

THE THEOSOPHIST



LET me begin with a piece of good news—the Theosophical Society in Spain. Long ago, when I joined the Society in May, 1889, a young Spanish noble, Señor Don José Xifré, used to come to see H.P.B., for whom he conceived a deep and loving reverence. Fired by her, he returned to Spain, and with another young Spanish noble, he began quietly among his friends and acquaintances to speak of the Divine Wisdom, and he and his friend translated into Spanish the little Theosophical literature then in existence. His friend died early, but Don José Xifré continued the work alone. Gradually he attracted two or three, and from one to another the teaching spread. Hated by the Roman Catholic Church, but

protected by his rank and wealth, and at a pinch by his good sword, he worked steadily on, never flinching, never wavering. There came into being a Lodge at Madrid, and a Spanish magazine; a Lodge at Barcelona; and so on, slowly, very slowly. And now, on March 28, 1921, six months after the Spanish Pioneer went Home, there comes an application, sent by Major Julio Garrido, Presidential Agent since Don José left us, signed by the delegates of nine Spanish Lodges—Cadiz, Zanoni, Alicante, Bhakti, Valencia, Fraternidad, Arjuna, Barcelona, Madrid—asking for a Charter. Welcome, Spanish Brothers, who have lighted the lamp of Theosophy in Spain, and for so many years have kept the flame burning through storm and calm. Few are the European countries now where that light is not burning.

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The ordinary newspapers seem to be having a good many notes and news that touch on topics allied to Theosophy. One discussion on "The Subconscious Murderer" raises interesting points. A man named Quarmby "lived a blameless life till middle age". Then he went to live with a woman. He had been hypnotised, it was said on his trial, and a leading psychologist told a reporter of *The Daily Chronicle*:

I hold very strongly with the French school, that a normal person cannot be hypnotised. I have hypnotised some hundreds of men and women, and I am convinced that it is only the hysterical, and, therefore, the abnormal person, who can be deeply hypnotised.

I should therefore regard any criminal who could be hypnotised as abnormal; whether the abnormality is of such a degree as to acquit the criminal of the responsibility of murder, is a highly difficult point; in this matter psychological science is not in harmony with the law. The law stands in these cases where it stood fifty years ago; the science of psychology has made enormous strides.

No statement seems to have been made that the hypnotiser had suggested a murder, as has sometimes been done in France, by way of experiment.

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The defence set up was that

the murder was done in a moment of insanity as the result of irresistible impulse. Medical men were called to testify, so far as the evidence can be put into plain language, that the impulse had frequently surged up in Quarmby, was resisted for a time, and at last became uncontrollable. "The subconscious mind," as his counsel put it, "got the better of the conscious mind." The jury convicted, and the judge passed sentence of death.

Mr. Justice Darling, in the Court of Criminal Appeal, stated :

The law of England has not recognised that theory of all those slabs of intelligence, beginning with the unconscious base and finishing with the conscious mind.

In some countries the defence set up might have prevailed, but there was, against it, evidence of premeditation. The *Daily Telegraph* remarks :

A good many years have gone by since Schopenhauer and Hartmann speculated upon the part which unconscious will and unconscious intelligence play in our world. The psychologists have followed the metaphysicians, and we have heard much of the subconscious self, the subliminal self, the unconscious self, as explanations of phenomena of all sorts and kinds. We need not question the reality of some activities in the human mind of which we are not continually aware ; but to pass from that admission to allow plenary authority to the theories of individuals upon the time and manner in which the subconscious part of a criminal swamps his consciousness, is to open the door to the wildest travesties of justice. Human justice may, and will always, err. It is not on earth that all hearts are to be open and all desires known. But we shall not show a surer justice or a wiser mercy in abjuring the principles which have been slowly formed by the evolution of law and by the common experience of mankind.

This would probably be the decision of the man in the street, but the problem of responsibility under such conditions remains. The aforesaid "leading psychologist" stated :

It is possible that ideas repressed over a long period may cause a man to commit murder. I once had a woman patient who told me that at the age of 14 she was suddenly seized with a fierce desire to kill. The desire had lasted for years. She lived in constant fear that she might commit murder. There is psychological treatment for such cases, and I was able to cure this woman of her impulse to murder. It is more than possible that, if repressed desires and memories could be treated psychologically, we should be able to prevent murders.

There is no doubt that lesions in the brain change character. A good man has been known, as stated by Ferrier, to have been changed much for the worse after a piece of iron rod had traversed his brain. "Responsibility" in the criminal law can only mean: does a man relate his action to its consequences? It may be argued, with much evidence to support it, that all crime is disease—lack of development, or over-development, of a certain part, or parts, of the brain.

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An overwhelmingly strong impulse, surging up from the subconscious mind, belongs to a different category, and is not related to the consciousness working in the physical brain. Dr. Bernard Hollander discoursed on it as follows:

As regards the question raised at the Court of Appeal, of the difference between the conscious and subconscious mind, there is no dividing line between them—the two merge into one another.

All our memories are stored in our subconscious mind, and all our innate motives of conduct arise from it. Indeed, we are fully conscious only of very few things at a time: those which make an impression on our senses and the things we think of at a particular moment.

No psychologist, and certainly no physiologist, has yet been able to explain what that subconscious mind really is, whether it is more than a useful assumption to explain mental processes. There is a great deal of nonsense written on the subject, and the judges acted rightly in dismissing the subconscious theory of crime from their consideration.

Probably much more nonsense will be written about it, until students recognise the complexity of the constitution of the human body, or bodies. Memories cannot be said to be "stored" anywhere. Rather is it that possibilities of vibration exist in, say, an atom, the results of many volitional activities; and that one of these possibilities may be called out, may respond, to a similar vibration striking the atom from without, and the response flares up and causes an act of violence.

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The Manchester Guardian, again, has the following interesting passage on a fact well-known to Hinḍūs and to many Theosophists—the “Human Aura”. It writes:

The existence of a luminous zone or aura emanating from the human body, which an English doctor, Walter Kilner, claims to have rendered visible by means of a chemical substance making the retina sensible to radiations of short wave-length, is regarded by René Sudre, as expressed in a paper read at the International Metaphysical Institute, as almost certain. The abundance of proofs leaves hardly a doubt, he declares, according to the *Excelsior*.

Enquiries made by the paper among eminent French scientists brought a statement from Daniel Berthoulat, member of the Institute and Academy of Medicine, that “if the aura exists, which appears to be not unlikely, what can we conclude? These radiations may be a result of the activity of cells. Like odours, like the phosphorescence of plants, they may belong to the physical realm and not to the metaphysical. It is certain that there exist in us a number of unknown forces.”

René Sudre further considers that Kilner’s investigations bring into question again the famous N-rays of Blondat, hitherto considered as a gigantic observation error.

Many attempts have been made to photograph this aura, our “etheric double,” and Sir Arthur Conan Doyle has published some interesting pictures thereon.

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Yet another intrusion of the newspaper world into our preserves, are the photographs and discussions about fairies. Here, again, Sir Arthur is much to the fore. The “little people” seem to be coming to their own, after having been ignored by a “scientific age”. Many children see them, and will talk about them when not laughed at by their elders; and, anyhow, they go on their merry way, some playful, some mischievous in a gay, irresponsible way, loving the flowers and the animals they tend, very angry with the clodhopper who cuts off with his swinging cane the heads of the flowers he passes, in his foolish pleasure in destruction and utter want of reverence for beauty, and trying to revenge themselves by little tricks and annoyances, the origin of

which is little suspected by their victim. Between some armies of them war is continually waged, each trying to outwit the other, and the wonderful "contrivances" of Nature, the protective colourings, the lines on a drooping lip which guide the honey-sucking robber to the sweet store he plunders, are the work of their dainty fingers. For Nature is not unconscious nor purposeless, but full of delicate fancies and purposeful activities, and we might perhaps speak of the fairies as part of her subconscious mind.

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I reprint here an appeal which I wrote for last month's *Bulletin*, for I know that there are many Theosophists who desire to co-operate with the Great Plan, in consonance with which India and Great Britain are linked together for the helping of the world. Theosophists, all over the Commonwealth, have been taking much interest in the political awakening of India, and in England, Australia and New Zealand they have founded useful Leagues, to draw together Great Britain with her Overseas Dominions and India. I want to ask those who realise how vital is the continuance of the connection between Britain and India to help our efforts here by spreading in their own countries reliable information about India. I appeal only, of course, to Theosophists in the countries within the Empire. To this end I have published the following circular, addressed to "Friends of India":

It has been found impossible to supply sufficient articles and news from India to make *United India* what it was intended to be—a weekly, conveying Indian thought to India's friends in Britain. There have come to me from England suggestions that work for India could be better carried on by a weekly published in India, filled with Indian news and with articles written here by myself and Indian friends; and I was asked if I could not publish a weekly edition of *New India*, with the weekly articles, notes, and Indian news, which would keep English friends in thorough touch with the movements here, instead of *United India*, in which so much was necessarily written by English friends in England about India. I have decided to do this. In addition to the articles, etc., above noted, the paper will be illustrated, giving the

bi-weekly cartoons which appear in *New India*, and other pictures, as well as the weekly supplements, when these will be interesting abroad.

I appeal to all those who are interested in the movements now going on in India, that affect the whole question of the future relation of India to the Commonwealth, to help me in this effort to keep the two great countries of East and West in living touch with each other; and specially do I appeal to all members of the Theosophical Society, who believe with me in the Great Plan, and in the vital importance for the future of humanity of the connection between Great Britain and India, to help me in the gaining for this weekly link a large circulation in Great Britain and the Dominions. It was because I saw that this connection was endangered unless India became a Free Nation in the Commonwealth, that I started the Home Rule League to focus India's growing sense of Nationhood on union instead of rupture, for this union is a world question. Intensely as I desire autonomy for India within the Commonwealth, I would rather see it delayed for a season than see a rupture which would be ruinous, not only to India and Great Britain, but would delay human evolution. I appeal to all true and instructed Theosophists to aid me in this great work.

Subscriptions at the rate of £1-4 yearly, or 12s. half-yearly, will be received on behalf of Mrs. Besant by the Theosophical Publishing House, 9 S. Martin's Lane, London, W.C. 2, and by other T.P. Houses.

Much injury to the Commonwealth is being done by the crusade against Indians, carried on especially in South Africa, and it is only in Theosophical Lodges there that Indians are welcomed on terms of equality. The British Commonwealth is on its trial. All the Dark Forces are working for its destruction.

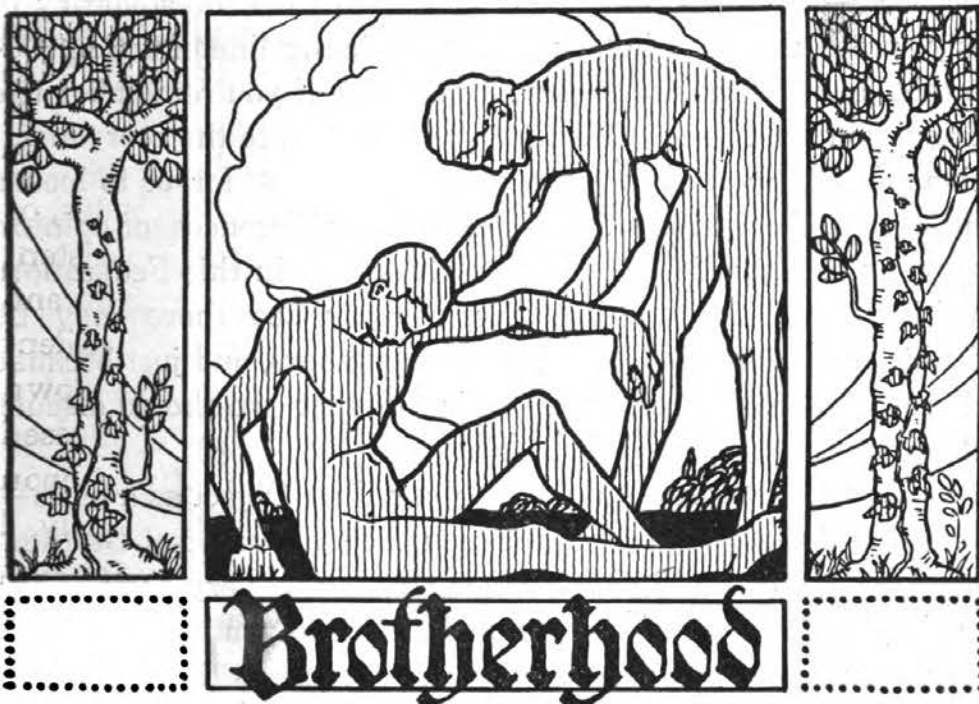
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Letters come to me from the United States of America, asking for my advice on the election of the General Secretary. Among the duties of the President of the Theosophical Society is not included advice on the election of the officers who form the General Council. The duty of the President is to welcome and work with the officers elected by their National Societies according to their own best judgment as to the man or woman who will serve them best. The President of the Society is its servant, not its master. The General Secretary should be the best available member in his country, and should be elected

for that reason. He or she is to represent the United States, not the President, on the General Council. That all the members of the Council will work for the general good of the Society and the particular good of their National Society, where that good is consistent with the good of the whole, as it must be if really "good," is taken for granted. I, on my part, take it for granted that anyone elected by the States, or other country, will be "loyal" to me in all that is consistent with his duty, will support me if he thinks I am right, and oppose me if he thinks I am wrong. Loyalty to a President does not imply the blind acceptance of a policy laid down by that officer. The policy of the T. S. is not to be imposed upon it by one person, but is to be a policy jointly agreed upon by all, where the whole Society is concerned. Personally, I do not want as Councillors children who look to me for orders, but competent men and women of sound reason and balanced judgment. Individually, we are all free. Corporately, the Council decides. Personal affection, personal devotion, are not to bias the officer's judgment or outweigh his opinions.

