his own conduct and his own judgment. Finally, that loyalty to the Theosophical Society is the one standard of the loyalty that should be expected from its members.

T. H. Martyn

THE MEANING OF GUILD SOCIALISM

By G. D. H. COLE

FOR those who are able to stand aside sufficiently from the turmoil of present-day affairs, national and international, to take a general view of the position, the outstanding feature of the last two years has been the increasingly emphatic refusal of those who hold power in the various countries to consent to changes which are indispensable, if the industry and society of Europe are to be rescued from irreparable disaster.

Everywhere, it is clear that the whole social and economic order is breaking up; but, instead of seeking for ways of rebuilding society on new principles, and creating a system more responsive to the wills and intelligences of the men and women of to-day, the ruling classes in industry and politics are offering the most determined resistance to even the smallest readjustments in which they see any threat of a real transformation. They are unable to imagine the possibility of any social order other than that under which they have actually been living. They cannot believe that men will respond to any other motives than those to which the appeal has been made under the capitalist organisation of industry; and they are therefore struggling to reconstruct society on the basis of these already discredited motives, although it is manifest that they have largely lost their power to govern men's lives and ways of action and feeling.

In the sphere of industry particularly, the disastrous consequences of this policy are not slow in making themselves manifest. The real causes of the disorder of the European industrial system at the present time are two. In the first place, there is the shattering blow delivered to the system, not so much by the war, as by the wholly artificial conditions which the so-called "peace" terms have created. These interpose intolerable barriers in the way of effective economic intercourse; but this by itself would not suffice to destroy European society. For, if that society were sanely organised in other respects, it would be impossible for these artificial economic barriers to be retained at all. A society sanely organised would have no difficulty in breaking them down, and in tearing up the Treaty of Versailles. We must therefore look further for the fundamental cause of the present disintegration; and we shall find it in the steadily decreasing belief of the majority of men in either the desirability or the inevitability of an economic system based on private capitalism.

The capitalist system has depended in the past on the co-operation of the workers—a co-operation often compulsory, but to some extent also voluntary—because the working class seldom, and only at abnormal moments of crisis, actually challenged the whole capitalist order of society. This state of affairs is rapidly changing. The working class is not, indeed, becoming as a whole consciously revolutionary; but it is becoming very much more conscious of its strength, and very much more definitely critical of the economic system under which it finds itself compelled to work. Unable, and unprepared for the moment, to overthrow this system by any catastrophic movement, it is nevertheless undermining it by methods which are largely unconscious. The amount and quality of production in industry are deteriorating, as the worker comes to see less and less reason why he should do his best for a system which he believes to be largely anti-social in its effects.

Everywhere employers complain of the decreased productivity of labour; but they refuse to recognise that its fundamental psychological cause is a positive and rapidly growing disbelief in the justification of capitalist conditions in industry.

The fundamental problem of industrial reconstruction is, then, a problem of motive. If the motives on which the appeal to the workers under capitalism has been almost exclusively based—the motive of fear and the motive of greed—are becoming less and less effective as means of making the workers put out the effort which is required to produce the wealth which the world needs, some other motive must be brought in to take their place.

The fundamental belief of Guild Socialists is that this new motive can be no other than the motive of *free communal service*.

What then, is this “free communal service,” of which Guildsmen so constantly speak? First, it is “communal” service. This means that in the work which he does, the ordinary man must be able to have the consciousness of an end that is worth while. He must know that his work is being done because it is definitely useful, and that it will actually be put to a use which he is able to recognise as socially desirable. In other words, whereas now, the direction to which productive energy is turned is determined almost solely by considerations of private profit, the idea of communal service involves that it shall be turned exclusively to communal use. At present there is always a wide gulf between *human* demand, the need of men and women for goods and services, and *economic* demand, the ability of these same men and women to pay for the goods and services which they need. One of the fundamental problems of society is to make human and economic demand coincide, both because it is indispensable to any decent living together of the human race for them to coincide, and

also because only when the worker feels that there is this coincidence, and that he is producing in response to a real human need, will he any longer, with his own consciousness of power behind him, consent to do good work.

But I said not merely communal service, but "free" communal service. By this I meant that the worker must be conscious, not only that the end to which his labour is directed is worth while, but also of giving his service freely. However good the end may be, the best work will not be secured by driving men to it, or by the subjection of them in the doing of it to an externally imposed discipline and control. The best service is *free* service, and this freedom implies and involves the principle of industrial self-government. We must set the worker free to serve; and we must place in the hands of the workers whose co-operation is necessary for the rendering of a particular service, the task of organising that service in the common interest.

That is why the National Guilds League, the organisation which represents the propagandist activity of the Guild Movement, declares in its statement of Objects that it stands for the "establishment of self-government in industry, through a system of democratic National Guilds". Be it noted that it stands for this system, not simply because this self-government is a human *right* of the producers, which social organisation ought to recognise as a right, but still more because it is their duty and responsibility. It is a wrong way of considering this solution to say that the workers claim all the power of control in industry. It is much truer to say that the whole body of citizens who need goods and services, must thrust upon those who alone are able to make these goods and render these services, the responsibility of organising and controlling the performance of this task under democratic conditions of industrial self-government. The Guild organisation which we suggest, is in one sense based on a recognition of human rights:

but it is also quite as clearly and distinctly based on the recognition of duties and responsibilities.

We work, then, for self-government, both in industry and in such non-economic services as education. And in working for these ends we are not merely Utopian. We take as a basis, as the organisations through which alone the principle of self-government can be practically established, the associations which the workers by hand and brain in these industries and services have created themselves for their common protection under capitalism. We work in and through the Trade Union Movement, in the widest sense, including not only the Trade Unions of manual workers, but also the rapidly growing Unions established by various sections of the non-manual workers. We want to bring about a fusion of aim and point of view between the workers manual and non-manual, and to get them to combine in a single organisation for the carrying on of each industry and service for the benefit of the whole community.

A working model of this organisation is furnished by the Guilds which have been created in the Building industry during the past two years. The Building Guilds are distinct from the Building Trade Unions; but they are based upon them, and created by them. In the Guilds, not only the manual workers, but the organised groups of professional and technical workers, have a definite place and a recognised share in the control. The Guild is an inclusive "service" organisation, capable, if it is given the opportunity, of carrying on the whole of the building industry, from the start to the finish, of every type of construction. The principle on which the Building Guilds work is that of free service to the community and the consumer at cost price, without any element of profit.

The Guilds in the Building industry insist, as Guildsmen will insist everywhere, that this cost price must include the

charge of maintaining the worker at a reasonable standard of life, without the insecurity and fear of starvation with which he is confronted under capitalist conditions. The Building Guilds are based on "industrial maintenance". That is to say, they insist on the elimination of the fear of unemployment by the granting of continuous pay to the Guild workers. According to Guild economics, this continuous maintenance of the worker, that is, the payment of the "reserve of labour," as well as those who are at any moment actually at work, is a legitimate and necessary part of the real cost of production.

In many parts of England the Building Guilds are already at work erecting large numbers of houses directly for the public authorities, without any element of profit. They are met with the strongest opposition from the Building trade employers and from capitalist forces generally, and every possible pressure is being brought to bear upon the Government, with a considerable measure of success, to prevent them from getting a fair chance of development. But they have already given an object lesson in the possibilities of free industrial service: and, even if they are crushed by capitalist opposition, the force of this example will not be lost.

We do not pretend that the precise methods which have been employed in establishing the Building Guilds, in an industry which requires only a small element of fixed capital, are practicable through the whole range of industries and services. Probably, in the majority of industries and services, the chance for Guild development will come only with the transference of the industry from private capitalism to some form of public ownership. The scheme put forward by the Miners' Federation of Great Britain, whereby the State would become the owner of the mines and would entrust their management to a special organisation, in which the organised miners would have at least a half-share of the responsibility for control. would not, indeed, have created a Mining Guild; but it

would have been a very important step in the direction of a Guild, and would, if it had been adopted, have probably led before long to further steps towards full industrial self-government.

The method defined by the miners may, then, prove to be the necessary method of advance in a number of other great industries and services, and especially in those which, like the Post Office or the teaching profession, are already under public ownership.

But, while Guildsmen are waiting for big developments on these lines, which involve a considerable transformation of the machinery of Government as well as of industry, they are by no means idle. Their task, for the moment, is to stimulate every possible experiment in Guild organisation, such as those which have been made by the Building Guilds and elsewhere ; to assist every tendency in the working-class movement, and among the professional organisations, which is of help in preparing the workers for the task of assuming the responsibility of control. Their aim is to encourage every constructive tendency in the Trade Union and professional Movement that makes in this direction, and so gradually to create the conditions which will make possible that fundamental transformation of the economic and social system on which the possibility of a rescue of European civilisation from complete collapse seems now to depend.

Guildsmen are sometimes criticised for sketching in too great detail the structure and organisation of the new society to which they look forward. This in itself matters little, in comparison with the immediate constructive tasks with which they are confronted. When they sketch the future, or become "Utopian," they do so only because they believe that, in order to work well in the present, it is necessary to have the greatest possible knowledge of the end to which the immediate work is directed. We cannot, indeed, know fully what the new

society will be. There is no game that humanity loves so well as the old game of "cheat the prophet"; but we can, by endeavouring to formulate as clearly as possible our ideals, very greatly help ourselves and use that foresight in confronting our present difficulties. This is the utility of Guild Socialist speculations about the future society. I have chosen rather, in this article, to lay stress on the fundamental principles for which Guildsmen are working, and on the immediate tasks which they have in view, than to outline the structure of the society to which they look forward.

I have done this because, after all, *les systèmes meurent ; ce qui restent, ce sont les sentiments et les idées*. Whatever may be thought of many of the speculations which I and other Guild Socialists have made concerning the structure of the coming society, I am at least sure that, on the fundamental question, Guildsmen are in the right. The only possibility of restoring sanity is to make an appeal to a new motive in industry and in society, and to connect this new motive directly with a new form of social and economic organisation. The motive that is needed can, I believe, be no other than the motive of free communal service, and the form of transition that seems to me to be immediately connected with this motive is some form of industrial self-government, such as that which Guild Socialists are assiduously preaching among the workers "by hand and brain".

G. D. H. Cole

A CHINESE GENTLEMAN

By C. SPURGEON MEDHURST

PROBABLY few readers of THE THEOSOPHIST could give a clear description of the mental furnishings of an average unsophisticated Chinese scholar, whose pristine purity has remained uncontaminated by modern thought, or Western civilised improvements. What follows is an outline of the general thought-life of such an individual. His type will diminish as the Europeanisation of China progresses, but he still exists by tens of thousands in the remoter villages of interior China. In the subsequent paragraphs he is supposed to be answering the enquiries of a visitor, as to what are the most important things in life.

“Order (*Tao*) is the ‘Supreme Ultimate’. There is the Order (*Tao*) of the Heavens; there is the Order (*Tao*) of the Earth; there is the Order (*Tao*) of the wind, the Order (*Tao*) of the streams and of the configuration of the landscape. There is also the Order (*Tao*) of man.

“When man conforms to the Order of Nature there are abundant harvests, and the rhythmic swing of the *Yin* and the *Yang* (the negative and positive principles of Nature) are undisturbed. Then gods, ghosts, and man, the leader of all living things, share the benign Vital Forces. There being no discordant influences, the demons are inactive.

“Man is a little ‘heaven-earth’ (microcosm of the Macrocosm), and so long as he preserves the moral pentad—

goodwill, uprightness, correctness, wisdom, fidelity—and the social pentad—ruler and subject, father and son, husband and wife, elder and younger brother, friend and friend—Heaven will assuredly bless.

“But ah! the pity of it! because frequently man has no Order (*Tao*), there is no proper succession of events. Man’s thoughts are confused. Nature is disturbed. This is why our Emperors transacted the important affairs of State two or three hours before sunrise. At that time the restless thoughts of men are stilled by sleep. The wise have for the same reason erected temples on the hill-top or in the secluded vale, for there man’s agitating thoughts are less likely to start uneasy vibrations.

“As for myself, I am indeed fortunate. [I am here interpreting the man’s inner thought. If he were actually speaking, he would depreciate his own virtues and decry his ability.] I have lived in this place for over five hundred years. Did not my ancestors settle here on the accession of the Mings? Have not the ancestral tablets always stood in their appointed places in the Hall of Ceremony? Always, from year to year, the proper feasts have been spread for the dead. Our family merit is not small, and that is the reason of our continued prosperity—old age, offspring, official preferment and wealth.

“The graves in the burial-place are always clean and in repair. Their sites were carefully chosen. Their geomantic influences are favourable. The dwellings of the dead, no less than the houses of the living, accord with Nature. Thus, the ghosts being invigorated, the living are benefited, and Heaven sends its benedictions.

“It has never been our custom to stint expenditure at funerals, and the full periods of mourning our family has always observed. Every Easter (*ching ming*) we have visited the graves with appropriate gifts in our hands, nothing has ever been omitted which could add to the dignity of the dead.

Every event of importance in the clan has been humbly announced to our ancestors ; and as Virtue is never friendless, it has never happened to us, as to some, that an enemy has wounded (deflected) Nature's beneficence by digging inauspicious ditches and so draining the flow of the Life-Giving Forces, or, by erecting inconvenient, lofty edifices, obstructed the Influences.

“ Are these matters important ? Indeed they are, but no less important is the proper care of the living. Due respect must always be shown from the younger to the elder. The family must be perpetuated. A man who did not take a concubine when it was evident his wife would not bear him a son, or a wife who in such circumstances opposed the woman who was to supply her deficiency, would be a traitor deserving a living burial. You know, of course, that any children born of the second wife belong to the first, for no one can displace the spouse.

“ Again, if a member of the elder generation were sick and needed broth, who among us would not, at any time, furnish a slice of his own flesh for the soup ? This is a greater merit than praying to the gods. I should be ashamed of myself or my child if there were hesitation here in the hour of need.

“ Do I believe in the innumerable gods housed in the shrines and temples which we see in every direction ? Well, I will tell you. My fear of the devils and malignant entities is greater than my faith in the goodwill of the gods. Have you not noticed the walls in front of every front gate, and how often the streets are crooked ? That is because devils move in a straight line. That is why you can never walk from the road straight into a house. I have heard something about wonderful self-moving carts in your honourable land, which are swift even as the lightning. If I saw one of those, and a devil were behind me, I should run quickly

in front of it, that the demon following might be knocked down and killed.

“Ah! yes, I had forgotten. You were asking me about the gods. Listen then! There is nothing supernatural in the temples, unless a believer goes there to worship. If one thinks Buddha is in the temple, he is there; when there is no one to do Buddha reverence, only his image is there. This is true of all the gods.

“Better than burning incense and leaving offerings in the temples is the practice of virtue. We should do good because it is right and not because we want happiness; we should avoid evil because it is wrong and not in order to escape misery. However, one's rewards are ever according to one's deeds. The most important quality is Sincerity. Sincerity is heaven's Way (*Tao*), sincerity is also the way (*Tao*) of earth, and the attainment of sincerity is the duty (*Tao*) of man. One is not far from *Tao* when one refrains from doing to others what one would not have others do to oneself.

“It was by this Way (*Tao*) that the Sages merged their energies with the energies of the Heaven-Earth. I myself cannot aim at this. It is mysterious, it is profound! I hope, however, to attain to the sincerity of the Princely Man. When the Princely Man fails, he does not blame another, he looks for the cause within himself. Although my virtue is small, I yet know that All within the Four Seas are Brothers, and I remember that all under Heaven are One Family. That is why I am ever ready to contribute to works of beneficence, such as the repair of public highways or the opening of soup-kitchens for the poor.

“Alas! alas! many do not think of these things. There are many small-minded men who think of gain instead of righteousness, and who hope to practise their sly tricks without harm to themselves by observing lucky days, consulting astrologers, and watching for auspicious omens. Yet

I, who say this, believe in horoscopes. How could the correct location of the grave be found without a horoscope? Could a marriage be successfully arranged, or any other important undertaking be carried out properly, if the influences of the stars were neglected? But it is useless to rely on these things alone. Heaven only blesses the good.