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Our readers have often heard of the International School at Amersfoort in Holland. It has issued its courses of lectures for 1921 from April 23 to September 17, and the syllabus is really a remarkable one. The courses are literally from A to Z, and are thus designated—twenty-six of them. Any of these could be taken up, I presume, by a person of fair knowledge and culture, desiring to study a special subject, or section of a subject. Information can be had by applying to the Administrator, International School voor Wijsbegeerte, Doodenweg, B. 7, Amersfoort, Holland.



NEUTRALITY IN THE THEOSOPHICAL SOCIETY

OPENING ADDRESS BY MRS. ANNIE BESANT, P.T.S.,
OF THE DISCUSSION AT THE ANNUAL CONFERENCE
OF THE LONDON FEDERATION, ON OCTOBER
18TH, 1919, TOGETHER WITH A SUMMARY
OF HER CONCLUDING REMARKS¹

FRIENDS :

You will have seen on the notice papers the subject on which I am to open a discussion this afternoon. The subject thereon given is "Neutrality in the Theosophical Society".

¹ The report of this published in 1919 (I think) was not very accurate, and as the subject is important, I reprint it from a verbatim report, kindly sent to me, adding a few foot-notes and slight verbal amendments.

There has been a good deal of discussion, not only lately, but almost all through the existence of the Theosophical Society, as to how far it should abstain from the advocacy of any particular teaching, or of any particular line of action. It might be profitable, I think, especially if you remember the discussion that took place here with regard to the reorganisation of the Society at your annual meeting, for us to look a little into the question, and see what differences of opinion may exist upon it amongst ourselves here in this Federation. With regard to teaching, I can easily see there may be doubts in the minds of many of the members, and just because there may be doubts, it is desirable that we should discuss this matter.

We must start, I think, with our First Object as a basis—that the Society is to form a nucleus of the Universal Brotherhood of Humanity. Now taking that as the very basis of the Society, the proposition that I shall put to you will be that if any teaching or any line of action controverts that Universal Brotherhood, the Society as a whole should not commit itself either to that teaching or to that line of action, but that if it does not controvert it, the Society should be neutral thereon.

Taking it on this ground on which I am putting it, which is that of entire neutrality with regard to any teaching or any line of action that does not controvert that basis of our Society—that is, that it should not be a creed, a condition of membership—the very first thing which might naturally arise as a question would be: “Well, your Society exists for the sake of propagating certain doctrines; if that is so [and this is undoubtedly true] can it be said that the Society is neutral, so far as regards those particular doctrines?”

Let me take as an illustration the teaching of Reincarnation. Can it be said that the Society is neutral as regards that teaching? I am taking one, a certain teaching, which we

exist as an organisation to propagate in the world. Personally, I think we have no right to commit the Society to that particular teaching, so I am putting to you what might be called a very radical view of neutrality. I hold that view with regard to every great truth. However strongly any individual amongst us may hold it, however great may be the majority in the Society that supports it, and however necessary any of us may believe it to be for the further evolution of mankind, we ought not, as a matter of principle, to commit the Society as a whole to that teaching.

This brings us, of course, to a very fundamental point in our discussion. I do not suppose there is one among you who feels more strongly the truth of Reincarnation than I do. That is not to me a matter of *belief* at all, but it is a matter of *knowledge*. I cannot doubt the truth of that doctrine. Why then should I not be willing that the Society should commit itself to the teaching of a thing as to the truth of which I feel certain? My reason is based on the relationship that exists between the presentation of a truth, and the acceptance of that truth by any individual. If a thing is true, it cannot need to be enforced by any kind of organisation. It is of the essence of truth that when it is stated, every one who is able to understand it, who has reached the point of evolution from which the understanding of that truth becomes possible, cannot help accepting it. That is to say that I believe that the recognition of a truth depends on the evolution of the individual who is confronting that truth. I know that either he can see it to be true, or he cannot. If he can see it to be true, he does not need to have it made into a creed which he accepts. If he cannot see it to be true, then, it seems to me, to put it forward as a creed is unfair to the seeker after truth, and tends to make him accept it before he really understands it, and is in a position himself, personally, to see it to be true.

Now I do not believe the truth gains by being forced in that way on anybody. Truth, to me, is a self-luminous thing, and the seeing of the truth depends on the eye which sees it. If you cannot see it by its own light, it means (*a*) that there is prejudice or bias in your own mind which prevents you from seeing that truth. You may have been hypnotised into disbelief or non-acceptance. If there is no intellectual or emotional bias in the mind, then, (*b*) if you cannot see it when it is presented, it means that you have not reached that particular point in your evolution which enables you to see it: it is below your mental horizon, and nothing is gained by making it a kind of half-duty to believe it, or making it an attraction to believe it, or placing anything in the way which would lead you to believe it before it has come to you as self-luminous.

That is a point I wish to submit to you for your consideration. Is there a true relationship or not between the human being and truth? You may say, would not that be against teaching a truth or arguing for a truth? No. The argument may clear away difficulties which are in the way, it seems to me, and tend to destroy prejudice or bias in the mind, and that is, from my own standpoint, all that argument is intended to do. Anything that tends to dominate the mind and push it towards an acceptance which is not full and whole-hearted, appears to me to be both incompatible with the nature of truth, and unfair to the person who is not yet able to see it and therefore ready to accept it. While, of course, it would be an exaggeration to say that there is any kind of persecution in laying down a creed or dogma with regard to any particular truth, there is something of the same spirit in it, and it tends to lead—if a person is not cultured—to persecution, and a certain tendency to look down on the person who does not believe, and to make a sort of orthodoxy which it is proper to believe.

Now if for a moment you look at your own mental constitution, I think you will find, on careful consideration of it, that the intellect in you is, as a great Hindū scripture says, "of the nature of truth". That really means that your intellect is so formed that when the note of a truth is struck, your intellect responds to it. If a falsehood is stated, your intellect rejects it, not by a process of argument but by accord or discord. It is like the striking of a musical key; the note which is in tune with it will be given out by the responsive article and be in harmony, whereas the note that is too high or too low makes discord.

It is, I think, because I so thoroughly realise that the nature of the intellect is truth, that I feel rather strongly on this, and desire so intensely to avoid the slightest pressure to lead an individual to accept a truth before it is in perfect accord with his own nature.

Now, intellect in us is that aspect of Divinity which shows out that truth-nature. It is not part of the transient personality, as we call it, but is of the very essence of the individual. It is really the reproduction of that aspect of the Monad, joined to an atom of the mental plane. Not a reflection, as sometimes we used to say, but rather a reproduction. It is an aspect of the Monad with an atom of the mental plane attached to it; that is intellect. Hence, it cannot be deceived by a falsity the moment it is unfolded enough to appreciate the difference in its relation between truth and falsity. The action is an action of the Life, and not of the vehicle in which that Life is contained. It is part of that Divine Consciousness which is ourselves; not the action of the sheath in which Consciousness has veiled itself. And hence, when that truth-principle of the intellect is unfolded enough in you—that aspect of the Monad, of the God within, which is the turning of himself outwards to contemplate the outer Universe—

nothing can deceive his vision, nothing can cloud his knowledge.

Now, if you do not take that view of the relationship of the individual and truth, you will very likely object to the position I take up with regard to the neutrality of the Theosophical Society. To me, the great value of the Society lies in the fact that the people who come to it are those who are in search for truth, who are dissatisfied with the conceptions of truth in which they have been brought up, and are looking for something higher, deeper and fuller than the doctrines they have been taught in the outer world by authority and are expected to accept. The searcher after truth does not need that somebody else shall try to press it upon him. He has to find it out for himself, and no one else can find it for him. Others may help him by clearing away obstacles, but no one can help him to real knowledge; that is a matter of internal growth and unfolding. There is no one, however wise and great, who can really convince another of a truth so that he can assimilate it and make it part of his own nature. That must always be the action of the God within—the truth within recognising the truth without. If you try to hasten that process by some external pressure, or bring into that endeavour any sort of side desire—agreement with others, and sympathy with others, and the wish to be in accord with those around you and who are largely sympathetic to you—you cloud the truth-vision, and bring in secondary motives which will soil and becloud the purity of the intellectual vision, and in soiling its purity you are likely to delay its unfolding.

Many of us have suffered very much in the past in breaking from the faith in which we were born and probably educated. Now only those who have gone through that tremendous wrench know what it means to have the heart of your life torn out of you, torn out of you by force of resentment

and anguish. But I think no one who has gone through that experience wishes to hand on a legacy of a similar suffering to those following after him. Rather would they leave the mind and intellect entirely free, leaving truth to have its own effect on both. Just as it is not necessary to tell a person to see the light, so it is not necessary to tell an individual to see truth; for he cannot help seeing it, if it is within the compass of his vision. And that is the point of view I would put to you for your discussion; not for your acceptance, because I should be wrong if I desired to do anything more than put the matter before you as I myself see it, and leave it to you to judge whether it appeals to you or not.

Now in the light of that suffering which many of us have undergone in the past, there is one view of one's present grasp of truth that appeals very strongly to one, in connection with this neutrality in the Theosophical Society; and that is, that however much we think we know, we only know fragments, and the relationship of those fragments to each other will be very much modified by the larger view of truth to which in the future we shall be able to attain by the extension of our consciousness.

Anyone of us who has passed through the experience of a definite enlargement of consciousness, knows that the world after that extension looks very different from what it did before; not because the actual truth has changed—you find it there in the new world—but its relationship has changed to you and to other truths. Instead of now seeing it as a fragment, you see it as a part of a whole to some extent, and that relationship to other parts of the same truth changes the values of that truth as you knew it. It is very much the same as if you looked at a picture through a hole; if your picture were covered, say by a sheet, and a hole were made in that sheet, you would only see that part of the picture which was just under the hole. Now, looking at that, it might

simply be a patch of blue, and when your picture was unveiled you would find that the blue might prove to be a part of a flower, or a piece of the sky or of a garment. Now your view of that piece of blue after the sheet was removed would be very much changed; you were right as to the colour, but you have only now found out, by seeing it in relationship to other parts of the picture which were hidden by the sheet, to what that colour belonged, and even the shade of the colour may be modified by other colours round it. That is very much like what happens with an expansion of consciousness. Your blue has not changed, but it has changed its relationships. It has proved to be a part of something. When you saw it before, it was isolated, and now it is not so; hence your view of it becomes very, very different. You have not found it out to be untrue in itself, but your estimate of its values has profoundly altered.

I do not know in what direction this appeals to me more than in the truth of reincarnation. It makes all the difference in the world, as an intellectual proposition, viewed from the standpoint of the personality and the standpoint of the individuality. The aspect from the centre and the aspect from the circumference are very different things, and you have the focus of view altered with a change of consciousness. This might occur to you several times in your life, but when this has taken place but once in your life, it makes you very chary of forcing your views on others, because you realise how partial your former view of the truth had been. I do not know whether you will feel that that tends to a sense of uncertainty; I think not; but it *does* mean a certain modesty in presenting your views and the realisation of how enormous is the amount you do not know; and therefore a greater readiness to listen to anything which seems to be related to the thing you think you know, in order that you may get people who are looking at it from other angles of vision to relate their

views with your own, that is, so far as you may be able to assimilate their views. This makes you, in fact, assume to all people about you, the attitude of a learner rather than that of a teacher, because anybody else may have obtained a glimpse of a particular part of the truth you have not got, and you may learn from others, perhaps more generally ignorant than yourself, something you did not before possess. Watch the result of this attitude towards truth and of people who are searching for it—and, therefore, inevitably finding some of it. It will make you very anxious not to force a view which may not be congruous to their whole mental equipment, and which may therefore tend to put them out of focus rather than to make that view more clear; for our mental eyes, like our physical eyes, are different. We are all looking through spectacles, and it does not follow that the spectacles which may suit your eyes will suit mine. Hence one realises that one ought to remain in a position of what I might call “unstable equilibrium”. You may have your equilibrium, but you can very easily move it a little or shake it a little by means of some new truth; and every bit of truth you learn tends to make you more and more stable, although it seems to force you at first to reconsider your attitude. That is really the way we grow.

Now looking at that, one hesitates to build up a new orthodoxy, however sure one is of one's particular grasp of truth. For one realises that the great change of values that I spoke about may be a change which may come to anybody whose mind has been growing along lines different from those along which one's own mind has been developing. One realises that it is not so much a grasp of isolated truths that matters, as the development of the power of the intellect to unfold itself, and so to become capable of grasping more and more truth—and *that* is the real thing in evolution.

The things you can learn from another person are of comparatively small value to the unfolding of the intellect. But when we seek to unfold faculty, rather than to accumulate masses of facts from others, then we begin to realise that any struggle with the truth, which enables us to unfold a little more of the inherent power of the intellect to assimilate truth, is of far more value to human evolution than the acquisition of a large amount of second-hand knowledge. There again comes in a reason. When one realises that one's grandchildren will know, as a matter of course, many of the things that we have learnt by struggle and continuous and strenuous effort, and that they will go further than we have gone, then we desire to leave the path as clear as possible for them to walk in themselves, unhampered by the views *we* may have held in our own lifetime. To some extent that is selfish of us, for *we* have to come back in the future too, and we do not want to have the yoke of our own past thinking put on us while we are young. Coming back with higher faculties to appreciate things, we do not want to have to break a number of yokes before we can pursue our search after truth.

That is why I wish the Society to be neutral. Also for its own sake it is important, for every barrier you put in the way of a person coming into the Society, may mean the loss of some one who would be of the greatest value to it, if he is allowed to grow into it instead of being pushed into it. Every doctrine made into a dogma¹ may prove an obstacle preventing some one from joining us, and we want within the Society as many *thinkers* as we can possibly have. Now, a thinker has difficulties, but not so the person who echoes other people's thoughts. There is no particular value to the Society in a large number of people coming into it who are merely

¹ By "dogma" I mean a doctrine, *i.e.*, a teaching, enforced by authority. The Society exists to spread certain doctrines, teachings, to make them familiar to the world, so that all may have the opportunity of being attracted to their study. It teaches nothing as dogma, nor does it exist to hold dogmas.

echoes. Those people are not much help to us. We want people who bring to bear upon truth their own power of thought, and who do not act merely as sounding-boards. We have too few *thinkers* amongst us, and the thinkers outside will be repelled if truth is not properly laid before them, until by its own inherent force it has convinced them of its reality. We shut out the most valued of recruits if we insist upon certain doctrines on authority.

One ventures to think that this was in the mind of the Lord Buddha, when He told His hearers not to accept a thing on authority, not even, He said, "if I have taught it," and you cannot go higher in authority than to Him. If a person was not to accept a truth because the Lord Buddha taught it, I cannot conceive of another authority who would suffice. He who *was* Wisdom, did not desire that His own disciples should accept a thing because He said it. And that always remains in one's mind as the sign of a Great Teacher. The greater the Teacher, the more He desires not to force the student, because He knows the evolution of the intellect cannot come by force.

Suppose we should, as a Society, teach authoritatively the doctrine of Reincarnation, make Reincarnation a dogma of the Society. We should get plenty of people coming in from the East, because they already believe it. On the other hand, we should keep away many in the West, because they do not like it, and would almost always reject it the first time they hear it. But we do not want to keep them out of the Society; we want them to come in and study, and think and argue for themselves, and not take second-hand arguments—the promise of that time which shall come in the future, when no man shall teach his brother, for all shall be taught of God, the Inner God.¹ That seems to me a far greater ideal than the

¹ "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord."—*Jeremiah*, xxxi, 34.

ideal of a Society bound down by acceptance of certain doctrines as known at a particular time. It will grow with the growth of thought, and will never be out of date.

Now, how far does this neutrality go? Clearly it does not mean that individual members of the Society are to be neutral. Every individual must be left free to press any point that he believes to be of value, and to express any truth that he thinks he has found, and to contradict anything he thinks to be erroneous. You cannot limit the freedom of individual Theosophists intellectually, or in the field of action. You must leave them to find out their own way and to work out their own thought.

But what about a Lodge of the Theosophical Society? Should that be neutral or not? That is, I think, a matter for a Lodge to decide for itself. Personally, I think it is a healthier Lodge, where you get people of different thoughts to argue things out and discuss them. But I know of nothing in our Constitution which would prevent a number of Theosophists, who think along similar lines, joining together to pursue certain lines of study or action for which there is a certain basis of common acceptance. This has been done, and with very good results. Take, for instance, Ceylon. Colonel Olcott formed a number of Buddhist Lodges there, and now most of the Lodges there are Buddhist Lodges. You have to judge how you are more likely to spread thought, and whether it will be useful to form a Lodge for any particular type of person and so affect a larger number of people. There is nothing in the Constitution of the Society which prevents the formation of Lodges holding any particular truths, or doctrines, as a basis of admission to that Lodge. You can have, for instance, a Christian Lodge, if you like. There you would take a certain basis as accepted, and you would start from that platform, and work out perhaps the deeper meanings of certain truths, accepting certain views as shared

by every one in that Lodge and therefore taken for granted.

We have had in India Islāmic Lodges, Lodges to which only Muhammadans or Musalmāns could be admitted, and I cannot see anything in that which is undesirable, if people wish to do it. A Lodge is autonomous and can make its own rules, and provided there are plenty of Lodges that are free, without regard to special doctrines, there is no reason why people should not join together along lines of research, taking for a basis truths on which they are already agreed. I do not think personally that that touches the neutrality of the Society, but the Society as a whole must not commit itself to any particular line of doctrine or of action, and thus commit its members. That is why I always insist that the Society is not committed to any views I personally hold, for I take very definite lines of action, but they commit no member, nor keep out anyone.¹

All subjects of education, of religion, and of social or political reform are clearly subjects on which we must remain neutral as a Society. We cannot commit ourselves to certain religions, educational reforms, or lines of social reform, or political thought—all these are clearly subjects on which we must remain neutral as a Society. A man may be against many lines of social reform, and yet be a good student and a helpful member of the Society. Nor could we commit ourselves to any political views, or schools of thought, because we are international, and the views of each Nation will be different. But there is nothing in any one of these schools of thought which should disqualify a person for membership in the Theosophical Society. These seem to me to be the broad lines that all should accept, and that is what I mean by the Neutrality of the Theosophical Society. We must not commit ourselves

¹ I may add, as a corollary, that no member should leave the Society because of the views or actions of any other member or members, with whom he does not agree. It is his special duty to stay in, and put forward his own views, thus preventing the Society from becoming a sect. He is just the man the Society needs.

to any particular line of thought or action *as a Society*. That is why I did not agree with many of the persons who took part in your discussion regarding the reconstruction of the Objects, at your Annual Convention some time ago. I do not believe we should make a belief in the Masters a condition for coming into the Society; and if one does not think that that which is really the heart of the whole movement should be made a dogma, a doctrine which must be accepted, one should certainly not be ready to think it for anything less.

I do not deny that you might get some accessions through dogmas. A dogma does make for accession to your ranks, but if the Society is what some of us think it is, one which is to endure throughout the generations to come, which will appeal in the future to wider, deeper and greater minds, then, just in order that the Society may live on in the future and remain that Wisdom-Religion which is the root of every religion, which embraces all and repels none—for the sake of that, I think, we should be in favour of the Neutrality of the Theosophical Society.

ANNIE BESANT

A discussion then followed, after which Mrs. Besant emphasised the fact that she was speaking about the Neutrality of the Theosophical Society as a Society, and not of individual neutrality, as to which there seemed to be much confusion of thought. Regarding the question of propaganda, this is done by individuals and not by the Society as such.

There is no reason why individual members should not put forward their belief in the Masters. Such a belief is truly an enormous force, and there is no reason why members should not put it forward, and say they hold it, and speak of the help it is to them, and the strength they gain by it; but they must not commit *the Society* to that. Although I have spoken strongly of the Neutrality of the Society, yet I speak as

strongly as I possibly can of the existence of the Masters. Not that the Society accepts it, but that many people have found it an incentive to their work. One reason why that belief should not be made a creed is this; in the Christian Church we can see that the belief in one Master has caused separation from other peoples of the globe and cut them off. This might in the same way lead to one Master being made unique in the future, as it has led to the uniqueness in Christianity of one particular Master, and thus might shut out others who follow other Masters; others with equal devotion and faith are repelled when the One is put forward as the *only* One to love and worship.

Mrs. Besant said she disagreed with Mr. Lazenby when he said: "It does not matter what you believe." It does matter what you believe, but she did not want people to be forced to believe anything or to be forced to agree—and that was a very different thing. It is said in the *Gītā*: "The man is compact of his belief; that which his faith is, he is even that" (*Bhagavad-Gītā*, xvii, 3). One's actions are based on one's beliefs, or the action will be without point and energy. This was part of the error made at the time of the Reformation, that it did not matter what a man believed. Unless one thinks rightly, one cannot act aright.

It was suggested by a speaker that neutrality seemed to be of the nature of compromise. Mrs. Besant thought that individual neutrality was very different from the neutrality of the whole Society, which does not commit itself to any particular view. One ought to have very definite views of one's own—views for which one is willing to suffer. Compromise is a matter of action, where two persons are trying to find a middle path on which both can go. But on matters of principle one should *never* compromise. No Occultist can be neutral between two

contending forces, in individuals, in the Society, or in Nations. That is very different. The definite reference to "occultist" in her remarks on the War was due to the knowledge of the fact that two forces were therein contending; one which would throw evolution backward, and one which would push evolution forward. In such a matter, no one who was an occultist could remain neutral, but the Society could not pronounce on that, because very many of the members of the Society knew nothing about it.

Replying to Captain Ransom, Mrs. Besant thought that if there were only one Lodge in a town, that Lodge should not identify itself with any definite line of thought or action.

Mrs. Besant said she must point out the loose manner in which some had interpreted her words; she did not say the Society was *the* nucleus of Universal Brotherhood, but *a* nucleus of *the* Universal Brotherhood—two very different things.

With regard to practical investigation along the lines of psycho-analysis, etc., Mrs. Besant pointed out that she only wished members to follow along the same lines as they would do in the case of other scientific enquiries and research. There was no reason why people should not investigate such subjects as hypnotism and mesmerism, so long as they knew what they were doing and the nature of the forces amid which they were operating. But in an ordinary Lodge of mixed people, such investigations were not wise. Such experiments and investigations are only useful and safe for those people who had already studied the subject and were aware of the dangers. All these things required knowledge, level heads, calm judgments, and a hold upon the results which have already been attained; otherwise there was risk of considerable danger.

And so with Spiritualism. It was not wise to rush into Spiritualism with professional mediums. But there are some people who understand the subject well, and these might well try to find out some of the hidden laws of nature in the astral world. All such scientific research should be left to be carried out by scientific students in a scientific manner. Man was too delicate an instrument to be tampered with, and psychic explosions might be more destructive than physical.

When a disciple receives an order as to his line of conduct, the Master giving the order raises the disciple to a higher level of consciousness, giving him a temporary expansion of consciousness, thus enabling him to see the matter from a higher level, and to guide his conduct in the light of that higher level, which by his own self he would not be able normally to reach.

Mrs. Besant rather anticipated that the question of neutrality and conduct would have been raised, and hoped that it might be discussed on some future occasion.

THE RELATION OF THE ASTRAL BODY TO HEALTH

(ESPECIALLY AS REGARDS CHILDREN)

By C. E. MARTINEZ

As evolution proceeds and the physical body evolves, *i.e.*, appropriates finer and finer combinations of matter from the outside world, it becomes responsive to more and more rapid vibratory waves, and the man becomes more and more "sensitive". Racial evolution largely consists in this ever-increasing sensitiveness of the nervous system to outside impacts; for health, the sensitiveness must remain within the limits of elasticity, *i.e.*, the system must immediately regain its normal condition after distortion. (*The Riddle of Life*, by Annie Besant.)

AS we note, in our Theosophical studies, the close relation of the astral centres to those of the sympathetic nervous system,¹ and follow this up into the physiological connection between the nerve centres and the organs which perform the vital functions of the body, we may, by a little ordinary reasoning, trace to astral disturbance some of the insidious causes which lie at the root of various ailments, mostly chronic in their nature.

Aside from obvious astral influences, where unguided appetites or unchecked passions lead to acute illnesses or total physical breakdown, there are subtle causes which start the individual on the road to ill-health, causes which, all-unobserved at the time, are disturbing the nervous equilibrium and by constant repetition often interfering with the vital

¹ See *A Study in Consciousness*, by Annie Besant, Chap. VII.

functions. These are cases where the sensitive, or supersensitive, nervous system does not immediately regain its normal condition after distortion, as would specially result when continually recurring disturbance has taxed the recuperative powers, culminating in time in a state of habitual nervous depletion.

When we find an adult thus afflicted, it may often be discovered that the condition has arisen through shock, caused by a definite happening—fright, grief, severe physical injury, illness or personal misfortune perhaps, which has preyed on the mind, and through the mind and cerebro-spinal system been communicated to the sympathetic nerve centres: But while many cases of nervous and functional disorder can in some of these ways be accounted for, the majority have no such history and are looked upon as purely temperamental. Partly temperamental, would more accurately express it, for in many cases the condition is due to habit contracted in childhood; a certain habit of abnormal nervous reaction to outside influences. Temperamental, it is true, but bearing the mark of that advanced racial evolution referred to in the above quotation.

Let the adult, by introspection, try to discover if he is not thus over-sensitive in regard to certain things or subjects, and then let him proceed to reason himself into a more balanced attitude toward them.

To the child of this over-responsive temperament much assistance may be given by way of wise training and protective oversight; for while he must be prepared to meet the coarser contacts which will surely reach him in later years, he must be protected against any strain which might impair the restorative attribute of elasticity while his vehicles are in the making. The aim must be to preserve the sensitive qualities, while the tendency of the delicate organisation to retreat or shrink from the spectacle of suffering is gradually

overcome; for the nature which best serves humanity is not only quick to sympathise but strong to help.

It is on the mother that the child depends fundamentally to interpret and supply its needs, and in this capacity the human as well as the animal mother is astrally sensitive. During the period of the child's early infancy the mother exercises this faculty, to a greater or less degree, intuitively and almost unconsciously; but how few mothers deliberately cultivate this God-given faculty and extend it into a power of interpreting the child's astral and mental needs as well as the physical. The average mother is all too apt to feel that her duty lies mainly in guarding the physical well-being of her child, while she looks on, and marvels or grieves proportionately as she approves or disapproves of the embryonic expression of a soul's innate qualities.