“What are you asking for? A single precept for the conduct of life? ‘Reciprocity’ should be your guiding principle, and you should learn to accomplish everything by not doing anything.”

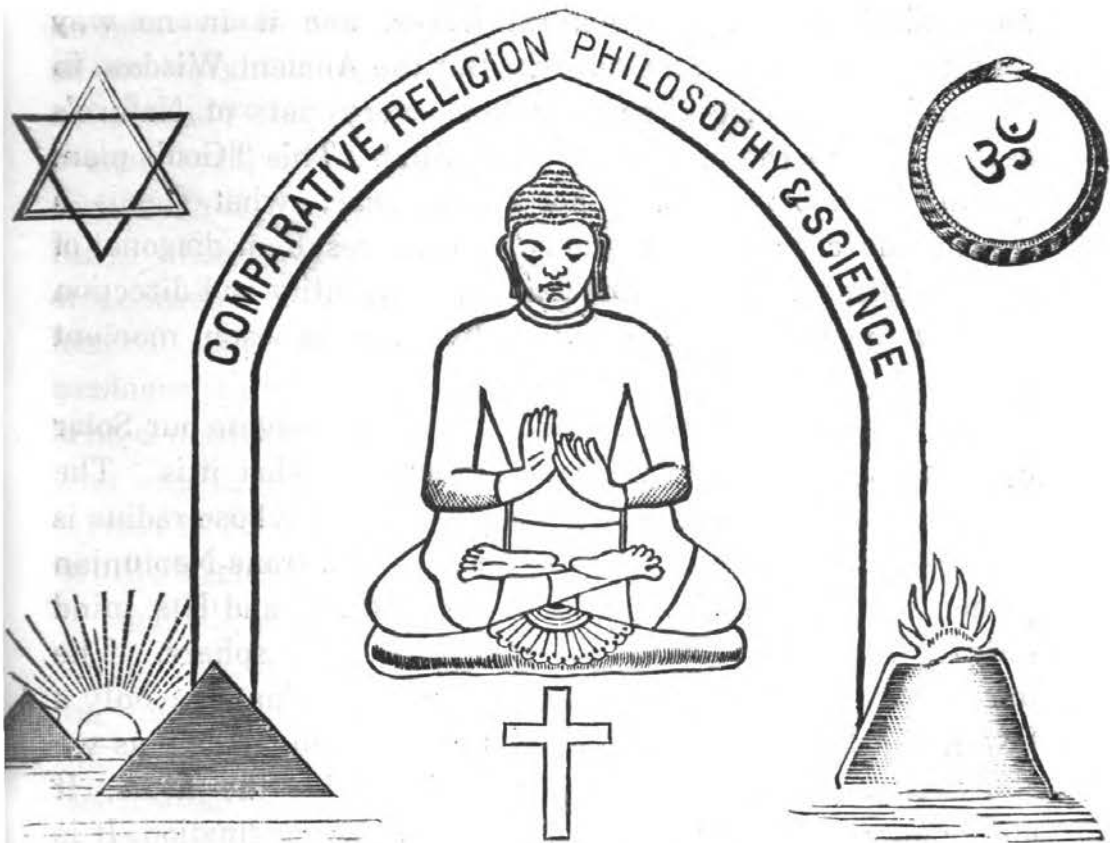
In the last sentence my suppositious Chinese friend means that that action is perfect which is not weighted by desire for results, but is performed for its own sake alone. Western students, accustomed to logical and close thought, may find the above somewhat whimsical; but is it not a remarkable confession of primitive reverence for Nature, as well as an amazing mixture of undifferentiated religion, magic, science, and philosophy? It is also noteworthy in that it lays its stress chiefly on the motive in man and the invisible in Nature.

P.S. Since the above was written, I have received a letter from India suggesting that a professed Christian minister would by his profession be removed a greater distance from the people. A few words, explaining the difference in this respect between China and India, will throw still further light on the recesses of the Chinese mind. As a matter of fact, since ceasing to be a missionary, I have found it less easy than before to get close to the Chinese as regards the fundamentals of life. As a missionary I was expected to talk religion; it was my business; as an alien engaged in earning my living, I am suspected of ulterior motives if I talk much on religious topics.

The Chinese are just now passing through a mental crisis. The old order is crumbling. The head of the “social pentad”

—minister and ruler—disappeared when the Republic appeared. This has loosened the roots of morality. De Groot, in *The Religious System of China*, asserts his conviction that on the death of the old system the Chinese will cease to be Chinese, and total disorganisation, anarchy and destruction will follow. Disillusionment—political, social and religious—is the prominent note of the present Chinese mood. Incoherence of organisation prevents it being properly faced. The result is an uncoördinated individualism and perplexity, leading to opinions and actions which are bizarre. And last but not least, China's material struggles, and her plunge into modern industrialism, are making her forget the dignity and poise of the teaching she inherited from her Sages.

C. Spurgeon Medhurst



FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

(Concluded from p. 152)

XV. "GOD'S PLAN, WHICH IS EVOLUTION"

TH**ERE** is a saying attributed to Plato which is full of significance; it is, "God geometrises". In that saying we have the great proclamation of the Divine Wisdom that there exists a God of the universe, and that all Nature is a creation by HIM after a plan. Modern science, with her

doctrine of evolution, acknowledges a "design in Nature," but that design to the scientist is merely the result of the mechanical interplay of natural forces, and it in no way warrants the belief in a Creator. But the Ancient Wisdom in no hesitating voice proclaims that every part of Nature's design reflects the plan of a Divine Mind. This "God's plan, which is evolution," is not mechanical; what seems a "fortuitous concourse of atoms" is the resultant diagonal of the energies of the LOGOS, and their quantity and direction as they operate are determined by HIM at each moment of time.

It is difficult for the modern mind to imagine our Solar System as a living organism. Yet that is what it is. The sphere in space, whose centre is the Sun and whose radius is the distance from the centre to the second trans-Neptunian planet "P," is the physical body of the LOGOS, and HIS mind directs all the activities within that vast sphere. The magnitude of that Mind baffles human imagination; only a few glimpses here and there of Its wonders do we gain as we study creation. Looking at that Mind with the heart, It appears as infinite Love; looking with the imagination, It is infinite Beauty. When the mind looks at Its activities in visible Nature, there is revealed a fascinating geometrical design. Why "God geometrises" we may not know till our little minds can directly contact HIS great Mind; we can but look with our eyes and ponder on what they report, and what they report is order, rhythm and beauty.

There is a force in physical matter which seems as the very root of that matter; this is electricity. No one yet knows what is electricity, nor what is magnetism, the force induced by electricity. Unknown as these two forces are in their true nature, we yet know that as one of them, magnetism, operates, geometrical design at once appears. When needles are fixed upright in corks, each needle made into a magnet with a north

and south pole, and when the corks are allowed freely to float in water, and when over the floating needles there is held a powerful electro-magnet, the result is shown in Fig. 102. When only one needle floats, it comes under the magnet; on the introduction of a second cork, with needle upright in it, the two corks range themselves side by side; three form a triangle; four a square; five a pentagon; six a pentagon with a needle at its centre. The experiment has been carried to 52 needles; with 51, the circles are of 6, 11,

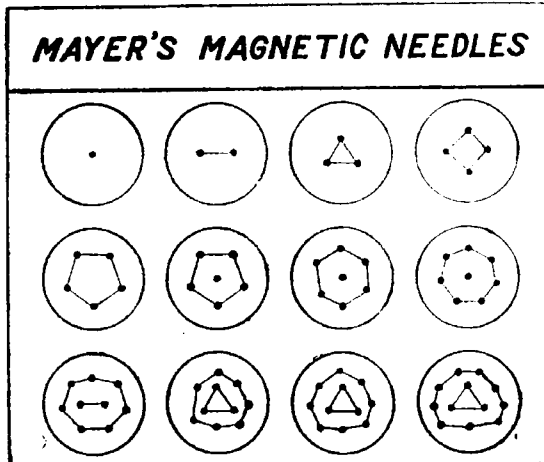


FIG. 102

14, and 19, with one needle in the middle. With 52 needles, the circles are the same, but instead of one needle, two form the nucleus round which the circles are grouped. Why do the magnets arrange themselves in these geometrical designs? Because so to act is "God's plan" for magnetism. For everything has a work to do, mapped out for it in that Plan. Even at this very beginning of physical forces, "number" and geometry come into play. It was this that Pythagoras taught when he said that the universe is constructed according to "number". Everywhere we look, a geometrical design appears. And as rhythm in structure and movement means music, the universe makes music as it works at its tasks. The electrons make waves as they rush through the ether; but their notes are scarcely within the audibility of the average clairaudient ear. But the note which the Earth makes as it circles the Sun, pushing its way through the æther, and the harmonics of that note, can be heard. Each visible and invisible planet has its note, and the "music of the spheres" is not a phantasy but a most sober verity.

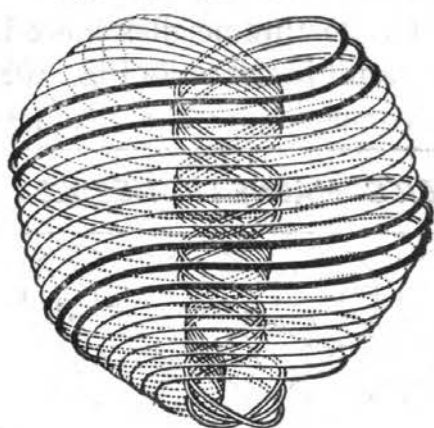


FIG. 103.

Let us look for a moment now at the ultimate physical atom (Fig. 103). It is a living heart, pulsating with energy; but it is also a transformer, with its three thicker whorls and the seven thinner, each whorl made up of seven orders of spirillæ. Spirals and spirillæ are its basis of structure; the atom is fashioned to do a work.

In the three whorls flow currents of different electricities, the seven vibrate in response to etheric waves of all kinds—to sound, light, heat, etc.; they show the seven colours of the spectrum; give out the seven sounds of the natural scale; respond in a variety of ways to physical vibration—flashing, singing, pulsing bodies, they move incessantly, inconceivably, beautiful and brilliant.

The atom has—as observed so far—three proper motions, *i.e.*, motions of its own, independent of any imposed on it from outside. It turns incessantly upon its own axis, spinning like a top; it describes a small circle with its axis, as though the axis of the spinning top moved in a small circle; it has a regular pulsation, a contraction and expansion, like the pulsation of the heart. When a force is brought to bear upon it, it dances up and down, flings itself widely from side to side, performs the most astonishing and rapid gyrations, but the three fundamental motions incessantly persist. If it be made to vibrate, as a whole, at the rate which gives any one of the seven colours, the whorl belonging to that colour glows out brilliantly.¹

Why has the atom this peculiar shape, and these many motions and functions? Because that is “God’s plan” for the atom. Out of its tiny life the LOGOS expects a co-operation, and age by age the atom is being trained by HIS agents to perform that duty. And when men are willing to do their duty to the full, then the atom and mankind will join in a common work with a forcefulness not now possible.

Order, rhythm and beauty are more evident to our minds when we look at the shapes of the chemical elements.² The

¹ *Occult Chemistry*, by Annie Besant and C. W. Leadbeater.

² See Section X, “The Evolution of Matter and Force”.

five "Platonic Solids" (Fig. 104) give us the axes of structure for all the elements. Verily God geometrises, as HE builds the bricks of matter out of which the Solar System is to be

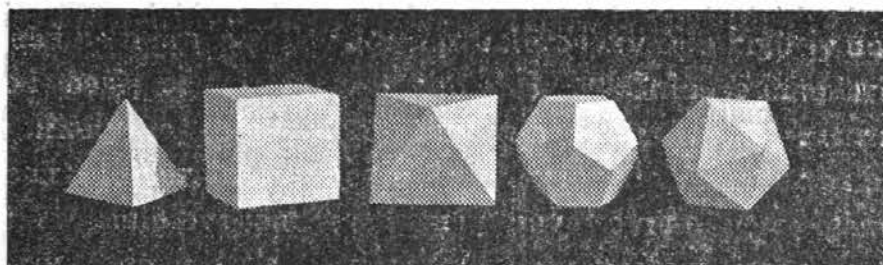


FIG. 104

made. Why is Calcium a tetrahedron and Phosphorus a cube? Because it is God's plan. For each element has its part in the great plan; each gives to the universe its own revelation of the nature of the LOGOS. Each is a mirror of the inexhaustible fullness of the Divine Life; each is a channel, both to bring down to earth the energies of that Life, as also to conduct upwards and inwards to It the response which Nature gives.

When we come to the molecular world, who that has looked at minerals has not noted how crystals carry out geometrical design to perfection? The precision of their angles is often more perfect than can be achieved by the most accurate of man-made measuring tools. After building angular solids, exquisite for symmetry and beauty, the mineral life next fashions out of them solids with curves; one can but perennially marvel at the ingenuity of the mineral as it arranges tiny crystals of quartz and other minerals to make spirals (Fig. 105). The life activities of the mineral kingdom are a glorification of the Divine Mind,

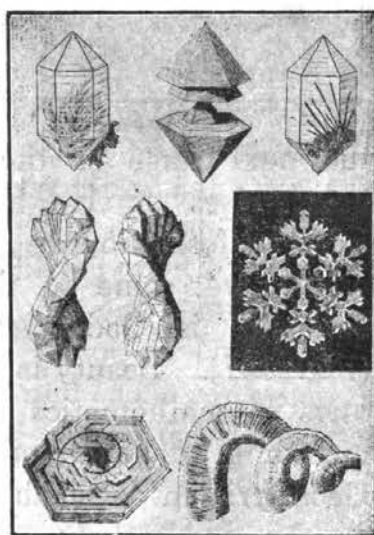


FIG. 105

which thinks "in numbers," and shapes the combinations of the elements ever into forms of order, rhythm and beauty. Each mineral carries out God's plan for it, and the crystal world is a mirror of those geometrical laws of the Divine Mind which the artist senses and the mathematician conceives.

As the life of the LOGOS expresses itself in more pliant forms of matter, the rhythm and the music become ever more complex with each higher stage. Each plant is built rhythmically,

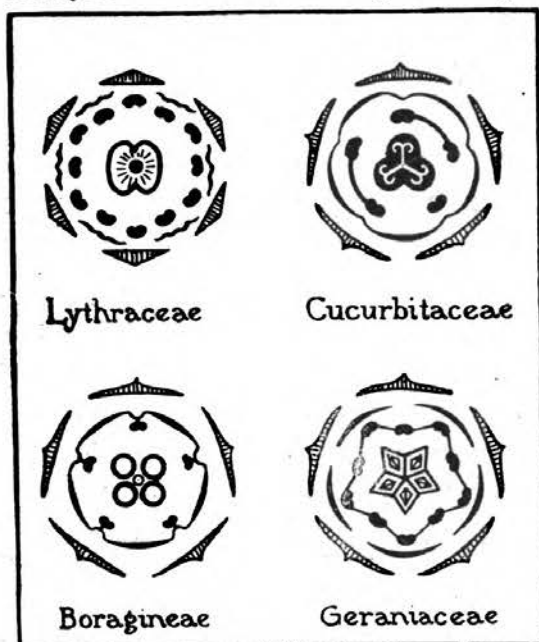


FIG. 106

the next stage as the vegetable Group Soul; surely God geometrises as He builds the four types of Fig. 106, the Loosestrifes, Gourds, Borageworts and Geraniums. And when we come to the life of the animal kingdom, how exquisite is God's geometry in the shell of the Nautilus (Fig. 107). Beauty is there clear to our gaze; but what of the laws of mathematics in its curve, and of mechanics in the moulding of its chambers? In the Nautilus, surely a Grand Geometrician is visibly at work, and HIS Mind is full of rhythm and melody.

In all the myriads of creatures of the animal kingdom, God geometrises as in the plant and the mineral. But HIS

geometry is less evident as the animal moves. Yet the movement of every muscle illustrates laws of motion, and a higher beauty is in the animal than in plant or mineral. Grace of line and limb and movement, with a complexity of rhythm difficult to analyse, characterises all the forms of the animal world. In each animal God geometrises, and teaches its duty in HIS plan.

So "God's plan, which is evolution," is worked out in each order of creation, from the atom to the animal. And

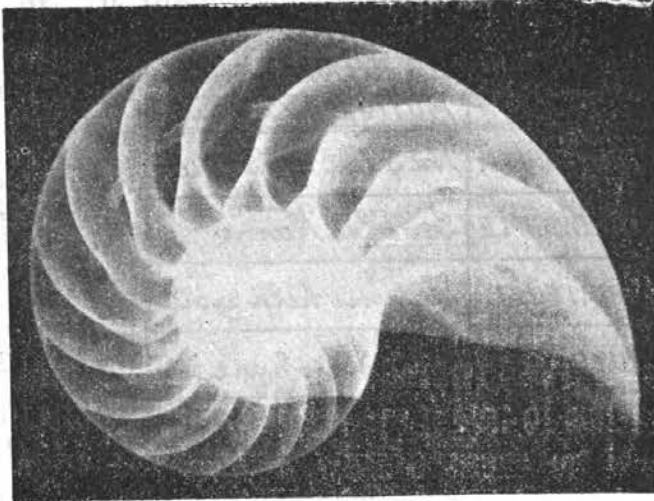


FIG. 107

when the animal life individualises to become the habitation of a Monad, a Son of God gone forth to realise his Divinity, then the whole life of man, did he but know how to live it, is one harmony of thought and feeling and action, bodying forth in worlds visible and invisible form after form of beauty. Every atom and cell in his vehicles then springs forth to give its love of order, rhythm and beauty to make his life as a melody in the eternal symphony of the LOGOS. For we make music wherever we go, with all our bodies—physical, astral, mental and causal; either we amplify the great chords sounded by the LOGOS, and weave out of them melodies of our own, or we mar the music of Nature, and introduce discords which reverberate and cause confusion in the melodies which others, more noble than we, are trying to weave.

God's plan for men is to unfold their latent Divinity. For that, the LOGOS sends us forth out of HIMSELF to live our separate lives, bound on a wheel of birth and death, and birth

again, and each life is as a day in the School of Eternal Life. There we learn, taught by HIS Messengers, what are the lessons necessary for us in order to pass from one class to a higher (Fig. 108). God's plan for the savage is selfishness, with an ever-insistent "I want it," in order to strengthen

SCHOOL OF ETERNAL LIFE	
STAGE	MOTIVE OF ACTION
THE MASTER	<i>Not I but the Father</i>
THE DISCIPLE	<i>In His Name</i>
SPIRITUAL	<i>Let me help you</i>
CIVILIZED	<i>We will share it</i>
SAVAGE	<i>I want it</i>

FIG. 108

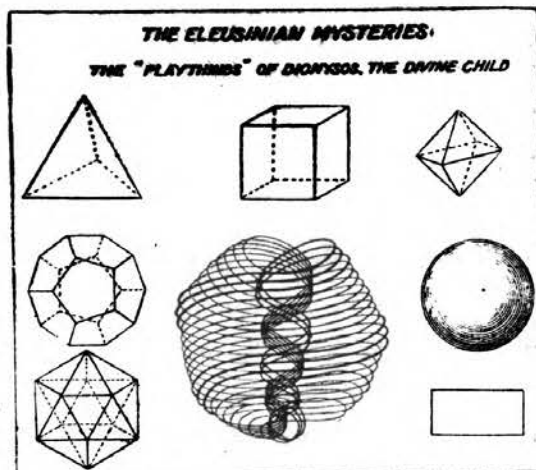
the centre of his individuality. But after many lives as the savage, God's plan for him changes, and "We" not "I" becomes slowly the lesson which he must learn: he must now co-operate with the LOGOS by sharing, not by asking for himself alone. Comes then the later stage, when he must be spiritual, with the key-note of his life a desire to share the burdens of others. "Let me help you," is the way that God's plan speaks to the heart of the man aiming at spirituality. God's plan for the Disciple is to live in the name of his Master, becoming day by day a nobler warden and saintlier almoner of the blessings which his Master creates for the world. At the last stage of all, that of the Master of the Wisdom, God's plan is fully achieved, and the soul lives in an indescribable unity of man and God. "I seek not mine own, but the will of the Father," is the motive of his action. As he alone can know, and none below the level of his achievement, he realises what the Sages meant when they said, "I am the Self," and what Christ meant when He proclaimed, "I and my Father are one". And this wonder, which is each moment's experience for the Master of the Wisdom, is God's plan *for all men*, the savage and the civilised, the spiritual and the Disciple. And HE will fulfil it in HIS own good time, winning the co-operation of all, of the sinner as of the saint.

For that purpose alone has HE sacrificed HIMSELF to fashion a universe for our habitation and growth. Where HE works, no failure is possible, and to join HIM in HIS work is to feel deathlessness and mastery.

This God's plan is not, as it sometimes seems to our eyes, a round of weariness and pain, an implacable Fate which wrings out of man many griefs for each joy which he creates for himself. To the babe that tries to walk, there is stress of limb and anxiety of mind as he makes his first steps; but if a mother's joyous face and laughing eyes are before him to encourage him, the effort of body is little, compared to the final bliss in her loving arms. So is it with all life. If, from one angle, evolution seems an unending stress, from another it is an exhilarating play. It is the great Game which the LOGOS plays with us, and the laws of Righteousness are the rules of the game.

The joyousness which is the undercurrent of Nature's processes must be sensed by each for himself, out of his own experiences. It may take many a life before he can say, in spite of all that he has suffered, that Love is the fulfilling of the Law; but his evolution is incomplete till he knows for himself that the heart of things is indeed Love and Joy, and that all the tragedy of evolution is only a passing phase. One of the mystery teachings

of the past is that the universe is at play while it is at work. Hinduism teaches that all manifestation is the "dance of Shiva," and the same doctrine was taught in the Eleusinian Mysteries. One of the experiences of the initiated in those Mysteries was to feel what was in the sacred basket; these



P.G. 109

were the playthings of Dionysus, the Divine Child. Tradition

reports that they were the dice, the spinning-top, the ball and the mirror. What they were in reality, we have in Fig. 109. The "dice" were the five Platonic solids, which give the axes for the growth of the chemical elements and crystals; the "top" was a model of the ultimate physical atom; the "ball" was a model of the Earth, and the mirror was the symbol of the seven planes on which are reflected what the LOGOS fashions on high. These were the "playthings" of the LOGOS as the Divine Child, and the initiates at Eleusis were taught to sense beneath the processes of Nature a deep under-current of joy.

We have so far considered God's plan largely from the standpoint of man, as the individual and as the unit, and only here and there gained a glimpse of the Plan in its larger aspect. There remains only to attempt to see the Plan as a whole. Could we but step outside the limits of the planes of our globe, then would we see the work of the LOGOS for the Solar System as a whole. Those who are able to see that work in its entirety say that the appearance of the Solar System from high planes is as the sight of a wonderful cosmic flower of many petals and colours, with a great golden pistil which is the Sun, the heart of the Flower. Each of the seven Planetary Logoi permeates the whole system with His influences, but the matter affected by one type of those influences forms a great ellipsoid in space, the major focus of which is the Sun, and the minor focus the planet of the Planetary Logos. These ellipsoids of influence are changing in their relation to each other, and those changes are partly indicated by the changing positions of the physical planets. So the Solar System, as the LOGOS and HIS seven great Assistants work with HIM, appears as a great Flower of many petals, with a great glowing, golden heart at its centre.'

' See *The Inner Life*, by C. W. Leadbeater, Vol. I, under "Symbology," for a fuller description.

Whoso can attain to this vision of the work of the LOGOS, can never have a shadow of doubt as to HIS Love and Might and Beauty. Each vision of the Truth through religion or philosophy, through science or art, or through philanthropy and service, leads the soul one step nearer to the goal, which is to live and move and have his being in full consciousness, and with exceeding joy, in the LOGOS of our Solar System.

CONCLUSION

In a swift survey, we have seen what the Ancient Wisdom says of man and his destiny, of Nature and her message, and of God and HIS Work. There is no philosophy to equal Theosophy in its idealism, in its hopefulness, and in its all-embracing tenderness. It reveals to the intellect so stupendous a panorama of life's activities in worlds visible and invisible that the mind of man is at first stupefied, and then transported with its entrancing beauty. Above all, the Ancient Wisdom does not speculate, but speaks with authority. "These are the eternal facts of Nature," say the Teachers of the Wisdom, and They ask us to live a life of idealism, because no other life is possible for reasonable men and women who desire to act in the light of truth and not under the sway of error. Well may the enquirer into Theosophy ask, confronted with its seeming dogmatism: How can I know for myself that all this is true?

Knowledge is of many kinds—what the senses report, what the mind sees, what the heart conceives, and what the intuition knows. One or other of these, or all, are for a man avenues to truth, according to his temperament. We are not all alike, and the value to each of us of the world and its happenings varies according to what we seek from life. As is the fabric of a man's mind and heart, so is his vision of life. But while what is a fact to one man may perhaps be an illusion to another, there is one test of truth which is the same

for all. Truth is what compels. A fact of Nature, when once viewed honestly and clearly, thereafter draws all one's nature to act in accordance with it; its compulsion may be swift or slow, but such is the effect on the mind of the Thing-that-is, that the mind can never free itself from the power of that Thing. Furthermore, if what the mind has seen is a vision of Truth and not an illusion, the vision grows day by day, ever revealing larger horizons. Doubts may surge up one after another, but a million doubts cannot invalidate one truth. The soul who thinks that he has grasped the truth can patiently fight on, slaying one by one the hosts of doubt as they arise.

If these many truths of Theosophy are facts in Nature, then they will prove themselves so in time to every one. They must sooner or later be built into the fabric of each man's thinking, if a man is to think truly in accordance with *all* facts. They can be *seen*, one by one, as the faculties necessary for sight are developed; but to see all, from the atom at its work to the Solar System as it carries out the will of the LOGOS, is not for each one of us at our present stage of limitation. As the consciousness grows, and faculty after faculty is added, more and more facts will be seen. One by one, each fact, which is at first merely believed in, will be seen with direct vision, and relied upon with an unassailable certainty. To all, there will come the direct vision, but the full vision will come only when the soul becomes the Master of the Wisdom.

Till that day, we can at least each act in the light of the vision of truth which each has. If we will only realise that not only the five senses and the mind are the avenues of sight, but also the aspirations, the imagination, our loves and our spirit of sacrifice, then truth will pour into our natures from many avenues which are now barred by us. Life is a greater thing than can be known by merely one instrument of cognition, the mind; the mind is a useful instrument to record, but a very limiting one for vision.

There is no surer way for the enquirer, if he desires to prove one by one the truths of Theosophy, than to put into practice one great truth which can be readily accepted. That is the truth of Brotherhood. Let a man remember that another is as himself, that the same life of Nature flows in both, that what is hard for himself is hard for the other too; let him, looking at his neighbour, say: "This is myself, in a hitherto unknown aspect of me"; let him study with patience this mysterious part of himself that is outside him; then let him see if, as he grows in charity and longsuffering, he is not mysteriously impelled to discover about man and God truths of whose existence he was not aware. Loving action is Divine Wisdom at work, and whoso acts lovingly must inevitably come to the Wisdom.

This is the surest way to prove that the truths of Theosophy are realities, and not the beautiful creations of some philosopher's brain. If a man cannot believe in all the teachings of Theosophy, let him at least act as Theosophy teaches. He will then find that the word "Theosophy" describes a wonderful Reality. And when he knows, with every fibre of his being, and in each moment of time, that all that he is—his highest love and sacrifice, his fullest faith and offering—is that Reality in him, and that apart from IT he has no existence, then he will find in himself an instrument of knowledge with which he can discover all for himself. For God's Truth is within a man's own nature; it is not an utter stranger to him, but rather the companion of his dreams. Because man is Divine, the Wisdom is his heritage. Nay, not Wisdom alone, but Power also—power to dare, to suffer, and to conquer. This sense of victory, which brings with it all joy, is the gift which the Ancient Wisdom gives to all who cherish her.

C. Jinarājadāsa.

INERTIA AND THE MYSTERY OF EVIL

By ZAHAZ D. RUDHYAR

INERTIA is the principle according to which a system or entity tends to keep the same mode of equilibrium. As there are two generic forms of equilibrium, *viz.*, stable and unstable, we have accordingly to consider two kinds of inertia: one dealing with stableness, the other with unstableness. In the first case we have the inertia in force during pralaya; in the other, inertia as we see it manifesting throughout manvanṭaras.

With the first one we will not deal here, for it transcends almost every notion we are able to grasp. We may only approach this mystery in using the series of negative numbers, which simply gives us the counterpart of the Universe as we can conceive it now. The second mode of inertia, or manvanṭaric inertia, is a somewhat easier subject to treat of. Yet it has been so much misinterpreted in its secondary manifestations that we need to come back to the essence of the force in order to understand its outer as well as its innermost aspects. When we speak of manvanṭaric inertia, we mean "unstable inertia," or the principle according to which the motion conveyed by a given impulse tends to perpetuate itself throughout space and time.

The first idea arrived at is this: we cannot really conceive, during a manvanṭara, of any form of inertia which is not unstable in its essence. If we appear to be able to conceive such a thing as stable inertia (for example, the

inertia of a stone resting upon the ground), it is because we limit our examination to a fragment of the system instead of considering the whole. In fact motion is everywhere, as soon as manifestation is. Motion and inertia are the two poles (positive and negative) of manifestation. Manifestation, or the Word, is the result of a continual interaction of motion and inertia; so that there can be nothing as pure motion, or absolutely unstable motion, and nothing as pure inertia, or absolutely stable inertia. Therefore, when we speak of an inert system of qualities, we speak of one in which the pole of inertia has become predominant. Were it possible that one system of qualities in the whole Kosmos could become *absolutely* inert, the whole Kosmos would fall, *de facto*, into a state of utter crystallisation. On the other hand, should motion ever become unrestrained by inertia in the tiniest atom, the whole Kosmos would explode at once. We will find an exemplification of this assertion when we see that the power for good or evil of any being is necessarily limited.

Inertia, we said, is the principle according to which the motion conveyed by a given impulse tends to perpetuate itself. What does it mean in terms of subjective life? It means that inertia is the tendency by which any fact or sensation seeks to repeat itself indefinitely.

Let us take an example: you experiment through contact with a sensation of pleasure. Your body likes it. You crave for its repetition; not because you want anything new, but because you like the old vibration and want it back, exactly as it was. *That is Inertia*, and also, using another name, it is *Evil*.

The monad in projecting an ego, the ego in projecting a personality, is subservient to the principle of motion or activity. This principle may be termed also desire for consciousness. Now, consciousness is the epiphenomenon of experience. You make an experiment; a sensation is felt;

this feeling pushes forward your consciousness. Repeat this process, and you have the story of the whole Universe. Thus, to live is to get sensations—as many as possible in the shortest possible time.

Suppose you have 12 billion sensations to pass through, in order that the monad may attain full self-consciousness. These 12 billion sensations mean that, 12 billion times, the monad has to contact 12 billion *different* parts of the Universe. Suppose now that each contact be perfect, conveying to the monad an exhaustive view upon the point touched, and that therefore no repetition of the same contact be necessary for further information; suppose that these contacts come in uninterrupted succession through the incarnations of the monad on all planes, never any time being wasted in unnecessary experiments, the cycle of the monad would be completed in an incomparably short time. (When I say monad, I mean, as well, Logos.)

Now, why is it not always so? Because of the force of inertia, which makes the vehicles of the monad repeat contacts for their own selfish pleasure, contacts which do not bring anything new in the way of consciousness to the monad. Inertia is the voice which, in low imperative tone, utters the “Again!” after all sensual enjoyments. And the pleasure is craved for, and experienced again, *not* with the aim of informing the monad, but satisfying the body; of working, not on the side of activity, but on the side of inertia, not for life but for death.