Thomas Edison had a wise mother, for she recognised that his capacity for self-education was far in excess of that of the ordinary schools of his day; so, though the neighbours expostulated, maintaining that at his age boys should unquestionably be at school, she avowed that "her boy was different," and refused to interfere with his business of selling newspapers, the proceeds of which were invested in mechanical and electrical apparatus, in experimentation with which he spent all his spare time.¹ This instance has nothing directly to do with the astral nature and health, but is an example of a mother's ability to recognise genius in her son, the lack of such recognition often causing much suffering to a child. However, mother-evidence to the contrary, there are very few Thomas Edisons, and there is no doubt that the granting of such license even to the exceptionally bright boy would be the opposite of an advantage to him.

I have in mind the brief story of another boy, who at the age of twelve entered into a newspaper-selling contest with

¹ *Boy's Life of Edison, Medowcroft.* (Harper & Brothers, Publishers.)

boys of the village in which he lived, a scholarship for a business course in a city school being the objective of the winner. The little fellow displayed such fine business ability that his victory in the contest seemed from the start to be almost assured. As to what he did with the money he earned, nobody seemed to be specially interested; but after a while it began to be observed that "Danny" was a very steady customer at the "soda-water fountain". He "treated" the other boys occasionally, but himself he "treated" constantly. There was nothing to hinder; his parents were busy and he had plenty of money, while the onlooker was simply amused at this display of affluence. Eventually he won the contest. His parents were proud and friends congratulatory. At the fall term he entered the business school, but had been there but a short time when he became so ill that he was sent home, and in a few weeks died, it was announced, from "some sort of stomach trouble". There is a general tendency in these days for parents to be lax to the degree of positive neglect, the attitude being reactionary, no doubt, from the repression and severity of past generations, but equally detrimental to the child who, left unprotected against the dangers of an unrestrained desire-nature, often forms habits which mar his whole life. (That American institution, the "soda-water fountain," to say nothing of the unrestricted access to sweets offered at our candy counters, is as much a menace to the American child as was the bar to his irresponsible elder.)

Broadly speaking, there are three classes of influence to which children are commonly subjected, which, acting through the astral centres, produce reaction in the physical, detrimental to the normal processes of the vital functions: (1) The influence of diet. (2) The influence of fear, unintentionally aroused. (3) The influence of fear, intentionally aroused.

As to influence (1), the food which appears on the table of the ordinary American family in comfortable

circumstances is not only in itself a tax on the digestive organs of the young child, but arouses in his astral nature a desire to indulge in food both over-rich and over-stimulating, to the neglect of the more wholesome and simple viands on which the young body best thrives. Or, when the parents insist on a certain proportion of these latter, how common a thing it is for the child to be bribed into compliance with the promise of sweets to follow? Not having been hungry enough in the first place to eat normally, a quantity of food is taken into the stomach so that more may be added in the shape of a purely astral indulgence. The wise parent not only supervises a child's diet but trains the child, both by example and precept, to choose a rational and balanced meal. Horace Fletcher gives some good advice on this subject, and as an instance tells of one of his grandchildren refusing the airy dainties served at a juvenile "party" and demanding "something to eat," with a preference for brown bread. But important as is the question of diet, it is not the only factor to be taken into account, for there are certain emotional influences which through nervous reaction can and do inhibit metabolism to an extent not generally suspected. And this brings us to the consideration of influences (2) and (3), for, though the inception of these two causes differs, the effects of fear, whether intentionally or unintentionally aroused, are in this respect the same.

Often we hear adults recount, with more or less amusement, reminiscences of their childhood where an absolutely ridiculous sense of fear would take possession of them under constantly recurring circumstances, or it may be a chronic state of embarrassment that was felt in the presence of certain people who teased or poked fun at them. More seriously, we frequently hear them tell of actual suffering endured under unjust punishment, severe restraint, or fright intentionally produced as a measure of insuring discipline—a favourite method of ignorant nursemaids.

By the way, what has become of the ignorant nursemaid? Some of her type have evidently received an education (?) and may be recognised in those instructors of the young who use her methods, and are still to be found in some of our public schools. Charles Dickens recognised this type, and graphically depicted its effect on the normal child, as in the case of *Nicholas Nickleby*; while in the story of *Paul Dombey* we trace the insidious cruelty that may be practised upon an intelligent and supersensitive child in the endeavour to force the development of mature qualities, the junior member of the firm of Dombey and Son, born into the responsibility of upholding the dignity of that austere partnership, being the victim. "We'll make a little man of him," is the assurance given to his father by the head of the select school to which the boy was entrusted, and, all unheeding of Paul's appeal—"I'd rather be a child," the process is commenced, but never finished, as so pathetically recounted in the words of the illustrious author. Dickens had that deep understanding of his fellows and intense sympathy for the child which betokened no small trace of the buddhic consciousness in his soul. It would be well for the student of psychology and child-culture to make a study of Dickens's juvenile characters. Children need to be carefully studied, and above all need sympathy and understanding, so that they may be at ease in the presence of their elders. As a rule they are not, and this state of being not at ease means a discordant state of the astral body which, by reaction, becomes a drain on the nervous vitality, often resulting in chronic functional disorders.

Without intending it, many parents and teachers are doing an incalculable amount of harm simply through their ignorance of child-nature. In a home where a special point was made of enforcing rigid table etiquette upon the young members of the family, a little girl visitor was made distinctly uncomfortable and nervous by the attitude of the parents, who

constantly criticised and reproved their own children, though of course omitting anything of the kind in reference to the small guest. This child, however, through sympathy, was fully as much, if not more, affected than the others, and suffered accordingly throughout the meal, the intended pleasure having for her been converted into a trying ordeal. One wonders how far-reaching the results might be to the digestion of a sensitive child compelled to eat habitually in such an environment. Also one questions what lesson of etiquette or politeness is being taught by such positive rudeness on the part of parents.

A teacher in one of the lower grades of a primary school, in talking to the mother of one of her little pupils, remarked: "I cannot understand why A. (mentioning the child's name) is so afraid of me. She is such a little dear, bright and well-behaved. I never have occasion to reprove or punish her, yet she seems so timid." On investigation it was found that, with children not preternaturally good or awed into such semblance, this teacher was inexcusably severe, resorting even to corporal punishment at times in full view of the class. The child in question was continually being stirred up through sympathy with others, besides being in constant fear of calling down like punishment upon herself through some slip or error. Many other children were no doubt being subjected daily to the same strain, aside from those who came under the teacher's active displeasure. Surely such teachers do not realise that they are laying the foundation for some of the numerous cases of nervous breakdown which come to pupils later under the strain of High School work.

Though there is at present a definite effort toward reconstruction in educational systems, there has been in the past, and still is, altogether too much tendency on the part of elders to gain control of the child by working in the wrong way upon his emotional nature; threat of punishment

and promise of reward keeping him in a vacillating condition between fear and elation, which cannot but be detrimental to the development of harmony in the astral nature. And it is upon a harmonious condition of the astral body, reflecting itself in the sympathetic nervous centres, that good health largely depends—good health, which may be defined as a harmonious interaction of the involuntary vital functions.

Harmony, Motion, Inertia, such are the qualities, matter-born; they bind fast in the body, O great-armed one, the indestructible Dweller in the body. Of these Harmony, from its stainlessness, luminous and healthy, bindeth by the attachment to bliss and the attachment to wisdom, O sinless one. (*Bhagavad-Gītā*, XIV, 6—7.)

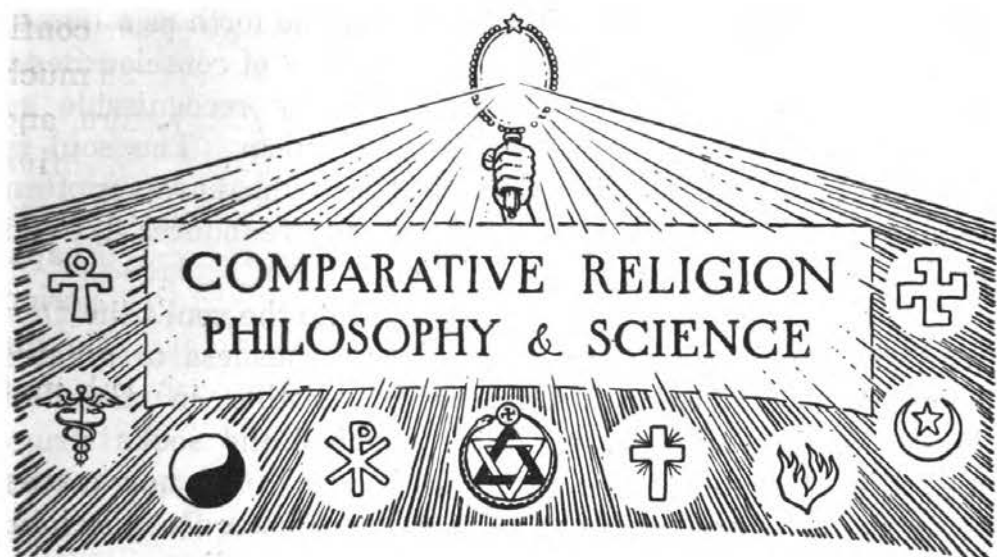
Besides the disadvantages that come to the child through the ignorance and lack of sympathy he encounters in the physical world, there are influences coming directly to him from the astral world from which he needs protection. In *The Hidden Side of Things* (Vol. II, pp. 11 to 16) Mr. Leadbeater gives in detail a description of malignant forces existing on the astral plane, derived directly from the atrocities committed by human beings, which react upon the human race, “particularly upon those least able to resist them; . . . upon the children, who are more delicate and sensitive than the hardened adult”. So upon this consideration alone it is easy to understand why all children, and especially highly sensitive children, need constant protection and sympathetic supervision; for not only does the building of a child’s character depend upon turning him away from these evil influences, lest some germ of the same kind be aroused into activity within him, but the very health of his physical body may be endangered by that nameless terror which exists for so many children when alone or in the dark.

Only the occultist and the occult student can know directly of these hidden influences and trace their effects on the physical through its connection with the more tenuous bodies, and by occult knowledge some of the many ills arising

from these insidious influences may undoubtedly be cured. But what can be done by those who have not yet attained to occult powers? By study of these theories and by closer confidential relations with the children it is possible to gain a much deeper insight into the wonderful mystery of child-nature, and in the light of that wisdom to do a fair amount of preventive work. So may the child of the present and future be saved from much which is harmful, such as we ourselves, perhaps, endured, which for us more or less marred the "joyous period of childhood," and which now, perhaps, is accountable for some of the nervous tendencies and lack of perfect health that hinder us on the path of service.

"He who has forgotten his childhood and lost sympathy with the children, is not the man who can teach them or help them."

C. E. Martinez



FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

(Continued from p. 49)

XIV. THE PATH OF DISCIPLESHIP

AS the Ancient Wisdom unfolds to the gaze of the seeker the majestic plan of evolution, there are some whose hearts burn within them with an overwhelming longing to consecrate themselves to that Plan. All things in life lose their savour after the Heavenly Vision is seen, and nothing thenceforth is possible except to give utterly, holding back nothing, to an Ideal of service, devotion, or renunciation. The noblest impulses in man are the manifestations on earthly levels of an expansion of consciousness in the heavenly realms; the vision of an ideal brings with it the promise of its attainment. For within man is the Way, the Truth and the Life; he but needs to be roused from his lethargy to recognise the Light which burns in his Soul.

The awakening of the soul has many stages; and the influences of all forms of culture are brought to bear on him to make the Divine Spark within him to shine forth as a flame. In the long history of the soul's unfolding of consciousness, there comes the stage when he is clearly recognisable as committed not to self-seeking but to altruism. The soul is then on earth the man or woman of ideals, who, however often tempted to betray the ideal, never finally renounces it, even at the cost of suffering and humiliation.