Incidentally this is a key to the axiom: “Kill out sensation.” To kill sensation, as ordinarily conceived, would mean immediate death. But there are two kinds of sensations: the sensations which mean inertia, and the sensations which mean activity (from the point of view of the Spirit). Only the first ones have to be killed, because *they make the monad waste time*, and to waste time is the only evil, spiritually considered.

As we said above, the monad has to learn certain lessons, to experience a certain number of contacts. These contacts cannot be experienced all at once; or, at least for our material intelligences, it is *as if* they had to be distributed over a certain line of extension, which we call Time. Therefore the only aim, the only ethical standard, of the monad is not to waste any time in repeating exhausted contacts, and to crowd the new ones into the shortest possible duration. Any wasting of time means evil, and that only because, Eternity being posited, a monad will always succeed in reaching the goal. *Speed is, then, success.*

If we consider all that has been catalogued under the name of evil, we find that, at the bottom of any of these things is the unnecessary repetition of a perfectly normal and progressive action. There is no action which *in itself* is bad or anti-progressive; and there is no action of which a conscious repetition will not be, in the end, evil; for not to advance means to retrograde. The shell of the molluscs was once a progressive instrument of life; but the forces of inertia kept the making of a shell going on when the vital value of it had been outlived; and the shell became the cause of the retrogradation of these lives.

We have, in fact, thousands of shells in every kind of matter. Build a thought-form by the repetition of a pleasant or even easy thought, and you have a mental shell; all vices are astral shells; you may have even buddhic shells, such as the desire for sacrifice in some souls who would like far better to be crucified than to make a little effort in a new direction. All these shells not only cost time to build, but stop any new influx of the spirit. They may cost years, centuries, to the monad.

All acts bringing what is now fateful karma, were once good. Selfishness has been necessary in some previous system, or even race; but the selfish act brought pleasure to the body, and

the body remembered, when the previous evolution had to be recapitulated in the new one, and refused to go beyond, to make the necessary effort to break the habit of old. And the action is repeated, each time with an augmented and ever more noxious effect; as the speed of a falling stone increases by geometrical progression, so does the effect of an evil act; for every act builds in the auric egg an image, and this image grows stronger and stronger; and the stronger it grows, the more it attracts similar vibrations. Here again we have a sort of shell, more potent because of a dynamic character, calling back for continuous reactions from outside.

Even in the cosmic hierarchies do we see how the repetition of a good impulse becomes evil. We speak of the Fallen Angels, of those who refused to serve Jehovah passively, and fell through pride. Jehovah here acted along the line of inertia (at least it may be supposed He acted so), because his plan, which once was good at the beginning of man's evolution, became bad when repeated at the time when humanity was ready for self-assertion. He personally liked, maybe, to see man as a passive reflection of his glory. But this desire was a form of inertia; and the Lucifers had to break it, and they have to break it still; for the shell-thought-form of passive obedience to God is not yet crushed, and humanity is still in part the reflection, purely passive, of its gods, or half-gods. So the Fallen Angels were, and are still, the great revolutionaries, the breakers of shells, the breakers of the ossifying power of Saturn—as Christ has been and *is*—Saturn or Satan, the elder of the Elohim, the principle of inertia, ruler of the bones, of the form-side of things, the crystallising power which enframes every bit of life, which by framing separates, by separating induces to pride, and by pride exalts the black magician.

But Christ opposes Saturn. The black magician finds a white Initiate to balance his influence. And both, power of

destruction as well as power of regeneration, are necessary to life. For without Saturn, earth would become a molten sea; yet without the Christ-life in all its forms, it would soon become a frozen desert.

Here we come to the great problem. We said, in speaking of the monad, that inertia caused a waste of time, and slowed down terribly the evolution of the monad towards Godhood. But on the other hand, a continual precipitation of new experiences, or an almost complete eradication of the force of inertia in the monadic system, means a superabundance of activity: the bodies soon resemble speeding machines, overheated, and explosion may ensue (madness, death), which would mean a terrific delay in the construction of new bodies and all that is implied therein. As we said previously, should a tiny atom succeed in annihilating in itself entirely the force of inertia, it would at once explode, and with it all the Kosmos.

So we see that the problem is twofold. Too much inertia and time is wasted; too much activity and time is also wasted. Should you repeat sensations for selfish use, the incarnation is only useful to the monad in very few instances; should you accelerate the speed of the bringing forth of new sensations, the incarnation may be totally wasted, making another long waiting in the astral world necessary.

Yet if we consider both eventualities, we see that the second one is, *in our present phase of consciousness*, far the less dangerous. For even sudden death may mean another set of astral experiences, and possibly not so much loss of time; whereas the bulk of humanity is so much ruled by inertia that this force seems to be the real arch-enemy. Thus it has come to be considered as the primordial form of evil, and all the secondary forms of inertia have been put under the same qualification.

To study all these forms of inertia would not bring us nearer the answer to the problem of evil. For what they

would show us would be all the stages of manifestation of inertia on different planes; yet we should not see why inertia is apparently more dangerous than activity, why, in following inertia, we lose in the present much more time than in giving way to intense activity. For the two poles, inertia and activity, are equal in fact. Why should one be termed Good, the other Evil?

Two solutions seem possible: (1) Our Solar Logos, or system, happens to be one in which inertia, having primordial pre-eminence, is, for the sake of equilibrium, the thing to be fought. (2) Inertia is predominant during one phase of the existence of any system, and activity during another; and we are in the midst of a period where inertia is ruler of the world.

Most probably these two solutions are both true in some respects. The first finds a basis in the theory, already brought forth by students of the Divine Wisdom, that we, in our normal consciousness, function in the Second Aspect of the Logos, or, in more concrete yet less adequate terms, that our present solar system is evolving more especially, and bringing to perfection, the Second or Love Aspect of Godhood. Such a theory would suggest the existence of a previous solar system (previous, not necessarily in terms of time, but rather in terms of qualitative evolution), where Intelligence, or, better, the *Morphogenic Power* of the Third Logos, was a ruling factor; and also of a third system culminating in the perfection of the Power of the Will Aspect. The fact that we function on this Second Ray of development explains why inertia is a danger to our evolution. For every principle of the Logos is both positive and negative. Thus to positive Will corresponds negative indifference, or neutralness; to positive Love, negative inertia; to positive Intelligence or Activity, restlessness or selfishness.

Love is the binder, the co-active element; therefore it is the passive, conservative factor in mankind as in the Universe: it is inertia. Now we understand that where Love is the goal,

the co-active forces have necessarily preponderance; the negative aspect of these forces is then the great danger, is then termed evil. In the same way we should see that in the first system, or Third Ray of development (corresponding to the Third Logos, the first to be manifested), restlessness or selfishness was the great evil. The tendency then was, *not* to repeat actions, but to scatter all forces in a ceaseless pursuit of sensations never exhausted, to indulge in a restlessness destructive of any real and deep understanding.

But the second solution of the problem is also true; and it is true, because, in fact, these two solutions are the same. In the first we had considered things from a cosmic point of view, whereas in the second we restrict ourselves to a smaller cycle of manifestation. The three solar systems are co-existent, as everything is if we reach the plane of co-existence. On a lower plane we find that all cycles are but one ratio of qualities, differently termed according to the denseness of m \ddot{a} y \ddot{a} vic veils. So we see that each Race or sub-race, in so far as it is a cycle, functions through three systems, as first we said the whole solar system did. First, evil is more joined to the idea of unrestrained activity (as in the new races, *e.g.*, the American); then inertia becomes the arch-enemy, then neutralness or indifference, as in many dying races. But in the same way in which the seven sub-rays of a major Ray are all tintured by the colour of the Father-Ray, inertia remains always the dominant factor, the original conception of evil, for this reason only—that we belong to the manifested pole of the Absolute.

And such is the conclusion reached if we go a step further in our cosmic analysis. Evil, did we say, is that which causes a loss of time to the monad. Too much activity is also evil, in so far as it means waste of time. What, then, is the rapport of Time and Evil?

Evil, being that which gives more duration to the series of monadic experiences, may be said to be in reality one in essence with Time. Were the multiple experiences of the

monad instantaneous, there would not be any time. Time has reality only as a function of the speed with which the series of experiences unroll themselves for the monad or the Logos. If this speed increases, time has less weight; does it slow down, time presses more heavily upon the being. Time, being all in the succession of our feelings or sensations, being inconceivable except as the weft of these feelings, is really identical with Evil.

But it is identical also, subjectively, with the quality of Extensiveness. For the more extensive (from the material point of view) the Universe, the more numerous the experiences, and the more time is needed to encircle the Universe. We may even go so far as to say that, in this respect, Extensiveness is only an aspect of Time; for the only thing that counts with the Spirit is that which separates the end of a cycle from its beginning, the Nirvāṇa from the Birth. And *that* is counted only by the subjective succession of sensations, therefore ultimately in terms of Time.

The longer the road, the more weary the pilgrim. Everything that shortens the road is joy, is good. The road is the Extensity. But the road counts only as a motive for steps, steps only for what they bring to us subjectively. The succession of these subjective states is Time. At the limit, we find that the only Evil is that there is a road and a pilgrim, that there is *something*.

“Where there is nothing, there is God,” was it said. But shall we not say as well: “Where there is nothing, there is Good”?

But what does it mean, if not merely that we call the Unmanifest Good, that we call the Manifest Evil? Yet both are two poles of the Absolute, and in the Absolute there is no Good, nor Evil—there is nothing that *is*, and nothing that *is not*. And all differentiations, all these phantoms that we, monads or Logoi, oppose as children, merge into the Silence, the Darkness, the Peace, that is the Ineffable GLORY.

Zahaz D. Rudhyar

STAR DUST

BEING CERTAIN SAYINGS OF SUJATA

By D. W. M. BURN

BEAUTY for me is only in the life behind the form. Oft have I seemed to find in the outer world the realisation of some dream, but to discover later that it was none. With that discovery the radiance left the form. I threw it from me as one throws away a nutshell. How can I waste a thought or an emotion on an empty husk?

It is monotony that tries us shrewdlied, that proves us men or less than so; but who can serve God truly that cannot wait? And the end of waiting is no revel of delight, but a lonelier post to hold, a duller road to sit beside, a longer watch. Yet shall the Soul be satisfied; is not the greater burden Master's own "Well done"?

Once I know where a brother is upon the Way, his sayings and his doings move me not at all; his attitude to life explains him, and nothing else concerns me.

Is Beauty dragged through the dust? Then God would have it so; it will transform the dust, weave out of it a Robe of Glory.

Once, Guru, I rebelled for your sake; I would have had you free, known, loved of all. Now I rejoice in bonds which by entire acceptance have become fine instruments of service.

Once when these tides of mirth and gladness swirled about me, I let them carry me away; now I perceive that they increase responsibility. What do they signify, if not that the real man of us has reached some goal long struggled for, so that down into the outer rushes the joy of that attainment, the sense of quickened life, of self-expansion, that makes of Earth a temporary Heaven? And there lies danger. We are so unaware of hatred at such times, we stand so careless-confident, that a sudden thrust from a determined foe may mean a fall. To lose sight of difference is a danger no less than to lose sight of unity; Wisdom with Knowledge combined—*jñāna* with

vijñāna—that is the Kingly Science, that the Kingly Secret, which alone gives perfect poise.

Master can easily protect us from all ills . . . and call others to His frontier service.

My dream is Master's dream, or I had never dreamed it; I cannot rest till something of its glory reaches the eyes of men.

True dancing makes one feel the possibility of victory. One gets a marvellous shout of music, hears the crash of all that has so long shut-in the Soul ring through the rhythm-built stillness. Is not Shiva the Dancer-King?

The artist is God's first messenger; he shows to lesser Souls the beauty he has seen. The missionary would teach men not to do, lest suffering follow; the artist sings of God, wakes Souls to life; he teaches men to do that they may have joy.

Faith in another, what a help it is! I think it is the Saviours' secret. Their "Go, and sin no more" falls on despairing hearts like rain on thirsting fields; it tells them they have power, restores their sense of manhood; before its echoes cease to ring about them they have stumbled to their feet.

To think of Him and doubt is utterly impossible. Then very surely are some called to do what men think wrong!

Our thoughts are the measure of our service. If they are strong and forceful, we shall be even as they.

How the masterful touch charms when there is only helpfulness in it, when the sting of power has been wholly purged away!

A glimpse of the Sea between the hills is of small interest to him that does not love the Sea; to him that does, it is sheer miracle. It brings him all the charm of the Beloved, all the loveliness. There is no small, no great, no parting or division, where love is; all is superbly one.

The apprentice finds the law a burden; the master never breaks a rule, but never appears aware of any. The limitations, the keepings of the law, are means to His chosen end.

It is a startling thing, the realisation of the Self in all. Were we not Divine at core, we could not bear the burden of the larger consciousness, even for a passing moment; but the flaming joy it brings into the inner man of us allays the terror of the outer, lesser selves.

We all feel near the gate of Heaven at times. We should feel vastly more than that; for Heaven is our actual dwelling-place. Its

atmosphere lies always round us. The moment we forget our bondage to the plane of the Three Worlds, we sense its wonders; our souls are thrilled with blisses past the reach of the waking world; vague loveliness enfolds us; sweetness and peace bedew these arid ways.

Oh to learn that happy carelessness that can turn back to help a brother with never a thought of wasted time or waiting goal!

Ridding ourselves of separative thinking, touching the plane of the Divine, losing the little in the greater Self—that is the resurrection from the dead.

Do I read a poet's Song, or watch perchance the birth and dissolution of a world? The stirring of Desire; the utterance; the WORD—pouring itself into the slumbrous Nothingness to realise its power, and, having realised it, sinking back content; the dying cadences that tell the aching Soul it shall be wholly satisfied!

My hour has been a blank, yet no—I have a clear impression of a joyous time, of freedom, of wide spaces, dazzling brightness that makes Earth's "good," Earth's "evil," trivial distinctions in one grand experience.

His smile, O Friends, rest on you; His mirth and laughter fill you; you shall need no lesser boons, for all, all flow from these.

Is evil good in the making? So it may seem to some; to me what we call God's evil is but that portion of Beauty our eyes are still too dull to see aright.

I am no great singer, but I would rather break on a high note than miss my chance because I was afraid to risk a fall.

I have little faith in carefulness. Our own comes to us as surely as the planet turns to the Sun. We are directors of our lives, decreers of our rewards and punishments. To be whole-heartedly His we serve—that is the thing that matters.

"Render unto Cæsar"—How scrupulously the Knowers keep the law! "And to God"—How sharply They distinguish between form and life! We in our new enthusiasm look lightly upon Cæsar's things, and yet at the same time confuse the issues. Oh for the single eye, the unified, simple lens, and—vision!

Shall we count cost, shall we calculate our offering? Is not another's need the only measure of love-service?

What makes an epic great is not the mere recital, how fine soever, of great deeds done, but the capacity in him who sings to touch the

pulsing life in the heroes' hearts of which those great deeds were begotten.

To-day we see a thousand different things where in the Golden Age of Greece the mighty men of Art saw one in manifold loveliness. We creep into the outer court, a thought uneasily ; they entered the Holy of Holies unafraid.

Do we build us walls and plant us hedges to protect ourselves from harm, or haply to conceal our sins ?

I am not conscious of any sense of joy in loving ; I rejoice in the joy of the Beloved. I watch happiness and exult in it. When I hear birds sing, I long to give them greater power of song. I enter into the rejoicer, become one with him ; I am a conscious sharer of his joy ; I am not conscious of any joy in watching.

The Light is there ; we may have it for the taking ; but we desire those things which hide the Light more than the Light itself.

I see no beauty in Democracy. There would be no desire at all for democratic modes if real Rulers ruled. It is because men and women are not of noble birth that they oppress the toilers, not because they are. Democracy will have its day and pass ; Divine Kings were of old, Divine Kings will be yet again ; but not till we have learned our littleness, and come to recognise with joy and true humility the splendour of full-statured Man.

We are not only afraid to love ; we are afraid of the Souls that dare to. We would forbid them ; yet in our heart of hearts we know them for our saviours. Uncertain, we seek their assurance ; hard put to it, we seek their help ; worn, jaded, in their presence we find re-creation ! sick, sorry, we go to them for healing ; in darkness, we go to them for light ; despairing, we find in their words inspiration. Ah, these Lovers ! These sympathisers ! These Laughters ! How sure we are of them. Is it because we are so sure, we dare to crucify them ?

The day is long, and inspiration flags ; I find it hard to realise my truer self ; I feel so much the tired, sick, baffled entity that drags itself through its tasks ; I have scarce energy for one more faltering step. And then One comes to me ; and the unseen world is all about me ; and the weariness of the flesh seems but of little moment ; Reality draws me to its bosom.

If but we, who are so one in the inner Worlds, so His, could sweep aside the pettinesses that bid us stand aloof, and throw

ourselves into His work together, rejoicing to give all that makes for difference as sacrifice to Him, He would no longer say that the labourers are few.

Life would be very beautiful if but we could respect each other.

Was it the sense of clearer vision, of difficulties conquered, that made the air around me seem so rare and so exhilarating? Was it that some small barrier between me and Him I serve had at length been swept away?

These little gleams that mean so much to me, that help me on my way—are they perchance the filterings through of memories of lives gone, when as His servant, slave, devoted animal, I watched Him, lost in contemplation of His beauty—struggled to understand it?

Was it a poem, or a piece of rhythmic prose? But it does not matter; I laid it down and pondered long. Presently I lost touch with earth, lost sense of this life in the realisation of a larger thing—the life that lives through many an infleshment, and is concerned with none of them, except in so far as they have fulfilled the aim of the Real Man.

The sordidness of life, the futility of service, sometimes appal the earnest striver; but if he could see, might he not find with gladness that he had been creating beauty unawares?

I grow more careless about surface things each day. They are the ripples made by stones flung long ago into life's pool; it is best to let them die.

There are times when God seems nearer in a human friend than in the chamber of the heart; there are times when He seems nearer in a blade of grass than in the friend. Let us be quick to recognise His presence whatever form He wears.

I think nothing makes one more sure of the love of God than one's own willingness to comfort and relieve Souls in distress, who yet are unaware of, or distrustful of one's love.

We cry out in blind arrogance for freedom. Why, God Himself is bound! Of His desire the Worlds were born, and all their teeming Beings. He has His tremendous duty, His responsibilities, even as we; He dare not for shame's sake lay them down.

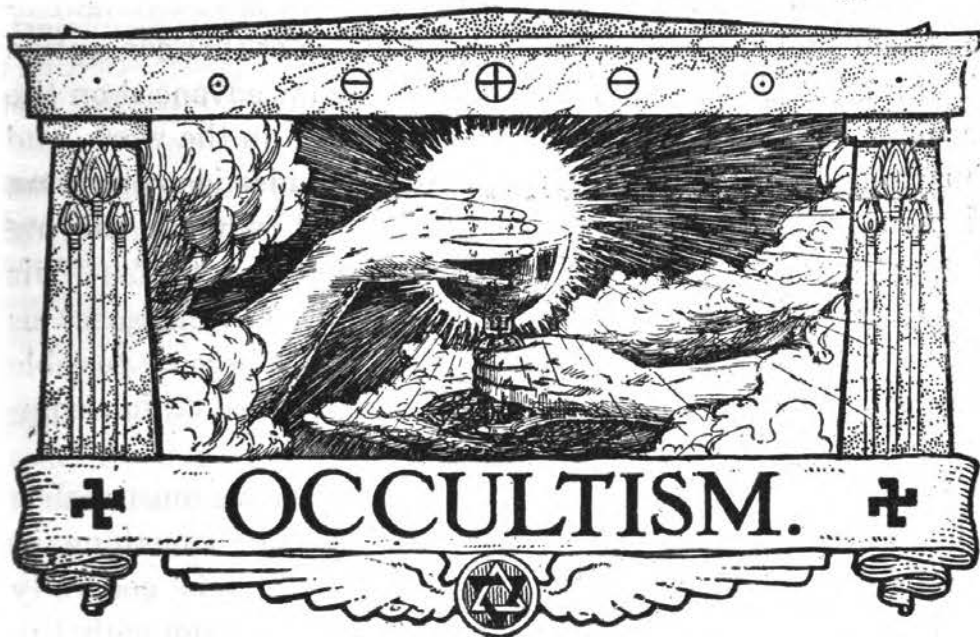
The Darkness became Light; the Hidden was revealed; and all things, being but the expression of That Which Stands, Which Has Stood, and Will Stand, are bound by the "law" of the nature of that

Life Inscrutable. The one and only freedom for any separated portion of the Great Expression is consciously to know its real nature, and rejoice therein.

True comfort lies in learning to pay no attention to discomfort. I listen for the Voice of my inner nature, which is myself, and God ; and, having heard it, follow it in total disregard of aught that that entails in the Waking World.

We are far nearer to the other Orders of our Father's Realm than we suspect. The Life that exults in the bird is our life, and between beings, just as beings, there is an exchange we are yet too ignorant to interpret, though we feel it ever and anon. But the time comes for each of us when all these barriers shall fall, when the Splendour of God shall be all about us alway.

D. W. M. Burn



THE BROTHERHOOD OF SACRIFICE

By A. P. SINNETT

President of the London Lodge

THOSE who are most deeply impressed with the wide range of Theosophical teaching, will be the least surprised at the way in which new light is sometimes shed upon complex conditions affecting human evolution, in a way which makes one feel that previous knowledge was deplorably incomplete. The new light may reveal some detail of the intricate machinery by means of which the world is administered and the Divine programme gradually realised, or it may seem rather to give precision and a clear outline to ideas faintly foreshadowed before. The view we have long been enabled to take of what is vaguely called the Karma of the

World, includes the idea that Beings on a sufficiently high level of selfless development may sometimes contribute, by voluntary sacrifice, to the mighty task of lifting or extinguishing such evil karma. A fuller appreciation of that conception shows us that many others besides those far advanced on the occult "Path" are capable of taking a share in the work, and thus that humanity includes a definite organisation consisting of men and women throughout the world, who in varying degrees are concerned with the all-important task. This organisation is known on higher levels of consciousness as "The Brotherhood of Sacrifice," and it has become possible now for students on the physical plane to obtain a fair comprehension of its constitution in detail.

To take the first step in that direction, we must realise the actual nature of the world's evil karma—something in reality much more definite than that which is generally thought of, no doubt, as a mere current account with the "Lords of Karma"—the Lipika. Evil-doing of all kinds gives rise, no doubt, as regards each individual evil-doer, to an entry against him, so to speak, in the book of Fate, which will inevitably affect his condition in later lives, but it has a more immediate effect as well. It actually poisons a certain volume of astral or mānasic matter, or both. Profound thought along that line will bring us into speculation concerning slow and rapid rates of vibration, which are worth attention in this connection, though not entirely interpreting the strange phenomenon in question. Anyhow the poisoned matter may be thought of figuratively as a sort of thunder-cloud gathering over humanity and threatening it with suffocation. That cloud must be dissipated, cleansed or purified. No physical-plane phrase will completely fit the emergency. The only way to deal with it, apparently, is to pass it through a healthy living organism. This hint gives us the first glimpse of the way in which the Brotherhood works. The work has to be done on

the physical plane; but obviously, as a broad rule, it can only be undertaken on a higher plane of consciousness, by people who, when out of the body, are qualified to range those higher planes. It does not necessarily follow that they are aware on the physical plane that they have undertaken any such work. Thus, when disagreeable or painful consequences on the physical plane ensue, they are all the more difficult to bear for want of being properly understood. That view of the matter will claim fuller treatment directly.

Participation in the work of the Brotherhood does almost invariably give rise to suffering, though in very varying degrees. There are cases in which such suffering is protracted and terrible; others in which people, cheerfully bearing some of the minor troubles of life, are far from suspecting that they are taking part in a great work of beneficence.

Nor, whether the suffering is serious or trivial, should we think of it as equivalent to bearing the punishment of somebody else's sins. It is not a vicarious atonement. The purification of poisoned matter is the object in view. Theoretically, if that could be done without suffering, so much the better; and that obvious reflection may help us to avoid a mistake often made when suffering is treated as in itself, apart from any object attained, a force restoring some disturbed equilibrium. Further development of that idea is unnecessary for the moment.

The main principle underlying the Brotherhood of Sacrifice should now be clear. The world cannot wait till, in the infinite stretch of future time, all the evil-doers of the past have in later lives *themselves* accomplished the purification of the matter they have poisoned. Volunteers rendering service to humanity must, in the interests of the world, do this for them. How does such action on their part affect the evil-doers responsible for the trouble—and how does it affect the volunteers themselves?

Taking the second question first, of course it is clear that noble acts of self-sacrifice in this life will give rise to spiritual results of corresponding dignity, however little the acts may have been dictated in the first instance by desire for reward on any plane. But when great work is done—at a great cost—by members of the Brotherhood highly placed in its ranks, the ultimate results cannot fail to be magnificent. With reference to the original evil-doers, the situation is much more complicated. Keeping to the poisoned matter theory—which from a very lofty point of view may seem too materialistic, but best helps physical-brain understanding—the evil-doer comes into some future life with the obligation upon him of cleansing up the matter he has poisoned, or some equivalent volume of the poisoned matter then existing in the world. But he finds this has been done by somebody else for him! Of course he does not know this specifically, any more than ordinary people know what action of their own in the past has conduced to this or that condition of a new life. But kârmic pressure tells, even when little understood, and so we may invest our evil-doer in imagination with an indistinct consciousness of enjoying an undeserved benefit. What is his position? He is born, so to speak, in debt to Nature. If he does not pay that debt by definite acts of a kind beneficial to Nature (*i.e.*, to others of his kind), he has created a new volume of bad karma for himself. But by the hypothesis he has come into a purified world. The influences around him will all work for his moral improvement, and thus may enable him to feel that he owes a debt to the world. In that case the work of the original volunteer of sacrifice is doubly blessed.

Now, with a broad conception of its purpose to start with, let us consider the constitution of the great Brotherhood a little more in detail. How many members does it include? At the first blush the answer seems astonishing: no less than about 5 in every 1,000 persons belonging to the adult

civilised population of the world! At a glance this means a good many millions, and one is not in the habit of crediting humanity with lofty motives of action, on that scale. But the mystery begins to clear up when we learn that anyone who is moved by an honest, unselfish impulse to do good in the world, in some way or another, becomes, by that attitude of mind, a member of the Brotherhood. Not even out of the body in sleep need such person take any pledge or even make any definite offer—but the Brotherhood is administered with such minute efficiency that very little is imposed, as a task, on those who are thus merely on the fringe of the organisation. This, as an entirety, is presided over by a Being holding an exalted place in the great Divine Hierarchy. Early Theosophical impressions concerning “The Masters” were sufficient for us at the time. We know enough now of the world’s administration to look up, however dazzled, to levels of spiritual dignity far higher than those with which we were first in touch.

The Brotherhood is divided into ten recognised degrees or classes, persons belonging to the earlier degrees being hardly conscious of undertaking any special task or of incurring any serious trouble in performing it; while, if they are in any sense occult students, they would merely put down such trouble as they may encounter to karma of the ordinary type. Gradually, however, as we contemplate the higher degrees, the the pressure of trouble is apt to increase, and in the 8th and 9th degrees may become very formidable.

Now, however, an important consideration comes into force. No one can be assigned to the 8th or 9th degrees unless already well advanced on the Path of Initiation, having at all events attained the condition hitherto generally described as the Astral stage. Thus it will be seen that relatively few of the Brotherhood are in a position to undertake important work, with its attendant liability to important suffering. At

the present stage of human evolution, egos may advance on the higher planes, even much beyond the Astral stage, without any consciousness of having done so in the current physical life. Thus such persons may be overwhelmed with grave suffering, physical or mental or both, which they find it impossible to account for by any reasonable hypothesis relating to their kârmic deserts. They may fret against it, as shattering belief in Divine justice. The looker-on from loftier levels knows that all will be fairly adjusted in the long run, but from the physical-plane point of view it is by no means easy to find consolation in that thought.

As for the 10th degree in the great Brotherhood, that must for the present remain wrapped in mystery. It probably has to do with the Divine Hierarchy itself.

Reverting to questions affecting the minor degrees, the foremost that presents itself deals with the distribution of sex in the Brotherhood. Our language is embarrassing in this connection, but no one will suppose for a moment that the masculine flavour of the word "Brotherhood" limits its membership to men. Roughly speaking, it would appear that within its vast extent the sexes are about evenly represented, though, strange to say, in the Western world the men belonging to it are rather more numerous than the women, while in India the preponderance asserts itself in the other direction. In each case the curious state of the facts affords ample scope for psychological speculation.

Meanwhile the light now shed upon this mighty subject makes one feel that the stupendous design of human evolution cannot be even approximately understood without an underlying comprehension of all that the existence of the Brotherhood of Sacrifice implies. As a broad idea, the beauty of self-sacrifice for others or the world at large has long been familiar to Theosophical literature. The idea now becomes invested with a scientific aspect, as

necessarily involved in the original divine programme. During the downward arc of humanity's history, there was no room for such activity as that under review. But during the upward arc, a fundamental principle claims from humanity conscious co-operation with the Divine power. The applicability of that principle to individual progress is a commonplace of Theosophical teaching, but the information now available shows it operative on a world-wide scale. The supremacy of the Divine control over human affairs is not impaired by recognition of the way in which Divine Power itself, however exalted, relies on the readiness of advanced humanity to exert its own growing power in harmony with Divine aspiration.

The need that it should do this is especially operative at the present time. The world has lately been going through an appalling crisis, the ulterior effects of which are intricate in a high degree. It is actually going through a period of inevitable strain and change, that afford the enemies of mankind opportunities of mischievous interference. All conditions around us point to the need of clearing the air, so to speak, of influences, whatever they may be, that make in any way for trouble. The influences that may be described as poisoned astral and mānasic matter, are at all events among those it is urgently desirable to dissipate in preparation for the better time coming in the course of the century, towards the close of which there is good reason to believe that the Christ-impulse from the Logos will again be operative on earth. So the Brotherhood of Sacrifice is especially stimulated at this time to do its best. Zealous members of the higher degrees are said to be struggling forward to do their utmost, regardless of personal suffering. They are the chiefs and heroes of the Brotherhood at large, the humbler members of which, more or less consciously—for the most part quite unconsciously and subject to limitations imposed—are following their example.

A. P. Sinnett

INITIATION AND THE SOLAR SYSTEM

By ALICE A. EVANS-BAILEY

(Concluded from *Vol. XLII, Part I, p. 582*)

THE PATH OF HOLINESS

AFTER a longer or shorter period of time the disciple stands at the portal of initiation. We must remember that as one approaches this portal and draws nearer to the Master, it is, as says *Light on the Path*, with "the feet bathed in the blood of the heart". Each step up is ever through the sacrifice of all that the heart holds dear on one plane or another, and always must this sacrifice be voluntary. He who treads the Probationary Path and the Path of Holiness is he who has counted the cost, whose sense of values has been readjusted, and who therefore judges not as judges the man of the world. He is the man who is attempting to "take the Kingdom of Heaven by violence," and in the attempt is prepared for the consequent suffering. He is the man who counts all things but loss if he may but win the goal, and who, in the struggle for the mastery of the lower self by the higher, is willing to sacrifice, even unto death.

Three things have to be accomplished before he can stand before the Lord of the World at the third initiation. Let us take up each step very briefly.

THE FIRST INITIATION

At this initiation, the control of the ego over the physical body must have reached a high degree of attainment. The "sins of the flesh," as the Christian phraseology has it, must be dominated; gluttony, drink and licentiousness must no longer hold sway. The physical elemental will no longer find its demands obeyed; the control must be complete and the lure departed. A general attitude of obedience to the ego must have been achieved, and the *willingness* to obey must be very strong. The channel between the higher and the lower is widened, and the obedience of the flesh practically automatic.