It is at this stage that there enters into the soul's life One who shall guide his expansion of consciousness to greater heights of realisation. This is a "Father in God," a Master of the Wisdom, who has watched the soul's struggles life after life to be true to his ideal; He now comes to make a bond with the Soul as Master to disciple. The stages on the Path of Discipleship, leading up from the man of ideals to the Initiate of the Great White Brotherhood, are given in Fig. 99. The first stage is that of

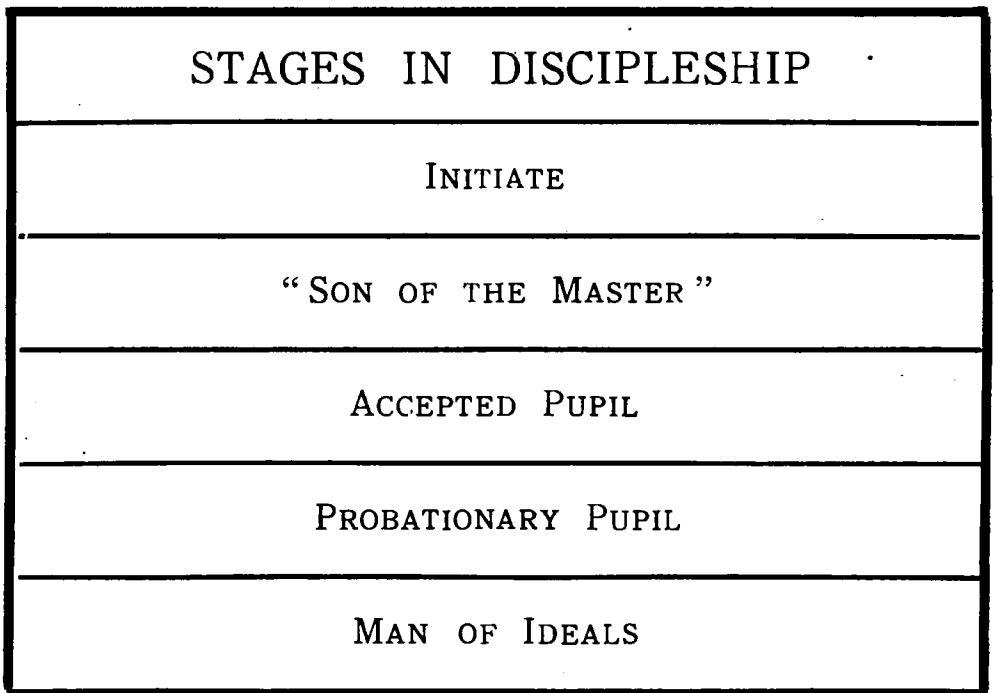


FIG. 99

the Probationary Pupil, when a Master of the Wisdom puts the aspirant "on probation". This is done either on the physical or the astral plane, but more usually on the latter. At the Master's command, the aspirant is conducted to Him by a senior pupil, and the Master formally puts the candidate on probation. It is at this time that the Master makes what is known as the "living image"; it is a living replica, fashioned by the Master's will, of the pupil's astral and mental bodies. The living image is kept near the Master, and it is so magnetically connected with the pupil that it records perfectly the effects of the latter's thoughts and emotions as he does his work in life. The Master examines daily this living image, to see from it how far the pupil is succeeding or failing. Needless to say, when He so examines, it is not merely as judge; He sends through the living image to the pupil such purification and strengthening as the latter will allow himself to receive.

The act of being put on probation is the response to a demand, made by the pupil to the Guardians of Humanity, to be given opportunities for a swifter evolution than is normal with the generality of mankind. The response brings with it a readjustment of the individual's karma; this karmic readjustment has the aim: (1) of freeing the individual slowly from such types of karma as handicap him from exercising a greater usefulness; (2) of giving him opportunities for a wider knowledge, especially the knowledge of the hidden truths of nature; (3) of bringing to him new opportunities for self-expression through Service. The probation or proving of the pupil consists in testing him to see how far he can withstand the shocks of his karma, and remain without diminishing in his altruism, in spite of the fact that his life becomes more barren of those satisfactions and delights which make life worth living for most men. He is also tested to see if, as a worker, he can sufficiently adapt himself to be a worker in the Master's Plan. For each Master of the Wisdom is the centre of a large number of activities, which He has undertaken to

foster as His contribution to the Plan of the LOGOS; an aspirant, therefore, is put on probation less to gain knowledge from the Master and more to train himself as an apprentice to help the Master in His work. The probationary pupil must therefore be ready, if necessary, to change his methods of work to fit himself to those of the Master; he must be ready to co-operate with his fellow-apprentices; and in all ways he must prove that an Ideal of work weighs more with him than his personal satisfaction as a worker.

When a Master takes an aspirant as a Probationary Pupil, it is with the expectation of presenting him for Initiation in that

QUALIFICATIONS FOR INITIATION	
1.	DISCRIMINATION
2.	DESIRELESSNESS
3.	SIX POINTS OF CONDUCT : <ul style="list-style-type: none"> i. <i>Self-Control as to the Mind</i> ii. <i>Self-Control as to Action</i> iii. <i>Tolerance</i> iv. <i>Cheerfulness</i> v. <i>One-Pointedness</i> vi. <i>Confidence</i>
4.	LOVE

FIG. 10G

life. It does not follow that the pupil will succeed, because a Master has responded to his aspiration ; he has a karmic right to be given the opportunity, but what he makes of that opportunity depends on himself. Still, if he "means business," and will be guided by the senior pupils of his Master, he is more likely to succeed than to fail. If he strenuously works at the qualifications for Initiation, then the Will to Good in nature will help him with illumination and strength. These qualifications are given in tabular form in Fig. 100 ; they are taken from *At the Feet of the Master*, by J. Krishnamurti. The author of that priceless gem gives the explanations and comments on them which were given to him by his Master when he was prepared for Initiation. The aspirant who is seeking the Master cannot do better than take that little book, and study it, and live it.

If, after seven years of testing, the pupil on probation is found to have grown in self-sacrifice to man and to God, his Master then finally accepts him as a pupil. The living image is dissolved, and the Master makes with the accepted pupil an inward link which, even if temporarily broken by the pupil through failure, will be felt in all lives to come as drawing him to his Master. When accepted, the pupil is given the right to a mystical experience, which is of the greatest inspiration to him in his work. When any matter arises which he cannot decide out of his own experience, he may test his judgment by the judgment of the Master on the matter. This is done by raising his consciousness for the moment so as to touch the fringe of his Master's consciousness. If he can free himself from the prejudices of his personality, and knows how to guard himself against the idiosyncrasies of his judgment, then such a possibility of testing his judgment by the criterion of the Master is one of the greatest privileges in life to which the pupil can attain. It enables him to distinguish between what is more useful and less useful, between what is more helpful and less helpful, as he works for men in the name of his Master.

There are some pupils put upon Probation who have shortened the usual seven years between Probation and Acceptance into one year, or even less ; but such fortunate souls are few, for it means that behind them, as they enter upon Probation, there exists a great accumulated karma of Service, which gives them the strength and the opportunities which others have not earned. The interval of time between the various stages on the Probationary Path depends upon the initiative and the capabilities of the pupil ; if he is forceful and determined, he may override obstacle after obstacle and "enter the Path" swiftly ; or, if he lets opportunities slip by, he may spend decades in one stage before passing to the next. All pupils receive equally the inspiration of the Master, but each assimilates from it according to his capacity.

A still closer link between Master and pupil takes place at the next stage, when the pupil becomes the "Son of the Master". More and more the pupil's hopes and dreams begin to reflect the wondrous life which the Master lives among His peers, and slowly the pupil becomes as a cell in the living organism of his Master. He grows to be a ray of his Master's consciousness, and he comes to possess a depth of wisdom which is not his, but is given to him for use by his Father in God. Nevermore can the pupil be alone ; in griefs and in joys, in darkness and in light, the Master's consciousness enfolds that of the pupil, even though at times the pupil may not be aware of that glorious fact. Now, as he works for the plan of his Master, whether the world accepts him with acclamation or martyrs him, he works not as a solitary craftsman, but as a younger brother by whose side toils an elder and more expert Brother.

His commandments grievous are not
Longer than men think them so ;
Though He send me forth, I care not,
Whilst He gives me strength to goe.
When or whither, all is one,
On His bus'nesse, not mine owne
I shall never goe alone.

At each stage, from Probation to Acceptance and to Initiation, the Master formally presents his pupil to the Mahāchohān, the Keeper of the Records of the Hierarchy; the pupil's name and rank are entered by the Mahāchohān in His imperishable Record.

Coincident usually with the stage of the Son of the Master, the pupil is presented by his Master to the Great White Brotherhood for Initiation. The Master thereby affirms to the Brotherhood that his pupil is sufficiently fit in his ideals and in his life, and by the balance between his good karma and bad, to share in the mysterious life of that august Body, and to be a channel of Its forces to the world. Besides his own Master, a second member of the Brotherhood, of the rank of a Master, has also to stand sponsor for the candidate. The presentation is made in the first instance to the Mahāchohān, who then appoints one of the Masters to act as the Hierophant Initiator. Either in the Hall of Initiation, or in some other appointed place, the candidate is formally initiated at a stately ceremony. What happens to the candidate is truly an "initiation," *i.e.*, a beginning. It is the beginning of a new form of existence, where the personality becomes steadily more and more merely a reflex of the Ego, and the Ego himself begins to draw upon the powers of his Monad.

The Soul of Man is in truth that highest part of him which is the Monad; but from that moment when the Monad made the causal body out of the animal Group Soul at individualisation, the "Spark hangs from the Flame by the finest thread of Fohat". The Ego, though linked thus to the Monad, has had, up to the moment of Initiation, no means of communication with that highest aspect of himself. But at Initiation, at the call of the Hierophant, the Monad descends into the causal body to take the vows of Initiation. From that moment, the "finest thread of Fohat" becomes as a bundle of threads, and the Ego, instead of hanging merely as a "spark," becomes.

as the end of a funnel, which reaches downwards from the Monad and brings life and light and strength. From the time of Initiation, there comes into the Initiate a virility and a power of resistance of which he was not capable before, and he finds thenceforth in his own self a Rock of Ages which nothing can shake.

After his Initiation, the candidate is taken by his Master, or by a senior pupil, to the Buddhic Plane, to be taught to function there in his Buddhic vehicle. This means that the causal body must be transcended. Here now happens what has not happened before. Each night, when he left his body to work on the astral or the mental plane, his physical body, or his astral—one or both, as the case may be—has been left behind on the bed, to be donned when he returned to them. When he leaves the higher mental plane for the Buddhic plane, he of course leaves his causal body; but this causal body, instead of remaining with the physical, astral and mental bodies, vanishes. When the pupil, from his Buddhic vehicle, looks down on to the higher mental plane, no causal body is there any longer to represent him. It is true that, when he returns, he finds himself in a causal body again; but it is not the causal body which he has had for millions of years since the day of individualisation, but a causal body which is a replica of that age-long house of his. This experience shows the Initiate that he is not the Ego, but something more transcendental still; he knows now at first hand that his “self,” to which he has clung from the time of individualisation, is no true self at all, but only “that thing which he has with pain created for his own use and by means of which he purposes, as his growth slowly develops his intelligence, to reach to the life beyond individuality”.¹ Also, with his first Buddhic experience, the Initiate knows, not merely believes on faith, the Unity of all that lives—how all men’s lives, their griefs as their joys, their

¹ *Light on the Path.*

failures as their successes, are inseparable from his life. Thenceforth, his standard of all things has changed; he has shifted his centre from that of his personal self and its interests to that of a greater Self, the "great Orphan," Humanity.

At Initiation, the Soul "enters the Stream" (Fig. 101). This is the ancient Buddhist phrase, which describes the great transition which takes place in the life of the Initiate. He enters the great tide of the Will of the LOGOS, which has determined that, on this Earth Chain, the majority of our humanity shall reach Initiation before the great day of testing in the Fifth Round, when the laggard souls must drop out of evolution, as the failures of the Earth Chain. They drop out, not for ever, but only for an age; when the next Chain begins, they resume their evolution, after their long rest, at that level whence they dropped out of the Earth Chain. This is that "eternal damnation" with which the

STAGES ON THE PATH	
5	ASEKHA — THE MASTER
4	ARHAT — THE VENERABLE
3	ANĀGĀMI — NOT-RETURNING
2	SAKADĀGĀMI — ONCE-RETURNING
1	SOTĀPANNA — ENTERED-THE-STREAM

FIG. 101

ungodly are threatened in Christianity. But it is not a condemnation, but rather an evolutionary arrangement for those souls who must drop out because they cannot keep pace with their more spiritually equipped fellows. Nor is it eternal, but only, as in the original Greek of the *New Testament*, "æonian," that is, for the period of an æon or dispensation. But he who has "entered the stream" is "safe" or "saved"; and, slowly or with speed, he will "attain Nirvana," the goal of human perfection, before this Earth Chain is completed. Therefore the Initiate is called in Buddhism *Sotāpanna*, "he who has entered the Stream".

It is said that usually seven lives intervene between the First Initiation and the Fourth, that of the *Arhat*, and that similarly between the *Arhat* and the *Asekha*, seven more lives are necessary in which to do the required work of purification. Each Initiation means an expansion of consciousness, and each must be prepared for by adequate experience and self-training. But while one Initiate may take the full limit of time for the work to be done, another may condense it all into a much briefer period. It is largely a matter of the accumulated karma of the individual, *i.e.*, of the work done in past lives, and of the strength and purification achieved by him in them. But all who "enter the stream" reach to the "further shore," that is, to the bliss of Nirvana.

The stages on the Path of Holiness, as this process of spiritual unfoldment is called, are marked by expansions of consciousness, and by the gift by the Great White Brotherhood of new knowledge and new powers to the Initiate. The Brotherhood requires from the candidate, before he can pass from one stage to another, a record of work done for humanity, a freedom from specified mental and moral defects, and the possession of certain spiritual faculties. In particular, there are ten "Fetters," which the candidate must cast off one by

one, before he can finally come to Adeptship. After the candidate has "entered on the stream," and before he can be given the Second Initiation, he must show, besides the record of work which he presents, that he is free of the first three Fetters; these are, according to the Buddhist classification: (1) *Sakkāyaditṭhi*, (2) *Vichikichchhā*, and (3) *Sīlabbataparāmāsa*.

The first Fetter, *Sakkāyaditṭhi*,¹ means "the delusion as to one's individuality or Self". Many a man thinks of his self as the physical body; and he identifies himself with its lusts and cravings, with its health or want of health, with its persistence during life, or with its death. A man more evolved will identify his self with his "temperament," with his professions of belief, his religious and æsthetic ideas, and with his sympathies and antipathies. Only very few, who are capable of dispassion and analysis, will begin to realise how most of the ideas and emotions which a man thinks are his, are in reality a garment that he wears, a garment which is less of his own making and is more made for him by his sex, race, caste and religion. And all, except the supreme idealists, instinctively make a distinction between their personal selves and the humanity of which they are units. To get rid of the Fetter of the Delusion of Self is to know what the real Self is—that It is the Heart of all that lives, and that Its gain and good come only from the gain and good of the Whole. The Buddhic experience, when the causal body vanishes, leads the way to the Initiate to discover by experiment and experience what is that true Self in him which has no part in the limiting forces of "race, creed, sex, caste or colour".

The Second Fetter, *Vichikichchhā*,² means "Doubt". This is doubt as to "God's Plan, which is evolution," especially as to that part which concerns the growth of the individual by

¹ Sanskrit, *Sva-kāya-driṣṭi*.

² Sanskrit, *Vichikitsā*.

the process of Reincarnation, in accordance with the Law of Karma. There are many stages in doubt, from rank disbelief to the acceptance of a truth as a "working hypothesis". In practical conduct, the noblest lives have been lived by men and women who have had only working hypotheses as to the nature of existence. A lofty idealism, based on working hypotheses, will lead a man through the gates of Initiation; but there comes the time when some at least of his working hypotheses must be living facts of his inmost consciousness, facts known to be true because, by outer experience and by inward realisation, they are evermore part of his individuality. The fetter of Doubt as to the fundamental laws governing human evolution must be utterly thrown aside before the soul can pass to the second stage.

The third Fetter, *Silabbataparāmāsa*,¹ means "affectation of rites and ceremonies". It was the Lord Christ who pointed out in Palestine that "the sabbath was made for man, and not man for the sabbath; therefore the Son of man is Lord also of the sabbath". It was the same great truth which the Lord Buddha proclaimed, when He held reliance upon prayers and invocations, upon rites and ceremonies, to be a superstition, from which the wise man should be free. Rituals and ceremonies, when scientifically constructed, are like any other piece of scientific mechanism; they are storers of energy or conductors of force. But they are to be slaves to do man's will, not masters to control it. This is the true attitude towards rites and ceremonies. They are not necessary, nor indispensable, for wise conduct, or for a co-operation with the Divine; they are useful, especially to souls of certain temperaments, to help them to attune their wills to the One Will. But, without rites and ceremonies, the same work can be done by earnest striving and aspiration, each man for himself, and without help of

¹ Sanskrit, *Shila-vrata-parāmarsha*.

priests or Devas or Angels. The advice and guidance of men or supermen, of earthly or heavenly denizens, are only useful to enable a man to look up and not down, forward and not back ; but these helpers cannot tread the Path for him, nor lead him to salvation. A man must "save" himself. To know utterly that within one's own self, and not without, is "the Way, the Truth and the Life," is to cast off for ever this fetter of Superstition.

When the Master finds that the pupil has transcended the first three Fetters, and has to his credit the requisite amount of work done, then He presents the pupil once again for Initiation. As before, in a similarly stately ceremony, the Hierophant opens up at Initiation new possibilities of consciousness in the candidate, and entrusts him with those secrets and powers which appertain to the new stage. The Initiate of the second grade is called *Sakadāgāmi*, "he who returns once," for only one more physical birth is obligatory on him, and at the end of his next physical life he can, if he so chooses, complete the remaining stages of the Path without returning to incarnation. As he passes on to the next Initiation, new faculties must be evolved, and a yet larger record of work must be achieved. There are no Fetters to be cast off between the second and third Initiations ; but the higher mind must be made a mirror of the Divine Intuition, and trained to conceive and elaborate those truths which the mind cannot discover, unless implanted in it by a faculty greater than the mind. When the higher mind has become the tool of the Intuition, and the pupil's record of service is adequate, he is presented by his Master for the third Initiation. He becomes then *Anāgāmi*, "not returning ;" for birth in a physical body, unless he so chooses, is no longer necessary in order to attain to the final goal. The work can be done in the invisible worlds, and the Initiate can from there, if he so decides, proceed to the Fourth and Fifth Initiations.

Between the third and fourth Initiations, two Fetters must be cast off: *Kāmarāga*, sensuality, and *Paṭigha*, anger.

Of course, long before this, all the cruder forms of sense gratification and anger will have been eliminated by the Initiate; but there are subtle forms of these two Fetters which bind the aspirant as firmly as their cruder forms enslave the man of the world. In addition to freedom from these Fetters, and the record of work, the candidate must show that he has acquired mastery over some of the invisible worlds, and that his brain consciousness can be made, when necessary, a true record of his life on higher planes. At the fourth Initiation, he becomes the Arhat, "the venerable".

During all the stages—*Sotāpanna*, *Sakadāgāmi*, *Anāgāmi*, and *Arhat*—the Initiate is *Sekha*, a "Disciple," under the instruction and supervision of a Master of the Wisdom. The next stage is to become *Asekha*, "no-more-disciple," the Master.¹ He is a Master of the Wisdom, that is, he has within him all the capacities and powers which are requisite to know all that concerns the evolution—past, present and future—of the Planetary Chain to which he belongs. But before this stage can be reached, five more Fetters must be cast aside, the hardest of all.

Lo! like fierce foes slain by some warrior,
Ten sins along these Stages lie in dust,
The Love of Self, False Faith, and Doubt are three,
Two more, Hatred and Lust.

Who of these Five is conqueror hath trod
Three stages out of Four; yet there abide
The Love of Life on earth, Desire for Heaven,
Self-Praise, Error and Pride.²

The five Fetters which the Arhat must cast off before he can take the Fifth Initiation, that of the *Asekha*, are *Rūparāga*, "desire for life in worlds of form," *Arūparāga*, "desire for life in worlds of no-form," *Māno*, "pride," *Uddhachchha*,

¹ These five stages on the Path probably correspond to the five stages in Hinduism, known as: 1. *Kuñchaka*, 2. *Bahūdaka*, 3. *Hamsa*, 4. *Paramahamsa*, 5. *Atīta*. In the Festivals of the Christian Church, the five Initiations are symbolised in the life-story of the Christ by five great Festivals, commemorating (1) the Virgin Birth, (2) the Baptism, (3) the Transfiguration, (4) the Crucifixion, (5) the Resurrection and Ascension. (See *The Hidden Side of Christian Festivals*, by Rt. Rev. C. W. Leadbeater.)

² *The Light of Asia*, Book VIII.

“self-righteousness,” and *Avijjā*, “ignorance”. What the true significance of these terms is, it is difficult to say; but knowledge about these five Fetters is not essential to those who have not yet entered the Path. Suffice to say that, before the Fifth Initiation can be taken, man must put on the attributes of the superman; he must become the Christos, “the Anointed,” who has come “unto the measure of the stature of the fullness of Christ”.¹ This is the great Day for which the Monad went forth, a “kingly crown to gain”; and when he gains it, he gains it not for himself but for all creatures, human, sub-human and superhuman. All Nature rejoices in his achievement, for one more Saviour of Humanity has joined the ranks of those who live to give utterly as the LOGOS gives. It is said that when one of our humanity attains to Perfection, “all Nature thrills with joyous awe and feels subdued. The silver star now tinkles out the news to the night-blossoms, the streamlet to the pebbles ripples out the tale; dark ocean-waves will roar it to the rocks surf-bound, scent-laden breezes sing it to the vales, and stately pines mysteriously whisper: ‘A Master has arisen, a MASTER OF THE DAY.’”²

* * * * *

“Know, O disciple, that those who have passed through the silence, and felt its peace and retained its strength, they long that you shall pass through it also . . . Give your aid to the few strong hands that hold back the powers of darkness from obtaining complete victory. Then do you enter into a partnership of joy, which brings indeed terrible toil and profound sadness, but also a great and ever-increasing delight.” These are the words of a Master of the Wisdom, uttered to those who seek to serve God or man or an Ideal. There awaits each man and woman of noble instincts and pure enthusiasms such a life of delight as those only know who have become Disciples. It is a delight which comes not from ease

¹ St. Paul, *Ephesians*, iv, 13.

² *The Voice of the Silence*.

and the fruition of dreams, but from ceaseless toil in the noblest cause which man's imagination can conceive. To look up, and see God, and to know that one can be His messenger; to look down and see men's ignorance and misery, and know that in one's hand is the power to lessen both for them; to look round at Nature and to know that one can become her prophet; to look within and know that a Light is there to lead men from the darkness of death to a new day—it is these things which inspire those who have torn the veil of self-interest which enwraps them, and have seen something of the Hidden Light and the Hidden Work. It was said by the Rishis of India, of those who see the Heavenly Vision: *N'ānyah panthāh vidyate 'yanāya*—"No other path at all is there to go". To those who have seen what the LOGOS does, and through that, what the LOGOS is, there is indeed "no other path at all to go". The Path is full of toil, and renunciation of hopes and dreams, and weariness; yet are the days and nights, when treading that Path, suffused with a keen enthusiasm inspiring to new hopes and to new dreams, and filled with the delight of knowledge and mastery. It is said in a book of occult maxims: "When one enters the path, he lays his heart upon the cross; when the cross and the heart have become one, then hath he reached the goal." And that goal is a Transfiguration. To that Transfiguration the LOGOS calls us, and to go whither HE calls is to discover what has never yet been revealed.

Enter the Path! There is no grief like Hate!
 No pains like passion, no deceit like Sense!
 Enter the Path! Far hath he gone whose foot
 Treads down one fond offence.

Enter the Path! There spring the healing streams
 Quenching all thirst! There bloom th'immortal flowers
 Carpeting all the way with joy! There throng
 Swiftest and sweetest hours!¹

C. Jinarājadāsa

(To be concluded)

¹ *The Light of Asia*, Book VIII.

THE SHADOW OF THE BUDDHA

AN INCIDENT IN THE LIFE OF HIUEN-TSIANG

By F. HADLAND DAVIS

THERE are, according to Taoism, only Eight Immortals, but I should like to add another to that shining company of Celestials, and my choice would be, not a follower of Tao, but Hiuen-Tsiang, the famous Chinese Buddhist priest. He deserves that distinction, for his life's quest was a more intimate knowledge of the teaching of the Lord Buddha. In order to obtain that wisdom, which he could not find in China, he journeyed to India, and notwithstanding many hardships and many perilous adventures, he returned with joy to his own country, bringing with him no less than 657 volumes of Buddhist scriptures, over seventy of which he translated into Chinese, while twenty horses carried 150 relics of the Buddha. We cannot overestimate his work in reference to Buddhism, but he was more than a scholarly priest with an unquenchable thirst for divine knowledge. He was gracious, devout, brave, and possessed in full measure those stirring qualities that made him supremely fit to carry his great mission to a successful issue.

Hiuen-Tsiang was born about the year A.D. 600. We are told that "at the opening of his life he was rosy as the evening vapours and round as the rising moon. As a boy he was sweet as the odour of cinnamon or the vanilla tree." When only thirteen years old he studied the *Mahāyāna Sāstra*, and,

having read it twice, he "remembered it throughout". At this time he was a boy preacher, for it was his custom to expound from a pulpit "the deep principles of Religion to the bottom". His remarkable aptitude for the study of Buddhism so much impressed his elders that they solemnly declared that Hiuen-Tsiang was destined "to make the sun of wisdom shine again". That, indeed, was Hiuen-Tsiang's own conviction, but in China he was aware that his studies were hampered by insufficient and faulty texts. He knew of many sacred books that would throw fresh light upon the Master he loved and served so well, but those books were not to be found in his own country. He was filled with an overwhelming desire to visit India, and sought some happy omen that should point to ultimate success. In answer to his prayer he dreamt that he saw Mount Sumeru standing in the middle of a great sea. As he walked upon the stormy waves, desiring to scale the sacred mountain, "he saw a lotus of stone burst as it were exultingly from the deep". Failing to stand upon the flower, which receded at his touch, he found himself at the foot of the mountain. As he gazed dejectedly at "its craggy and scarped sides," he leapt into the air, and at the same time a whirlwind caught him and carried him to the summit of the mount. "Looking around him on the four sides from the top, he beheld naught but an uninterrupted horizon; ravished with joy, he awoke."

It was a happy omen, and, indeed, a prophetic dream, for though Hiuen-Tsiang's journey was fraught with many dangers and with many obstacles, he was destined to triumph in the end. "This poor priest," said Hiuen-Tsiang, referring to himself, "aims to reach the Western world to search after the Great Law—if he does not in the end reach the land of Brahmanas—there is no return to the eastward, it matters not if he dies in the mid-route". And again: "Though they cause my body to be cut up as small as the very dust, I will

never return." That was the noble spirit that governed his quest. He was prepared to lay down his life for a treasure he knew to be incorruptible. There was no looking back for him. He sought the Lord Buddha over bone-strewn plains and ice-bound mountains, in dense jungles and by the side of roaring rivers. He sought a lotus that never fades, the Lotus of the Law. He set out to find a beauty that is imperishable, and in that perilous journey that occupied sixteen years of his life, he never for a moment sought his own or expressed a single regret. He gladly offered his life for a noble purpose, and because he did so, that brave soul was rewarded in the end.

It is not my intention to describe, even in outline, the wonderful adventures of Hiuen-Tsiang. These may be read in *Buddhist Records of the Western World* and in Hwui Li's *Life of Hiuen-Tsiang*. I select one incident associated with his travels, because it seems to me the most beautiful, and one that reflects more than any other the spiritual nature of this Chinese saint.