All people do not develop exactly along the same or parallel lines, and therefore no hard-and-fast rules can be laid down as to the exact procedure at each initiation, or as to just what centres are to be vivified, or what vision is to be accorded. So much depends upon the Ray of the disciple, on his development in any particular direction (people do not usually develop evenly), upon his individual karma, and also upon the exigences of any special period. This much can be suggested, however. At the first initiation, that of the birth of the Christ, *the heart centre* is the one usually vivified, with the aim in view of the more effective controlling of the astral vehicle, and the more effective service rendered to humanity. After this initiation the initiate is taught principally the facts of the astral plane; he has to stabilise his emotional vehicle and learn to work on the astral plane with the same facility and ease as he does on the physical plane; he is brought into contact with the astral devas; he learns to control the astral elementals; he must function with facility on the lower sub-planes, and the value and quality of his work on the physical plane becomes of increased worth. He passes at this initiation out of the Hall of Learning into the Hall of Wisdom. At this time emphasis

is consistently laid on his astral development, though his mental equipment grows steadily.

Many lives may intervene between the first initiation and the second. A long period of many incarnations may elapse before the control of the astral body is perfected and the initiate is ready for the next step. The analogy is kept in an interesting way in the New Testament in the life of the Initiate Jesus. Many years elapsed between the Birth and the Baptism, but the remaining three steps were taken in three years. Once the second initiation is taken, the progress will be rapid, the third and the fourth following probably in the same life or the supervening.

THE SECOND INITIATION

This initiation forms the *crisis* in the control of the astral body. Just as at the first initiation the control of the dense physical has been demonstrated, so here the control of the astral is similarly demonstrated. The sacrifice and death of the astral has been the goal of endeavour. Desire itself has been dominated by the ego, and only that is longed for which is for the good of the whole, and in the line of the will of the ego and of the Master. The astral elemental is controlled, the emotional body becomes pure and limpid, and the lower nature is rapidly dying. At this time the ego grips afresh the two lower vehicles and bends them to his will. The aspiration and longing to serve, love and progress, become so strong that rapid development is usually to be seen. This accounts for the fact that this initiation and the third frequently (though not invariably) follow each other in one single life. At this period of the world's history such stimulus has been given to evolution that aspiring souls, sensing the dire and crying need of humanity, are sacrificing all in order to meet that need.

Again, we must not make the mistake of thinking that all this follows in the same invariable consecutive steps and stages. Much is done in simultaneous unison, for the labour to control is slow and hard, but in the interim between the first three initiations some definite point in the evolution of each of the three lower vehicles has to be attained and held, before the further expansion of the channel can be safely permitted. Many of us are working on all the three bodies now as we tread the Probationary Path.

At this initiation, should the ordinary course be followed (which again is not at all certain), *the throat centre* is vivified. This causes a capacity to turn to account in a Master's service, and for the helping of man, the attainments of the lower mind. It imparts the ability to give forth and utter that which is helpful, possibly in the spoken word, but *surely* in service of some kind. A vision is accorded of the world's need, and a further portion of the plan shown. The work then to be done, prior to the taking of the third initiation, is the complete submerging of the personal point of view in the need of the whole. It entails the complete domination of the concrete mind by the ego.

After this second initiation the teaching shifts up a plane. The initiate learns to control his mental vehicle; he develops the capacity to manipulate thought-matter, and learns the laws of creative thought-building. He functions freely on the four lower sub-planes of the mental plane, and before the third initiation he must, consciously or unconsciously, be complete master of the four lower sub-planes in the three planes of the three worlds. His knowledge of the microcosm becomes profound, and he has mastered, theoretically and practically in great measure, the laws of his own nature; hence his ability experimentally to be master on the four lower sub-planes of the physical, astral and mental planes. This last fact is of interest. The control of the three higher sub-planes is not

yet complete, and here you have one of the explanations as to the failures and mistakes of initiates. Their mastery of matter in the three higher sub-planes is not yet perfect; they yet remain to be dominated.

THE THIRD INITIATION

At this initiation, termed sometimes the Transfiguration, the entire personality is flooded with Light from above. It is only after this initiation that the Monad is definitely guiding the ego, pouring His divine life ever more and more into the prepared and cleansed channel, just as in the third or moon-chain, the ego individualised the personality through direct contact, a method different to the individualisation as shown in this the fourth chain. The Law of Correspondences, if applied here, might prove very revealing, and might demonstrate an interesting analogy between the methods of individualising in the various chains, and the expansions of consciousness that occur at the different initiations.

Again a vision is accorded of what lies ahead; the initiate is in a position at all times to recognise the other members of the Great White Lodge, and his psychic faculties are stimulated by the vivification of *the head centres*. It is not necessary, nor advisable, to develop the synthetic faculties of clairaudience and clairvoyance until after this initiation. The aim of all development is the awakening of the spiritual intuition; when this has been done, when the physical body is pure, the astral stable and steady, and the mental body controlled, then the initiate can safely wield and wisely use the psychic faculties for the helping of the race. Not only can he use these faculties, but he is able now to create and vivify thought-forms that are clear and well-defined, pulsating with the spirit of service and not controlled by the lower mind or desire. These thought-forms will not be (as is the case with those

created by the mass of men) disjointed, unconnected and uncorrelated, but will attain a fair measure of synthesis. Hard and ceaseless must the work be before this can be done, but when the desire-nature has been stabilised and purified, then the control of the mind-body comes more easily. Hence the path of the bhakṭa is easier in some ways than that of the intellectual man, for he has learnt the measure of purified desire, and progresses by the requisite stages.

The personality has now reached a point where its vibrations are of a very high order, the matter in all three bodies relatively pure; and its apprehension of the work to be done in the microcosm, and the share to be taken in the work of the macrocosm, is very advanced. It is apparent, therefore, why it is only at the third initiation that the great Hierophant, the Lord of the World, Himself officiates. It is the first at which HE contacts the initiate. Earlier, it would not be possible. For the first two initiations the Hierophant is the Christ, the World Teacher, the First-born among many brethren, one of the earliest of our humanity to take initiation. Browning brings out this thought most beautifully in the words found in his poem, "Saul":

. It shall be
 A Face like my face that receives thee; a Man like to me
 Thou shalt love and be loved by for ever; a Hand like
 this hand
 Shall throw open the gates of new life to thee:
 See the Christ stand.

But when the initiate has made still further progress and has taken two initiations, a change comes. The Lord of the World, the Ancient of Days, the Ineffable Ruler, Himself administers the third initiation. Why has this become possible? Because now, the fully consecrated physical body can safely bear the vibrations of the two other bodies when they return to its shelter from the Presence of the KING; because now, the purified astral and controlled mental can safely stand

before that KING. When purified and controlled they *stand*, and for the first time *consciously* vibrate to the Ray of the Monad. Then, with prepared bodies, can the ability to see and hear on all the planes be granted and achieved, and the faculty of reading and comprehending the records be safely employed, for with fuller knowledge comes added power. The heart is now sufficiently pure and loving, and the intellect sufficiently stable, to stand the strain of *knowing*.

THE FOURTH INITIATION

Before this can be taken, the work of training is intensified, and the hastening and accumulation of knowledge has to be unbelievably rapid. The initiate has frequent access to the libraries of occult books, and after this initiation he can not only contact the Master with whom he is linked and with whom he has worked consciously for a long time, but can contact and assist (in measure) the Chohans, the Bodhisattva and the Manu.

He has also to grasp the laws of the three lower planes intellectually, and likewise wield them for the aiding of the scheme of evolution. He studies the cosmic plans and has to master the charts; he becomes versed in occult technicalities and develops fourth-dimensional vision, if he has not already done so. He learns to direct the activities of the building devas, and at the same time, and always, he works at the development of his spiritual nature. He begins rapidly to co-ordinate the buddhic vehicle, and in its co-ordination he develops the power of synthesis, at first in small measure and gradually in fuller detail.

By the time the fourth initiation is taken, the initiate has mastered perfectly the fifth sub-plane, and is therefore adept—to use a technical phrase—on the five lower sub-planes on the

physical, astral and mental planes, and is well on the way to master the sixth. His buddhic vehicle can function on the two lower sub-planes of the buddhic plane.

The life of the man who takes the fourth initiation, or the Crucifixion, is usually one of great sacrifice and suffering. It is the life of the man who makes the Great Renunciation ; and even exoterically it is seen to be strenuous, hard and painful. He has laid all, even that perfected personality, upon the altar of sacrifice, and stands bereft of all. All is renounced—friends, money, reputation, character, standing in the world, family, and even life itself.

THE REMAINING INITIATIONS

After the fourth initiation not much remains to be done. The domination of the sixth sub-plane goes forward with rapidity, and the matter of the higher sub-planes of the buddhic is co-ordinated. The initiate is admitted into closer fellowship in the Lodge, and his contact with the devas is more complete. He is rapidly exhausting the resources of the Hall of Wisdom, and is mastering the most intricate plans and charts. He becomes adept in the significance of colour and sound, can wield the law in the three worlds, and can contact his Monad with more freedom than the majority of the human race can contact their egos. He is in charge also of large work, teaching many pupils, aiding in many schemes, and is gathering together under him those who are to assist him in future times. I am only dealing here with those who stay to help humanity on this globe, and will take up later some of the lines of work that stretch before the adept if he passes away from earth service.

After the fifth initiation the man is perfected as far as this scheme goes, though he may, if he will, take two further initiations.

To achieve the sixth initiation, the adept has to take a very intensive course in planetary occultism. A Master wields the law in the three worlds, whilst a Chohan of the sixth initiation wields the law in the chain on all levels; a Chohan of the seventh initiation wields the law in the solar system.

Alice A. Evans-Bailey

A DEAD SCARAB

NEVER rose in Grecian air,
 To a life gone elsewhere,
 Half so fair a cenotaph
 As this beetle's body; chaff
 From death's threshing; skyey wrack
 Flung upon a jungle track;
 Turquoise and opal thrown away
 In the pleasure of a day.

What of mighty bulk and plan!
 Here, beyond the skill of man,
 God had polished with His sleeve
 Tints of iridescent eve
 To a subtle wavering sheen;
 Blue that melted into green;
 And a tint that hardly knew
 Whether it was green or blue
 Or a magic tincture cast
 When some seraph's pinion passed
 Scattering splendours not its own
 From the rainbow round the Throne.

Then, as toward the ground I bent
Rapt in silent wonderment,
Half a hundred beetles flew
Past with so loud joy, I knew
If my blood would stand but still,
I might see God on the hill
Furbishing with all His might
Creatures for an hour's delight ;
Breathing on them with His breath
Glory blent of life and death ;
Loosing on the scented breeze
Exquisite futilities.

Ah ! what glints of laughter lurk
At so heavenly handiwork
Round His mouth and in His eyes
I but mistily surmise ;
Or the buzz about His head
As the souls of beetles dead,
Flying back into His hand,
Chant : " Oh ! to that glimmering land
We would fain go forth anew,
Kindred of the transient dew ;
For immortal Beauty's sake
Mortal habitation make ;
And, for wages, sip again
Honey from the lips of pain."

Therefore God the Artist laughed
As He plied His handicraft ;
Toiled all night to speed by day
Travellers on the Pilgrims' Way.
Such His labour's urgent zest
Not an hour had He for rest.
" So," I said, " it is not fair
To disturb Him with my prayer ;
And to-night I go to bed,
Sins unpardoned, prayers unsaid,
Pondering, till my light is spent,
What old Egypt's scarab meant."

JAMES H. COUSINS

RENTS IN THE VEIL OF TIME

By THE RIGHT REV. C. W. LEADBEATER

THE LIVES OF URSA

(*Concluded from p. 182*)

IX

Time: 1,500 B.C. Place: Agadé on the Dardanelles. Sex: Male

IN this life Ursa appeared as a boy, the son of one of the Archons or administrators of the city, born on the shores of the Dardanelles, near where the town of Lapsaki is now. Placed between two hills, and spreading from the shore, the town rose up each side in terraces. On a clear day, a bit of land could be seen in the distance, across the bay towards what is now Gallipoli. Many ships came daily into the port of this little city of Agadé.

The city was a Greek colony which had conquered the original inhabitants. So there were two types of people in the city: the fair-haired and light-complexioned Greeks, who were the ruling race and who worshipped Pallas Athene, the Goddess of Wisdom; and the Hittites, of reddish complexion, who were worshippers of Tammuz and of Tanais, the veiled goddess. There was much that was impure and unholy in the cult of this veiled goddess. On the highest part of one hill was the temple of Pallas Athene, where Mercury was a High Priest. Lower down in the city was the temple of Tanais.

The boy, born into a good family, with some wealth, was a handsome young fellow, who had many opportunities but failed to make the most of them. He had an ill-regulated nature, of whims and fancies, and was rash and headstrong, and impatient of control. He felt his importance as a member of a good family, and was used to being treated with attention and honour from others. He was unscrupulous in the gratification of his feelings and passions, and was regardless of their consequences to others. He became dissolute and ruined the lives of two or three young persons. Altogether the young life was not a good one; it was wild and uncontrolled, perhaps because of having had the affections held in check in the previous life, and the unsatisfied desires of the past now spent their force.

He came up out of it all eventually, and even at this point, one scene stands out to his credit. He became enamoured of a particular young girl, Vega, who was becoming somewhat entangled in an undesirable manner in the worship of the temple down in the city. The priests of Tanais finally carried her off bodily into the temple, to be used for clairvoyant purposes. Ursa found it out, and notified the police of their proceedings, and without waiting for an escort, went straight into the temple. At the risk of his life, he gained an entrance into the tower where Vega was confined, and defied the people of the temple. He held his ground single-handed, until the police arrived and rescued her. Though not of a very brave nature, he did this courageous deed. But he was fickle in affection; and, not long after, he abandoned the girl, deserting her for some one else who pleased his fancy better. He thus spent his life in the pursuit of selfish pleasure, and grew daily more unhappy.

There was a High Priest, Mercury, in the temple at the top of the hill, whom Ursa had known in previous lives, and for whom he had a great feeling of affection. But he resisted

the drawing of affection to the Priest, for he could or would not follow the Priest's warnings and advice, and give up his wild and dissolute life. He only rarely visited the temple, as, when he did, his conscience reproached him, and made him feel very uncomfortable. But on the occasion of one of his visits there, a prophecy was given to him.

There was a large aerolite in the temple, hollowed out in the form of a chair, and below it, underground, was a cavity in which there always burnt a flame, an astral flame. This was a magnetic centre made by the Masters for the temple services. A vestal virgin belonging to the temple, when sitting in the chair, became clairvoyant, and through her some Great One spoke to the people, teaching and guiding them. Mercury always stood by, shielding and guarding the sibyl while the oracles were being delivered. On this occasion the High Priestess who sat in the chair was Herakles, and she gave Ursa the following prophecy, which *may* be fulfilled in this life. "When through me, he whom you have loved and she whom you have injured (or ruined), come together to the feet of the Hierophant (Mercury), then shall the end be attained."

There came a time when savages descended upon the town and massacred the inhabitants. Ursa joined those who went up to the hill to defend the temple, and he was killed in the presence of Mercury. In fact they were all killed, even Mercury himself. But Mercury took the body of a young fisherman who was drowned in trying to escape, and went away, as the city was practically destroyed.

X

Time : 500 B.C. Place : Athens. Sex : Male

Ursa was born in a noble family, as the son of Sirius in Athens. Their home rested high on a beautiful hill, and the

house was built on three sides of an open court, with a broad verandah in front, looking out over the water. On the left was another hill, on the top of which was the Parthenon. It was the time of Pericles, Phidias and Kleinius, and the defeat of the Persians at Salamis.

The great house in which Ursa lived was divided into two parts, in which lived two brothers and their families. Cleomenes (Sirius) was the father of Ursa and Selene, and Agathocles (Erato), who was the father of a beautiful girl, Vega. Ursa was a beautiful child, with a face very much like the present one, and his head covered with golden curls. His father, Cleomenes, loved the boy very much, and did his best for him, but Ursa had strange spasms of resentment towards his father, because of some past karma. The elder brother, Selene, was exceedingly good-hearted and loving; and, as they grew up, both brothers fell in love with the same girl, their cousin Vega, living next door. The elder brother made a noble sacrifice of his love for her, renouncing her that she might become a vestal virgin, as was then her desire. He resigned all, refusing even to try and win her love, and he persuaded Ursa, his younger brother, to do the same. Ursa finally consented, but he could not bear to stay at home; and so he went away, while Selene remained and lived almost in the same house, and trampled down his love for Vega. (The cousin went into the temple, but afterwards gave up that life and married; but her married life proved in many ways a great disappointment to her, though her husband never suspected it.)