Although Hiuen-Tsiang, during his memorable journey, was constantly studying the most abstruse Buddhist texts, he did not, as is so often the case, miss the spirit of the Law by paying exclusive attention to the letter. In reading his life I have been impressed by the reality of his faith. In the Chinese Paradise there is a lake of beautiful lotus flowers, that have been created by those on earth whose thoughts were constantly fixed upon the Celestial Regions. I feel that many a lotus bloomed upon those serene waters because Hiuen-Tsiang dreamt so much of his future abode. He may have been one of those rare saints whose soul is seen in Heaven while his body remains, not dead but unconscious, upon the earth. Such cases have been recorded in reference to the Chinese Paradise. Hiuen-Tsiang did not regard Buddha as a metaphysical problem, but as a Divine Presence that permeated his life and actuated all he did. He did not presume to see

the Lord Buddha in all His Majesty, but he most earnestly prayed that he might be permitted to see the Shadow of his Master, and we shall learn in what manner his prayer was answered.

Now Hiuen-Tsiang was informed that to the south-west of the city of Dipankara there dwelt in a cave the *Nāgaraja Gopāla*. It also came to his knowledge that many years ago the Tathagata tamed this *Nāga*, and left him his shadow in the cavern. He was told that the road to this cave was infested with robbers, and that many pilgrims who had set out to see the Shadow of the Buddha never attained their object, having been set upon and killed by these outlaws. But Hiuen-Tsiang was not daunted. He replied to those who would fain restrain him from making so dangerous a journey: "The Shadow of the true Body of the Tathagata, during a hundred thousand *kalpas*, can with difficulty be met with; how much rather, then, having come so far as this, should I not go to worship it? As for you, advance on your journey slowly, and I will rejoin you after a little while."

When Hiuen-Tsiang reached the city of Dipankara he entered a monastery, but no one there would accompany him as a guide. Leaving this religious house, he chanced to meet an old man who knew the cave, and they set out together. Having travelled a few *li*, they met five robbers who rushed upon them, sword in hand. Removing his loose cloak, the Master of the Law displayed his religious vestments. Recognising his sacred calling, the robbers were abashed and asked him where he was going. Learning that the priest desired to see the Shadow of the Buddha, they spoke of brigands who, having no respect for religion, would kill him. Hiuen-Tsiang replied: "Robbers are human beings. I am now going to adore Buddha; though the road be filled with savage beasts, I have no fear; how much less should I fear you, who are my human benefactors?" The robbers were touched by these gracious

words, and allowed Hiuen-Tsiang and the old man to continue their journey, and without further adventure they reached the cave.

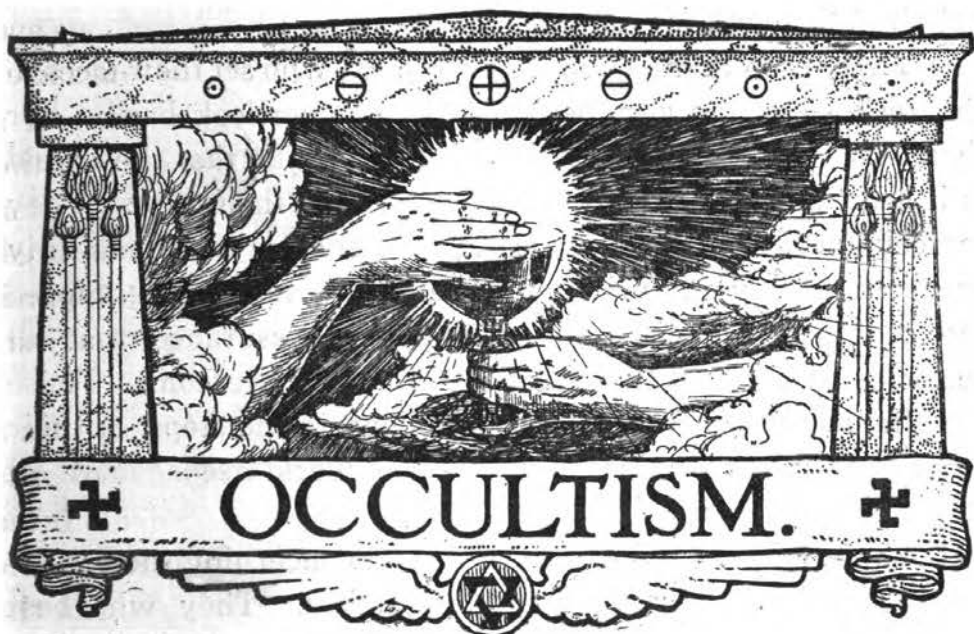
While Hiuen peered into the dark cavern, the old man thus addressed him: "You must enter and pass straight on to the eastern wall; when you touch that, stop, and then go backwards fifty paces and no more; then face the eastern wall and look; the shadow is in this place." When Hiuen-Tsiang had carried out these instructions, he prostrated himself many times in his worship of the Buddha. He looked steadfastly at the eastern wall, but no Shadow of the Master was to be seen. He did not grow weary of his quest, nor did he doubt for a moment the possibility of a spiritual manifestation. Conscious of his shortcomings, he cried aloud, and with a contrite heart ardently lamented those sins that seemed to veil his celestial vision. We are told that "with his utmost heart he paid his worship and recited the *Shing-kwan* and other *sūtras*; he also repeated the *gāthas* of the Buddhas, making one prostration after each verse".

At last the faith of Hiuen-Tsiang was rewarded, for suddenly a wonderful light, about the size of an alms-bowl, appeared on the eastern wall. The light increased in brilliance, and then disappeared. It had assumed no human form, and there seemed no definite promise that it would do so; but this Chinese priest was not the kind of man who would have sanctioned that cry of a weakling: "Hope long deferred maketh the heart sick." He would rather have said that where hope is strong it can wait for ever. So great was the faith of Hiuen-Tsiang that "he vowed within himself that, if he did not see the Shadow of the Lord of the World, he would never leave this place". While he continued to worship, the miraculous light again appeared, and this time it lit up the whole cave as if the roof had been hung with stars and the air were thick with a cloud of fire-flies. While Hiuen-Tsiang stood

filled with reverential joy, the Shadow of the Buddha appeared upon the wall. We read: "Bright were the divine lineaments of his face, and as the Master [Hiuen-Tsiang] gazed in awe and holy reverence, he knew not how to compare the spectacle; the body of the Buddha and his *kashâya* robe were of a yellowish red colour, and from his knees upward the distinguishing marks of his person were exceedingly glorious; but below, the lotus throne on which he sat was slightly obscured. On the left and right of the shadow, and somewhat behind, were visible the shadows of Bôdhisattvas and the holy priests surrounding them."

A sceptical commentator suggests that the shadow was a "pious fraud" produced by means of a magic-lantern, and asks if such contrivances had at that time been introduced into India from Persia. For my part I dismiss such a materialistic explanation, and I dismiss it because I am convinced that the spiritual nature of Hiuen-Tsiang was capable of coming into close touch with things divine. As the old man, a Brahmana, who accompanied Hiuen-Tsiang to the sacred cave, observed: "If it had not been for the sincere faith and prayers of the Master, this could not have happened." The tempestuous Omar cried: "There was a door to which I found no key." But Hiuen-Tsiang found the key, the one key that matters, and we may be sure that he has long since passed into the Light where there are no shadows.

F. Hadland Davis



THE OCCULTIST AND HIS CRITICS

By HERBERT ADAMS

H. P. BLAVATSKY once said that "if a man would follow in the steps of Hermetic philosophers, he must prepare himself beforehand for martyrdom". No zealous student of the occult can progress far in his studies without realising the truth of that statement. He quickly finds, too, that he must, in the words of the same writer, "be ready for everlasting encounters with friends and foes". When the student first meets with these experiences on his path, he is liable to waver and examine very seriously the grounds of his belief. He has, even at that early stage of his endeavours, found new strength and deeper insight; yet, in the conscientious expression of the new life which has come to him, he encounters blunt opposition from the most unexpected sources, and then he really begins

to count the cost. It is at this critical point that many have turned back and made peace with their tempters. They were not strong enough for martyrdom.

There are others, comparatively few, who set their faces to the task from the very beginning and never look back. For them the call of the soul has been so emphatic that they yield to it heart and life, and are totally reckless of the future. They scarcely needed to count the cost ; they entered the arena fully prepared to pay any price. In one clear vision they glimpsed the goal and are conscious of a perfect assurance that all obstacles on the way thereto will be met and overcome. These are the strong ones who elect to follow in the steps of their great predecessors. Such as these the world needs above all others at the present time.

The prevailing opinion in the world concerning the occultist is that he is a dreamer and unpractical. They who best know the world are the least disturbed by the world's opinion. No intelligent man, I suppose, will deny that the best in the world, whether of literature, art or science in all their manifold expressions, originated in the minds of men of genius. Well, the genius is a dreamer ; he is the medium through which operate powers and influences which he neither understands nor can adequately control. Such as he receives he gives, and is very often an irresponsible agent. But his gifts are always a blessing to humanity ; although that is generally realised after he is dead. If this is the common lot of genius, what must be the fate of the man of vision, who is the super-dreamer ? Most people dream, chaotically enough ; more organised are the dreams of genius, beautifying life and civilising men ; but the sculptured dreams of the occultist surpass these and build a cosmos.

Let us obtain a glimpse of the work and character of the super-dreamer. He is a master-builder engaged in the monumental work of building the soul of man. And if there is any

person in whose presence the little intellectual men of our day feel uncomfortable, it is the spiritual enthusiast, the man who believes divinely in the human soul. His simple dignity and authoritative speech have a magic of their own which is not to be overcome. There is something eminently disconcerting in that quiet impressiveness and unusual influence, born of vision and certitude, which threatens to set floating every cherished idea of the unspiritual. It argues a great deal, and should teach the latter many lessons, that in the face of all opposition the power of that august personality remains unhurt. The occultist is completely dedicated to the lofty work of the spiritual evolution of mankind. He has perfect knowledge of the spiritual forces in man and of the method of their discipline and manifestation. For him, direct inspiration and spiritual communication are daily experiences. He brings a new interpretation of life from superphysical levels of consciousness, making existence infinitely grand and significant. He does not deny that man must stand with both feet firmly upon the earth, handle material things, and adjust himself in all the relations of life. In this respect he is, in fact, the most practical of men. But if that were the whole of his philosophy, he would undoubtedly be as foolish as those of his contemporaries who deem this phase of it sufficient. No, he bears witness also to the divine light which, emanating from the shrine of his own inner being, sheds its radiance upon the whole panorama of human life and reveals its purpose in the cosmic scheme.

The occultist is the revealer of truth. His mission is to give light and open up the sources of spiritual knowledge in man. He stands far ahead of humanity as a whole. He sees it struggling blindly along the weary path of life behind him. From that vision compassion is born, and that compassion is the secret of all his power. When perfect love acts, it has nothing to fear from malignant men or spirits of hell. Let the

critics of the world's Saviour bear that in mind. If, after many endeavours, they find the terms of his royal mission above their comprehension and antagonistic to the accepted rule of the academy and the market-place, let them at least show their better nature by accepting in silence the proffered gift. Time will surely prove that the gift is a priceless one.

What a pathetic spectacle is the man who refuses enlightenment in a world like this? He is virtually dead, and little remains but to bury him with his forefathers. I once gave to a minister of the gospel an accepted occult work, sincerely believing that it might illumine his world of facts and raise his message to the level of spiritual enthusiasm. He returned it with the remark: "I am too rational." How many so-called spiritual teachers are too rational to remove the veil and look into the face of Truth! That is why they are a menace to the spiritual life of the nation. By what authority does that man consider himself the messenger of Truth who is content to study the laws of nature and refuses, either through bigotry, or fear, or self-satisfied indolence, to investigate the laws of the supernatural, which alone can give true spiritual knowledge? What right has he to teach in the name of Jesus, who does not understand the Master because he fears to follow him? What right has he to condemn the occultist who does understand the Master, because he has followed him even to the Cross, and speaks a wisdom which only dawns upon the darkness of that last hour? On every hand one meets with persons who pride themselves upon their religious status in society, yet the first breath of genuine spiritual truth upsets them; consistent men who fear, for personal considerations, to revise the musty ideas thrust upon them in their youth by ignorance and prejudice. On referring to the world-wide work of a remarkable occultist, I was asked whether that teacher was consistent! But what has revelation to do with consistency? Consistency is the everlasting enemy of

progress: what has a great soul to do with it? Was Jesus consistent? No, he was a perpetual surprise, and did the most unaccountable things. Was St. Paul consistent? No man wrote a bolder confession of his inconsistency. These teachers followed the Spirit that liberates, not the letter that binds. I wonder how many more centuries will elapse before Christians will realise this and follow their example.

The occultist is giving to the world the complete history of man. Science has done its best to prove conclusively that man is primarily of the earth and cannot exist apart from it. Now we know that its conclusions are childish. Theology, too, stands arraigned before the world and will have to be re-written, or suffer the fate of an exploded myth. It shuts its eyes to the irreproachable light which accredited psychic investigation is flashing full in its face, choosing to call that which it cannot understand, because it is too bigoted to investigate it, the work of the devil. I have little to say here about Spiritualism; I know its value and its dangers. If, however, it is one of the avenues which lead to the Great Light, students of the laboratory and the Church may profitably join hands and take a few steps in that direction. They would then at least show some signs of life and initiative, be in a position to verify the knowledge we already possess, and perhaps add more to it of an interesting and inspiring character. It is certainly better that the explorers along this avenue should be thought a little mad, as pioneers usually are, and even lose sight of a companion now and then during the strange adventure, than that they should sit with the critics on the banks of Lethe, loving darkness and stagnation, fearing light and revelation, and become a byword to future generations. But I am concerned with the occultist who lives in the Great Light and is conscious of an indisputable mission to men. Every man with a mission is entitled to respectful consideration, and receives it—unless his mission be a spiritual one. Yet the life of the

occultist is a sacrifice to the world ; and the reason that he so willingly suffers the derision of his enemies is because they most need the sacrifice. It is to the materialist he first speaks of an invisible world and the means of cognising it. He knows that without a spiritual interpretation life must ever remain an amazing and grievous enigma.