Later in life, Ursa, whose name was Anaximandres, married Hesper, the daughter of a prominent Greek of the time, a well known orator. She was a good, practical person, a student of Occultism and well-balanced, whereas Ursa was somewhat of a comet in his nature. They had a son, a splendid boy, who lived a life of good influences.

Ursa went somewhat into politics, and played a part in the public life of the time. Greece was at this time quite Republican in its ideas, and among the higher classes all were regarded as equals. Ursa, being rather dictatorial in manner, was not exactly popular. He had a very winning way with him that made friends everywhere, but he ordered people about rather too much, or at least they grew to resent being so obviously led. He got himself into disfavour and was ostracised, but he was soon called back. He made some public speeches, and at one time was sent as an ambassador to Rome, to speak before the Roman Senate.

While comparatively young, and before his exile, Ursa came across Socrates, but did not like him. Socrates was a very conceited person, who made a nuisance of himself, always propounding silly questions and expecting people to wait to hear him answer his own questions. Ursa did not get on well with him.

Later in life Ursa grew somewhat dissolute. His wife was somewhat of a worry to him, though there may have been extenuating circumstances in the case, which caused him to be untrue to her. One girl whom he ruined was taken up and helped by his wife, and rescued from misery and degradation.

XI

Time not known. Place: North America. Sex: Male.

In this life Ursa appeared in the eastern part of North America, on the shores of the St. Lawrence river. He was a curiously wilful and impulsive creature, living part of the time the life of a sea rover, and working out a quantity of past karma. On land, he was dressed in a kind of armour, made of garments of skin with the fur on the outside, on which were

iron or steel bosses or shields. He wore on his head a sort of helmet with wings on it. He carried a club with a spike on the end, and a sword which was held in both hands when fighting. He did not like fighting, although that was the nature of the people with whom he was born.

He was psychic in rather a curious way, and was possessed at times by what is called the Berserker rage or fury. In such cases, during the battle, those who are dead cluster round, trying to help and strengthen their living friends. They seem to add their force and power to that of the living, by pouring in their own will for strength, and causing them to be, for the time being, almost invincible. In these furies, they descend upon their enemies and kill them with a power irresistible and not entirely their own. Ursa often joined in their wild orgies after battle, and while this strange influence was still on them.

He was at times also possessed by something that was not a human being, a kind of water-sprite, a friendly creature who kept near him. He saw curious things sometimes, great white animals moving over the snow, and he was often accompanied by a lady dressed in white, who sometimes sang to him.

He fought a duel over a young woman, and was finally murdered in a family feud. This was the last life of Ursa, before his present birth.

C. W. Leadbeater

MARIA ADDOLORATA

By CLARA M. CODD

I WILL tell you the story of a human heart, as that heart told it to me. Not in words was it told to me, because nothing is ever really told in that way, and the words that I now must use to tell it to you are merely finger-posts, if you can see the road to which they point.

This story was told me by a woman. That is why it seemed to me such a supremely beautiful story; because, whilst there is nothing in the world so utterly lovable and full of God's wonder as the human heart, most of all is this so when it glows through the shrine of a woman's body. Ave Maria! cry all living things to a heart in a woman's body, and all the women in the world will know why I say that.

So she told me her story, this very true woman, who, because she was so very much woman, was also at the same time a child. And herself did not know of her own inner beauty. How should she, any more than the flowers of God know that they are sweet?

It was the same old story which is ever being enacted anew, and yet is as old as the world—the story of those who have loved “not wisely, but too well”. And as I listened I wondered, as so many of us must have wondered, how it is that the uttermost devotion which belongs to a woman's loving should so often defeat its own high ends. For the love of woman is the negation of self. Nothingness is to her the crown of love. Every value that erstwhile ruled life disappears, and one supreme valuation absorbs them all. “Ah!

my lord," unceasingly cries the heart of every woman who loves, unto her lover, "there is no longer me but thee. Take of me whatsoever thou wilt."

And if the taking bring in its train sorrow, anguish, shame, the love of woman will go through the fire, nursing always at the heart a secret joy. *He* came and received of me. Can all the wrath of God and man wipe out that blessedness?

But alas! for the hearts of women all the world over, here lies oft-times the tragedy *ne plus ultra* of their lives. For the more true woman a woman is, the less will she know that that divine instinct in her of selfless and uttermost surrender will mean the death of love. He will no longer ask who has all for the asking. Only God will do that with a human heart, but that is another story. And so the heart of Maria Addolorata received the great wound, and the sword pierced her heart also.

Those who have felt the flood-gates suddenly shut, and all the flowing tide of tenderness turned back upon its source, who have felt the ache of a heart in which no longer rests a beloved, a lover—and yet a child, for a lover is lord and yet at the same time her eldest child to the woman who loves him—they will divine the dark way upon which the feet of Maria Addolorata entered.

But they will all belong to one side of the world. For no man knows how heaven and earth are inextricably mingled in the hearts of women; how not personal desire, but the desire to give, at any cost, to the beloved, whatsoever he shall ask of her, be it of heaven or earth, is the motive force therein; and that in the thought of him, as in the thought of God, all things are beautiful, true, and supremely good. The other half of the world will never understand—never, never.

* * * * *

"Maria Addolorata," said the Heart of the World, "oh! my beloved child, seest thou Me through all the bitter waters of pain—*mare*—that have overwhelmed thy soul?"

And because Maria Addolorata had the heart of a true woman, and therefore the heart of a child, she saw.

"I stood before Him," she told me, "naked of soul, like the body of a little new-born child. Not even the little rag of my personal pride was left to me, for that too had been burnt up in the fire of pain. And I knew, oh! I knew, that I had only one Friend in all the worlds, One who would never fail me, or cease to take of me for ever and ever."

Maria ceased speaking for a moment, and bowed her head a little lower. Then she went on in a voice that was low and hushed and unspeakably sweet.

"Maria Addolorata," He said to me, "wilt thou give Me leave to come to thee in whatsoever guise I will? Wilt thou receive My gifts that I shall bring thee, even if they be wrapped in pain, and sorrow, and outer darkness? Ah! child, those are the most wonderful gifts of all. Maria! Wilt thou give Me thus the freedom of a Lover?"

"Ah! Lord," I said [so she said to me], "when and as Thou wilt!"

"And now," she went on, "if I look up, I nestle within His Heart, and His Arms enshrine me and give me blessedness. And if I look down, He takes of me, and takes and takes, until I ache with the joy of giving, like a mother when her child draws life from her breast."

Maria ceased, and she smiled. Her smile was like the coming of day into the bosom of the green hills; she looked up, long, long past me, and I knew that her soul stretched up its arms to God. That flight of the alone to the Alone, to what is it like in all the worlds? It is like the soundless beating of white wings flying to the Heart of the World, the Nest of God.

Thus, by the great Way of Pain, had come home the soul of Maria Addolorata. *Ave Maria! Gratia plena. Dominus tecum.*

Clara M. Codd

ECHOES FROM THE CHANGING WORLD

AN ATOMIC THEORY

To discover the constitution of the chemical atom has evidently become the main objective of physical science, involving, as it now does, the nature of the electron and the properties of "space" (the æther seems to be out of favour for the moment) in which electrical charges live, move, and have their being. The following extract from *The Scientific American* is worthy of close attention, as indicating the direction in which scientific investigation is proceeding. The views of Dr. Irving Langmuir, here expressed, already go so far as to postulate quantitative and structural variations, in the grouping of the electrons in their orbits round the central positive nucleus, as the basis of difference in the characteristics of the elements. The more complex groupings within groupings found by the authors of *Occult Chemistry*, are probably still a long way beyond the reach of experimental determination by any methods as yet available in the laboratory; but it may not be so very long before the cultivation of etheric sight comes to be regarded as a necessary preliminary to an advanced course of scientific training. In the meantime, possibly some form of microphotography may help to bridge the gulf between external and internal instruments. Needless to say, however, that no discovery which gives any clue to a means of releasing the energies stored within the atom, will be permitted by the Guardians of Humanity to materialise, until expenditure on armies and navies has been restricted to pensions for the disabled victims of so-called victory. Returning to the extract, we read:

"The electrons in different kinds of atoms are alike, but there are as many different kinds of nuclei as there are chemical elements, that

is, about 92 in all. These differ from one another only in the amount of positive electricity they contain. Thus, for the simplest element, hydrogen, the nucleus has a unit positive charge which is able to neutralise the charge of a single electron. A hydrogen atom, then, consists merely of the nucleus and a single electron. The next element, helium, has a nucleus with a double positive charge, and the atom thus contains two electrons. In a similar way we find that the atoms of carbon have six electrons, while oxygen has eight, aluminium thirteen, sulphur sixteen, iron twenty-six, copper twenty-nine, silver forty-seven, gold seventy-nine, lead eighty-two, and radium eighty-eight electrons.

“These electrons do not revolve around the nucleus in the way the earth revolves around the sun, but they are arranged in three dimensions in a series of layers or concentric shells surrounding the nucleus. The electrons are probably not stationary, but each revolves in its own orbit about a certain equilibrium position.

“The first two electrons in any atom form the first shell about the nucleus; that is, two electrons are much closer to the nucleus than any of the others. In atoms with more electrons, the next eight electrons form the second layer; then comes another layer of eight. If there are still more electrons, these arrange themselves in a layer of eighteen, followed by a second layer of eighteen, and finally there may be an outside layer of thirty-two electrons. It is the successive formation of these various layers which causes the similar or recurring properties among the chemical elements which underlie the Periodic Table of the elements, that is of such fundamental importance in chemistry.

“The eight electrons in the second and third layers are arranged in a symmetrical way like the arrangement of the eight corners of a cube. This stable group of light electrons is called the Octet. The chemical properties of the elements result from the tendency of the individual atoms to take up or give up electrons, in order to form these Octets. That is, the atoms strive to take certain stable configurations characterised by geometrical symmetry. They accomplish this in some cases by exchanging electrons with each other, while in some cases the atoms share pairs of electrons with each other—a sort of co-operative plan. The pairs of electrons thus constitute the chemical bonds between atoms, which play such a prominent part in chemistry.”

HOPE FOR THE HYMN BOOK

THE long association, in the past, of Church with State, especially with the monarchical element, has inevitably imbued the average clerical mind with a conservative outlook that instinctively recoils in horror from anything which it regards as subversive of time-honoured tradition. In its attitude to war, for example, the Church in every country has always come forward without hesitation to invoke divine blessings on the military undertakings of the politicians of its own country, and impress on its flock the righteousness of the particular cause advocated at the time. It is, therefore, a significant omen of the "changing world," in respect to the feeling of ministers of religion on this subject, to find that the world-wide revulsion against war has affected even that sentimental stronghold the hymn book, so far as to call forth a protest against its military similes. *Current Opinion* welcomes this recantation with no uncertain voice :

"It will be a long time before the poison of monarchism and militarism has been squeezed out of the hymn book. The world has thought so long in the brutal terms of the past that it will be hard to get over it. The Rev. J. H. Hopkinson, of England, recently said : 'We have learned that war is not a matter of fluttering banners and clashing swords and beating drums, but merely a sickening and dirty butchery of lads in water-logged or fly-infested trenches. We shall be less ready than we were, to compare the movement of the Church to that of a victorious army. Hymns that we could sing unthinkingly before the war, have become a lying blasphemy. Who would now sing: *Like a mighty army moves the Church of God—?*'"

Now that the comparatively harmless hymn book has been convicted of Prussianism, it is time that the "new parson" turned his attention to the barbaric verses in the Psalms—in fact to the Old Testament generally. Surely the hymn in which "His blood-red banner streams afar" cannot come anywhere near the "frightfulness" of: "Blessed shall he be that taketh thy children and throweth them against the stones"? And yet gentle mothers may still be found in any church, singing this imprecation with thoughtless piety. But it is a good beginning to haul down the "blood-red banner," especially in these revolutionary times.

FROM *THE SMART SET*

IF the public taste in poetry may be taken as a sounding-line wherewith to gauge the depth of prevailing emotion, there is a strong undercurrent of mysticism to be found in many of the lyrics appearing in the popular magazines, even where least expected. For example, there is an indefinable touch of spirituality in the following lines, that fully entitles them to a place among the "echoes":

I HAVE NO WORD

By DAVID MORTON

I HAVE no word to say the things you are :
 I strive and grope and stammer names—and fail ;
 And you are still the unimagined star,
 The invisible tide, the light behind the sail.
 Moon shadows lie like lace upon the grass,
 And these are you in exquisite design ;
 The troubled wheat, when noon-winds wake and pass,
 Give hint of you in every flowing line.

I have discovered you where twilight seas
 Fall silent and a silver barque goes by,
 Yet were you more than this—than all of these :
 A beauty not of earth or sea or sky,
 But something free in each most lovely fame,
 Eluding still the prison of a name.

CORRESPONDENCE

ARE MINERALS ALIVE?

IT is generally taken for granted that inorganic matter is dead, and has no life in it, and that life came into our earth when plants were created. The marvellous investigations perseveringly carried out by Sir J. C. Bose, however, enable us to see that a form of life, very similar in several respects to that in plant-life, exists in minerals.

In the very interesting life, written by Professor Patrick Geddes, of Sir Jagadish Chandra Bose, the great Indian scientist, we find a most lucid account in Chapter VII of *Response in the Living and Non-living*. In his earlier researches, Professor Bose observed the curious phenomenon of fatigue exhibited by the receivers of his electric waves. This fatigue was removed after a period of rest. Bose read his paper before the Paris International Congress of Physicists in 1900. In this paper, for the first time in the history of science, he compares and parallels the responses to excitation of living tissues with those of inorganic matter.

“A muscle registers the history of the molecular change produced by excitation in a living tissue, exactly as the curve of molecular reaction registers an analogous change in an inorganic substance.

“In a comparative study of the curves of molecular reaction of inorganic and living substances, there is first a curve from magnetic oxide of iron, slightly warmed, and then, following it, one of the usual muscle curves, showing a striking general resemblance to the former.

“This leads to further study of the behaviour of the iron oxide in comparison with that of a muscle: (1) of the effect of a superposition of maximum excitations; (2) that of summation of moderate excitations slowly succeeding each other; and (3) that of rapidly succeeding stimuli. Alike for mineral and muscle, these effects are extraordinarily similar, and their curves correspond—so closely, in fact, that either may be taken for the other. Again, as the fatigue of muscle is removed by rest or by the gentle mechanical vibration of massage, or by variation of temperature, as by a warm bath, so is it essentially with the iron oxide.

“In the case of potassium, when it is treated with certain foreign substances, its first response appears unaltered, but in subsequent responses the power of recovery is almost lost. Similarly with the effect of certain poisons (*i.e.*, veratrine) upon muscle. In all the

phenomena shown by him, continuity is not broken. It is difficult to draw a line and say—'here the physical phenomenon ends, and the physiological begins,' or—'that is a phenomenon of dead matter, and this is a vital phenomenon peculiar to the living'. These lines of demarcation would be quite arbitrary.

"As to the effect of narcotics and poisons, Bose made his experiments on a whole series of metals. Tin, zinc, brass, and even platinum, were alike dosed in succession with various poisons, with the startling results of curves of response similar to those of the poisoned plants and animals, and like them coming to an end. Oxalic acid was found specially effective, to which tin, the most sensitive of metals, gave way. Even platinum, chemically the most inert of the noble metals, soon succumbed."

In the Royal Institution discourse, in May, 1901, Bose marshalled the results he had been obtaining for the last four years and demonstrated each of them by a comprehensive series of experiments. In his peroration he concluded as follows :

"I have shown you this evening autographic records of the history of stress and strain in the living and non-living. How similar are the writings? So similar indeed that you cannot tell one apart from the other. We have watched the responsive pulse wax and wane in the one as in the other. We have seen response sinking under fatigue, becoming exalted under stimulants, and being killed by poisons, in the non-living as in the living.

"Amongst such phenomena how can we draw a line of demarcation and say, here the physical ends and there the physiological begins? Such absolute barriers do not exist.

"Do not these records tell us of some property of matter, common and persistent? Do they not show us that the responsive processes seen in life have been foreshadowed in non-life? That the physiological is related to the physio-chemical? That there is no abrupt break, but a uniform and continuous march of law?"

The constitution of minerals is so widely different from that of plants and animals, that we can scarcely expect to find assimilation of food, respiration of gases, directivity in the formation of structures and reproduction, in the former as in the latter. The experiments of Sir J. C. Bose, however, go to show that there is a form of life inhering in minerals, and that the responses of this life to stimuli are exactly similar to the responses from living organisms. God sleeps in the mineral, says the Kabalist. The occultist, through his practical experiences of lower and higher states, says: "There is no such thing as 'dead' matter. All matter is living; the tiniest particles are lives. Spirit and matter are indissolubly linked together. Matter is form and there is no form which does not express a life. Spirit is life, and there is no life that is not limited by a form."

N. D. KHANDALAVALA

BOOK-LORE

Symbiosis, a Socio-Physiological Study of Evolution, by H. Reinheimer. (Headley Brothers, London. Price 15s.)

In reviewing this work we labour under a certain difficulty. It is the third of a series of books dealing with that view of Biology which the author feels to be in need of emphasis, and we have not before us the two earlier works, *Evolution by Co-operation*, and *Symbiogenesis*, nor his prior writings which lead up to these. Briefly put, Mr. Reinheimer's view is that symbiosis, the close, co-operative, mutually dependent and mutually beneficial existence, is far more prevalent in Nature than has been supposed. He holds, further, that the development of symbiosis is a definite need—in itself for the purposes of evolution, and in men's thought that they may understand the purposes of Nature. For he is bold enough to hold that Nature has purpose, though man has not understood it, even a little. This lack of understanding might have been mitigated in recent years, save for the fact that the survival-after-struggle ideas have so dominated the field of evolutionary biology. Instances which he thinks (and which his readers will often think with him) are true cases of symbiosis have been too readily dragged out of that category and made to fit into the survival system, and have therefore been called cases of inquilinity or true parasitism.

We are much in sympathy with the author's feeling that there is too much blindness towards the beneficent inward purposes of Nature, and we like best the chapter in which he deals with what he calls evolutionary psychology, in which he shows how the method of Nature is one whole, "a common organic or cosmic interest". We should like to see from his hands a book written frankly from this high point of view. The present book, perhaps because so much is implied from the earlier works, seems to us to be a little too polemical, a little too much written to refute rather than to establish. But its merit is so great that the reader feels that, in a book which might very well cover less ground scholastically, Mr. Reinheimer could do us distinguished service in revealing the beauty of Nature's inward being.

F. K.

The Psychic Structures at the Goligher Circle, by W. J. Crawford, D.Sc. (J. M. Watkins, London. Price 10s. 6d.)

This book is the latest of a series dealing with the purely physical phenomena of Spiritualism. The late Dr. Crawford, who was one of the lecturers at the Belfast University, started this series with the fixed determination to experiment, by the most stringent tests which he could devise, as to whether the supposed physical phenomena of Spiritualism, such as raps, table-turning, levitation, etc., were attributable to fraud or to a force working outside the limitations of physical matter as we know it. He conclusively proved that the latter supposition was correct in his two former books, by means of many ingenious arrangements for weighing and testing the medium. This book is taking up a further point—now that he is sure that the phenomena are carried out by conscious intelligences—whether it is possible to photograph the method of production. This has been fully accomplished, and the actual etheric matter from the medium, which is the substance by means of which the operators produced the physical results, has been scientifically photographed under conditions which rule out any possibility of fraud. Every one who is at all interested in the super-mundane should read this book, which is perhaps the greatest triumph of psychism over materialism that has been known for the last fifty years. Dr. Crawford's death was announced just after this book was in his publisher's hands, to the great loss of psychism; but we hear that some one else has taken up his work where he left it. Let us hope that he will find it possible to bring his scientific and accurate mentality to the elucidation of further puzzles from the other side of what we call death.

To those unacquainted with his two previous books, the illustrations in the present volume will appear incredible, and I would therefore suggest that the student should start with his *Reality of Psychic Phenomena*, and so on to *Experiments in Psychical Science*, before taking this volume as a means of serious study. For the first time spiritualistic mediumship is now an understandable thing, even to the man in the street, by reason of the detailed and scientific observations of Dr. Crawford.

D. C. B.

Spiritualism: its Present-day Meaning, A Symposium, edited by Huntly Carter. (T. Fisher Unwin, Ltd., London. Price 18s.)

Whatever may be the true significance of the Spiritualist Movement to-day, it is obviously making a great stir in the world and, whether for good or ill, influencing large masses of people. A symposium on its nature, meaning and value, is therefore timely and will be welcomed by many readers.

The papers included in the volume answer one or more of the following questions:

(1) What, in your opinion, is the situation as regards the renewed interest in psychic phenomena?

(2) In your view, does this psychic renewal denote—(a) a passing from a logical and scientific (deductive) to a spiritual and mystic (inductive) conception of life? or (b) a reconciliation between the two, that is, between science and faith?

(3) What, in your opinion, is the most powerful argument (a) for, or (b) against, human survival?

(4) What, in your opinion, is the best means of organising this movement in the highest interest, philosophical, religious and scientific, of the nation, especially as a factor of durable peace?

The people who have contributed to this book represent a great variety of opinions—a list of distinguished names greets the reader of the “Contents”. From General Booth at one end of the line, whose answer to question (1) is simply “Bad and dangerous,” it is a long way to David Gow, who sums up a quietly enthusiastic statement of the Spiritualist position as follows:

I am of opinion that the rise of Spiritualism marks a passage in human evolution far more important than might be gathered from surface indications . . . It seems, indeed, to foreshadow the beginnings of a new world-order.

Again, contrast the verdict of Father Bernard Vaughan—“Some of the pursuits in the séance-room are ‘frauds,’ some are due to ‘freaks,’ and some are the operation of ‘fiends’”. Over the lintel of every séance-room I should write up ‘No admittance, even on business’”—with that of Mr. Sinnett, who regards the inauguration of Spiritualism as “a grand reinforcement of religious faith,” which gave “reality to ideals and principles essential to the maintenance of religious faith”.

The contribution of Psychoanalysis to the problem is interesting. “The whole question of ‘the other side,’ I think, must be subjected to the critical test of the *impersonal* powers of the unconscious,” says Kenneth Richmond—“a test,” he adds, “which has not yet been planned and carried out”. As regards the value of psychic evidence for human survival, he remarks: “Dr. Jung has carefully observed and described a case in which no evidential material is

recorded, and communications described can readily be referred to the unconscious desires of the 'medium,' who is, it appears, a medium for nothing more than her own repressed wishes and tendencies." One is reminded of a definition of mediumship in *The Key to Theosophy*: "A word now accepted to indicate that abnormal psychophysiological state which leads a person to take the fancies of his imagination, and hallucinations, real or artificial, for realities," in which rather partial explanation the same caution is brought forward.

Many readers will probably find Mr. G. R. S. Mead's article—the first in the volume—the most satisfactory as a general statement of the meaning and value of the widespread interest in psychic matters—using psychic in its widest sense and distinguishing it carefully from spiritual; a rising tide he admits this interest to be, which has "moistened to some extent" every class of life and every grade of intelligence. As he observes, there "is less need now of convincing people about the genuine occurrence of psychical phenomena than of insisting on caution and sobriety in dealing with the subject".

As do many Theosophical writers, Mr. Mead emphasises the dangers attendant on entrance into "those *māyāvic* regions where psychic experiences become the centre of interest. Creative life does not seem to be much interested in avoiding risks," he tells us. "Extension of the field of sense and the rest, and invasions and uprushes of a psychical nature, do not wait upon the development of moral character; they occur at all stages of human growth." He is perhaps a little too cautious—perhaps, nothing venture, nothing have—though he gives a place to psychism in his hierarchy of values as a means of contributing to the *gnosis* which is one aspect of our spiritual goal.

The various phases of thought—religious, philosophical, scientific and practical—which are represented, are too numerous to catalogue here. We can only say that they will repay study, and when taken as a whole will give the careful reader plenty of material out of which to construct his own conception of the present-day meaning of this great movement, though comparatively little is said by any of the writers as to the solution of problem (4): How shall we utilise this psychical renewal? But, as the editor of the symposium remarks, the uses to which the new "*psyche*" can be put, will appear more fully later, when it is better understood.

A. DE L.

The Message of Christ, by A. S. Wadia. (J. M. Dent & Sons, Ltd., London.)

Those who wish to understand the spirit of Christ's teaching, rather than the forms of belief and ritual usually associated with the religion that grew up under the title of Christianity, cannot do better than give this book a trial. It is all the more worthy of attention as coming from a member of an Eastern Faith, who is also a student of philosophy with a cosmopolitan and unprejudiced outlook on modern life and its problems. The form adopted is that of a series of essays; but, though an attitude of detached enquiry is successfully maintained, the evident sincerity of the author's convictions infuses the reader with his own enthusiasm in a way that makes each chapter seem much more than an essay. His views are forceful and straightforward, and are carefully substantiated by quotations from the New Testament; in fact, they appear by no means as revolutionary as one might expect from his dedicatory letter to H. G. Wells.

The theological issues are quickly disposed of in an acceptance of Christ's own allusions to God as the Father; the greatest stress is laid on values of life and conduct as they affect the soul of man. Mr. Wadia sees Christ as an individualist rather than primarily an altruist; His aim was not merely that His followers should do good to others, but that, by so doing, their souls should expand through love and understanding into that realisation of unity which He spoke of as being "born again". The much-discussed term "salvation" is regarded as equivalent to genuine conversion, *i.e.*, the result of sincere repentance. The hypocrisy of the Pharisees was, in the author's opinion, the most insidious form of vice that Christ had to deal with, and thoroughly deserved the scathing condemnations which some critics consider to be contrary to His own teaching of gentleness and tolerance. This brings us to the most striking feature of Mr. Wadia's exposition—the second chapter, on "Christ and Evil".

The injunction "resist not evil" is taken by him as conveying "the most significant words in the whole of the New Testament". His explanation of the theory of non-resistance is ingenious, but somewhat lacking in coherence; the main argument seems to be that the ignorance which leads to wrong-doing can only be removed by allowing the ignorant person to see the effects of his wrong-doing. But he is careful to point out the distinction that Christ made between evil that comes from within a man and that which comes to him from without, and in the latter case he introduces a further distinction

between evil resulting from natural causes and from human wrongdoing. He admits that the doctrine is incapable of complete application at present, but urges that a religion which is hard to live up to is all the more worthy of effort; in the end, however, he appears to contradict himself by disapproving of the efforts that actually have been made in this direction. A similar weakness of logic is to be found in his admission that the ideal of Christ may have to be tempered with the ideal of Nietzsche—and this after emphasising the value of complete faith and condemning lukewarm patronage. On the other hand, it is a pleasure to find a writer on Christianity erring, if at all, on the side of a desire to reconcile opposing ideals and, what is still more needed, to separate the grain from the chaff.

Taking it as a whole, the book presents the essence of the Christian Gospels in a striking and common-sense manner. The frontispiece is reproduced from one of the finest ideal portraits in existence.

W. D. S. B.

The Renaissance of the Greek Ideal, by Diana Watts. (William Heineman, London.)

This handsomely got-up book is one of great interest to all those who are keen on physical culture, and the author has certainly struck the right note in maintaining that perfect muscular control—which implies perfect bodily balance—is a great step on the road to mental control. She points out that dancing was a great feature in the education of the youth of ancient Greece. It was used as a definite preparation in the training of the young warriors, and it is to their physical culture that she largely attributes their rise to power. Mrs. Watts has also demonstrated some interesting facts in connection with some of the best-known examples of ancient sculpture, and one cannot but admit that her arguments carry weight.

Whatever the medical value of the exercises may be, at least one feels that the publication of such works as these may help the general public to realise that physical culture should form part of the daily routine of every man, woman and child. And for that reason one is glad to have the opportunity of expressing one's appreciation in these pages of a book that should be of special interest to those who have any connection with education. The explanations are very full and carefully thought out, and some of the illustrations are remarkable.

E. B.

Goods and Bads: Outlines of a Philosophy of Life, by Alban B. Widgery, Professor of Philosophy, Baroda. The Gaekwad Studies in Religion and Philosophy, XVI. (The College, Baroda, India. Price Rs. 5.)

Under this not very attractive title, Professor Alban B. Widgery, of Baroda, has put together in book form the substance of conversations with the Maharajah Gaekwad on the philosophy of life. We cannot help feeling that the writer has been handicapped by the genesis of his material. The whole plan of the book gives the idea that it follows the scheme of a series of colloquies. "This week," we can imagine him saying, "I propose to discuss physical life with your Highness. Next week, we shall pass on to intellectual life; and then to æsthetic, moral, and religious life, in the order named. Having discussed each of these in turn, we shall round off our conversations by summing up the results at which we have arrived; the final product being a series of propositions about the 'good life' considered as a whole." The book, in other words, lacks unity and continuity. Mr. Widgery takes each of his departments of life in turn and considers it in isolation. His question with regard to each is: What are the desirable things and what are the undesirable things in relation to this isolated portion of human life? Or, to use his own phraseology: What are the "goods" and "bads"? Each department thus leaves him with a bundle of "goods," separated off from the "bads"; and these "goods" he finally collects together as the sum total of the *desiderata* of human life. The result cannot be called a "philosophy". It is arrived at by no constructive theory of life running through the whole, but is rather the product of a process of intensive analysis; the ultimate determination of values being based, so far as we can see, on the ordinary judgments of the ordinary man.

As an historical survey of what men have thought about various topics of general interest, the book has undoubted value, and we must pay tribute to Mr. Widgery's knowledge of his subject and to his power of analysis. But as a positive philosophy of life, it lacks that synthetic power which alone can give to a philosophy a living and arresting quality. The root of the trouble seems to us to lie in a confusion of aim. Mr. Widgery, who, we gather, was invited to present to his Highness a simple compendium of representative views on the proper regulation of life, seems to have set about his task with three main objects in view: (1) to gather together the most important theories which, from time to time, have been put

forward on the matter under discussion ; (2) to pass critical judgment on these ; (3) to deduce from these judgments certain propositions as to the practical government of a State. In Mr. Widgery's hands the relative importance of the three objects is in the order named. The historical occupies the largest part of the book ; the critical comes next ; the practical comes in a bad third. A far more interesting treatment would have been to make the book definitely into a treatise on the "Art of Government," with the abstract philosophy of the subject judiciously kept in the background and only brought forward to enforce and substantiate practical points. The brief glimpses, which Mr. Widgery gives us under the heading of "Notes on Some Practical Considerations," of the application of his views to the problem of government, show us quite clearly that this is a subject on which he has thought much and which he could have made very interesting. It is a pity that he did not cast his book in this mould.

L. P.

Peace or War Everlasting? by Count Hermann Keyserling.
(Office of *The Atlantic Monthly*, Boston, Mass., U.S.A.)

This is a reprint in pamphlet form of an article which appeared in *The Atlantic Monthly* of April, 1920. The name of the author is already known to Theosophists ; and, as one would expect, he takes a very broad-minded view of the Peace of Versailles, basing his arguments purely on reason, without national prejudices. He shows the absurdity of basing the Treaty on the theory of Germany's sole responsibility for the war, and points out the crimes on the part of the Allies, such as the continuation of the blockade. He sees the "moral forces," at first all on the side of the Allies, gradually going over to the side of Germany.

His hopes for the future rest in an *Internationale* of civilisation and culture which should incarnate the exact antithesis to Bolshevism, "an *Internationale* of the really Best, the most Enlightened, the most Well-meaning—in one word the *Internationale* of gentlemen".

D. H. S.