The profound ignorance of otherwise sensible men in the matter of their own soul-life and spiritual possibilities is truly astounding. It is difficult to know how to begin to direct their thought to the inaugural truth of spiritual science—their own identity. Their manifest astonishment is almost disconcerting ; one has said too much, and would willingly retreat to silence and neutrality, but it cannot be. And these are the men who, rejoicing in their sordid ineptitude for spiritual truth, and shouting an unmodified denial of all beyond their own infantile vision, endeavour to silence the oracle of divinity and with profane hands to crucify afresh the Son of Man.

It may be asked whether I include in this sweeping denunciation those ministers of religion who ridicule the occult sciences and psychic research. Certainly I do ; there is no alternative. Professing a more sacred calling in the world than their brethren, the spiritual exaltation of the people, they are the more culpable. I do not know a more pathetic, yet surpassingly ludicrous spectacle than that of the ministers of God denying the grand fundamental of their apostolical mission, and choosing to walk in darkness rather than in the light. They appear to labour under the influence of a hideous obsession in standing before the world as the acknowledged exponents of the inspired Word, and at the same time vehemently impugning those forces and instrumentalities by which that Word was recorded. The Bible is an impressive spiritual and psychic phenomenon, the production of spiritual seers and mediums, for which the occultist has a reverential regard. And the judgment awaiting those

who preach this Word, yet deny its secret doctrine, will be this: instead of from pulpits, wisdom and prophecy will cry with inspired voice in the market-place; Pentecostal fires will fall upon those sitting by the common hearth; and the learned priest will descend from his eminence to receive grace and illumination from the tongues of the unlettered.

The occultist is writing the true history of man. That is one of the many duties imposed upon him which do not exist for other men. He will execute that duty in spite of anything his contemporaries may say or do. He knows that it is futile to expect complete justification from the men of his own time, and therefore he is unmoved in the face of all opposition. It is enough for him to remember that his teaching has the corroboration of every great soul before and since the advent of Jesus, and of Jesus himself, who also was an occultist. Never are the critics more flagrantly mistaken than when they write down the occultist as a mere visionary, and an enemy to reason and religion. "God geometrises," Plato said; so does the occultist, and in a way which has staggered many a mathematician. Nothing could be more illogical and presumptuous than the attitude of these critics who would have us believe that the last word of Infinite Wisdom has been spoken to man; that all the heavens of revelation were finally sealed when Jesus ascended to a greater ministry invisible. They do not realise that by refusing the enlightenment handed on by the chosen messengers of the great Brotherhood of Masters, they are impeding the predestined spiritual evolution of humanity.

But sublime is the patience, ineffable the peace and certainty, of the illumined seer. With Spirit attuned to the mighty rhythms of the unseen universe, and compassion his guide, he passes swiftly onward through the incarnations, ever bearing humanity's cross until suffering love shall have transformed it into a glorious Crown.

Herbert Adams

A FRAGMENT ON MEDITATION

By PETER DE ABREW

JUST as the physical body of man needs nourishment for its healthy growth, so does his spiritual body need equal attention for its development. Founders of all religions, and their Initiates or *Illuminati*, have spoken of this subject, recommending it to the earnest attention of their followers and devotees. Of these Founders of religions, Shri Krishna and Gautama the Buddha laid much emphasis on the subject of meditation, prescribing tried methods for its exercise as an absolute necessity for the spiritual evolution of man. Having reached the stage of humanity, and yet going round the weary cycles of birth, man is privileged now to be conscious of his pedigree and see the spiritual enlightenment awaiting him as his heritage. To work up to gain it, and be liberated from the rounds of incarnations, is the acme of the Dharma or teachings of these two Indian Masters.

This paper is only a fragment on the subject of meditation as taught by Gautama the Buddha. It is called a fragment, for indeed it must necessarily be that, as we are told that the human mind which is untrained is capable, so far as the Master has discovered, of restlessly rolling in the sea of mind with 84,000 thought-waves. To control them and conserve their energy is the immediate object of meditation. And besides, there are other methods recommended by other Masters ; so all the more is this only a fragment.

Taking a crude example, we might compare the untrained mind of man to a bull let loose in a paddock or field of grass. He wanders all over the field, never stopping at any particular spot for any length of time, and nibbling the grass here, there and everywhere. To tie him to a stake and thus make him concentrate his attention on a particular spot where the grass grows best, should be the policy of the wise farmer. So is the untrained mind; it does not stay at one particular point, with sustained effort to think out a subject and make the best use of it. It wanders and wanders, dissipating its energy. To check that roving habit, to bring the wandering mind to a centre, to train it to think and to think rightly, and thus to speak and act rightly, and to produce the results of such exercise on the superphysical planes, is called meditation—the *summum bonum* of mentality. Thus, with the aid of the intellect and consciousness, the possibility of entering planes higher than the physical is laid open to the student who would cultivate the Science of Meditation.

For the purpose of this essay, man is classified under three headings, in that he is a bundle of desire (*lobha*), anger (*dhosa*), and ignorance (*moha*), qualities which exist in every man to a more or less intense degree. We also find in this bundle of gross elements qualities which might be termed the finer forces in man; they are also three in number, and are faith, intellection or mental energy, and wisdom. The thoughtful man will readily perceive that he is an interesting mixture of those qualities, and he will further see that it is his work as a man—in fact it is the object of life—to eliminate the grosser from the finer forces which constitute the true man. This elimination has to be done methodically. As the chemist does his work in his laboratory to obtain the desired results, so does the alchemist work to obtain spiritual refinement. He is the occultist and the true Theosophist, working in the Divine Laboratory of the mind, to be one of the band of Nature's Hierarchy.

In parenthesis, it might be remarked that herein lies what is truly called "Education"—the leading out of the finer qualities in man and the killing out of the grosser elements in him. The educationist has therefore a very great responsibility divinely vested in him, to lead out his charges on the lines indicated above.

We shall divide the School of Meditation into three grades, as it necessarily must be divided. And it must be distinctly understood that the whole life of the student must be based on meditation. The three grades are the preparatory school, the middle school, and the upper school.

THE PREPARATORY SCHOOL

In this school the student has to master the elements of Logic. With a knowledge of that subject, he exercises, according to the best of his abilities: (1) Right Belief. (2) Right Thought. (3) Right Speech. (4) Right Action. (5) Right Means of Livelihood. (6) Right Exertion. (7) Right Remembrance. (8) Right Meditation.

In these exercises of the preparatory school the student goes through the operation of cleansing his mind and also his body. The period of this course will depend entirely on his endeavours. He will be his own judge and master, and he will know his own progress; and should he feel honestly capable of entering the middle school, let him join this, resolving to keep a good hold of himself.

THE MIDDLE SCHOOL

He must now begin to exercise the eighth of the qualifications—Right Meditation—of the preparatory school, with more earnestness and fixity of mind than before. This school is the portal to the spiritual planes, and

he must take himself in hand seriously and not "look behind".

Before we enter into the general aspects of the curriculum of this middle school, we will attempt to follow out the method of meditation to be adopted from now onwards in this and the upper school. The methods are four, *viz.*, (1) *Etha-dhagra-Bhavaya*, (2) *Samadhi*, (3) *Vimutthi*, and (4) *Marga*.

These are the four crucibles of the occultist or the student of Theosophy. Let us try to understand what they are.

(1) *Etha-dhagra-Bhavaya* means concentration, *i.e.*, bringing the wandering mind to a centre, and not letting it get loose, but compelling it to remain steadily fixed, as when tying up the wandering bull to a stake.

(2) *Samadhi* means placing in the mind a controlled collection of thoughts on any subject under meditation.

(3) *Vimutthi* means the analysis of such collected thoughts and discrimination between them, such as sifting out the real and fine from the unreal and gross.

(4) *Marga* is the incinerator, where the unreal and gross elements are burnt out, never again to take root, sprout or be vivified.

In his meditation, the student of this school will religiously follow the four methods enumerated above, at each session of meditation. Each one of them must receive its full consideration. With the practice he has had before in the preparatory school, it must be assumed that he is now better fitted than before for his exercises.

POSTURE IN MEDITATION

There are two postures recommended; as a matter of fact both of them should be adopted in turns, to relieve the monotony. They are either (a) seated cross-legged on the ground or floor, or (b) a gentle walk of any distance between

thirty and sixty yards. This must be in a straight line, and it must be neither longer nor shorter than the prescribed distance. A longer walk tends to fatigue, and a shorter needs too many turns back, and they are in both cases an obstruction to meditation by distracting the mind.

A PRELIMINARY EXERCISE

During the leisure intervals of the day a preliminary exercise is suggested as a helpful recreation ; it is called the *Kasina Bhavana*, or an aid by models to concentration of the mind. You find out your chief failing and its corresponding element or colour, which is shown in the subjoined table. Make a model of the element or colour, put it before you, and repeat its name, over and over again, perhaps for hundreds of times daily, till you can visualise it without the model, or see it with your mind's eye. This helps to concentrate the mind and strengthen it, however mechanical the operation may be. It suggests an act of self-hypnotisation ; but, as there is no danger of that, this *Kasina Bhavana* is a helpful method of exercising the mind for its successful concentration.

THE KASINA BHAVANA TABLE

<i>Chief Failings</i>		<i>Elements or Colours</i>	<i>Pali equivalent</i> s
1. Thoughtlessness	...	Earth	... <i>Pattavi</i>
2. Restlessness	...	Water	... <i>Apo</i>
3. Anger	...	Fire	... <i>Thejo</i>
4. Desire to nurse one's physical body	...	Air	... <i>Vayo</i>
5. Inordinate desires for emotional pleasures		Blue	... <i>Nila</i>

- | | | | |
|--|---------|-----------|--------------------|
| 6. Inordinate desires for intellectual pleasures | Yellow | ... | <i>Pilā</i> |
| 7. Love of adorning the physical body | ... | Blood-red | ... <i>Lohitha</i> |
| 8. Inordinate attachment to faith | ... | White | ... <i>Odata</i> |
| 9. Attachment to one's own physical good looks | Crimson | ... | <i>Manjita</i> |
| 10. Love of criticism, constructive or destructive | Space | ... | <i>Akasa</i> |

As models of Air and Space cannot be made, the student is advised to follow in thought the air that touches his body ; and in the case of Space, let him travel in imagination through a limitless sky. With regard to the colours and the elements and their models, the student is recommended to make the model about the size of the moon, not quite full. For instance, for Fire concentration, get a round vessel about the size of a large bowl and fill it with burning cinders. Then, realising that your chief failing is anger, rapidly repeat the word "*Thejo*," or Fire, for say half an hour, if you can. Repeat this operation daily, till you begin to see fire in your mind's eye, and then, whenever that weakness of anger takes hold of you, you will see fire, and you will with a mental effort control your anger with the fire now visualised. Thus this method of concentration helps thoughtfulness and meditation.

It was remarked before in this paper that man is a bundle of two sets of three gross and three fine elements. In this middle school the student's time will be taken up with meditation on those factors, following the methods recommended. We will deal with them consecutively.

Settling down in one of the postures recommended, the student begins work. Firstly, he cleanses the mind of

any worldly thoughts he has at the moment. As a vessel is washed out and cleaned before putting any food into it, so clean out the mind and fill it with thoughts on the mayavic or illusory nature of the physical body, on the permanency of the spiritual body, and on cultivating Compassion or *Maitri*. Thus consecrating the mind, the student will then resolve on the subject of his meditation; and that is the gross desire-element which is the first on the list. His mind will soon begin to wander and be distracted by some outside agency, but he must pull up his mind and with an effort concentrate his thought on the subject. He is bound to be attacked like this every day, but he must persist till he conquers. His thoughts should be directed to ways and means of thinning this gross element of desire and finally wiping it out of existence for him. He should then meditate on the illusory nature of the physical body—its impermanence and its decay or decomposition. These thoughts are then analysed carefully with discrimination, and thus he will realise the absolutely illusory nature of the physical body, and a consequent indifference to its wants is bound to arise. Here comes in the result of this meditation, namely, the thinning of the desire-element.

The next meditation is to remove anger. This has to be attacked with thoughts on mercy and kindness, and especially by sending such thought-forms to those who make you angry. It was ignorance on the part of him who made you angry, and it was also ignorance that made you angry. Then, with the power of analysis, the great harm this emotion does to you and all around you must be realised, and thus anger is gradually reduced.

The third subject for meditation is ignorance. It is an impossibility for the thoughtless student to meditate; he is not strong enough to think steadily on any subject, and brood or dwell on it. He is recommended, therefore, to follow in his

mind's eye his own in-breathing and out-breathing. As a matter of fact this exercise should be followed in the preparatory school, but in the middle school the student is enjoined to think of the root of ignorance and the results of ignorance and how to get rid of ignorance. Theoretically the practice of virtue with every breath he takes is the method prescribed. It is a life's work, and its results will be observed in the work of the student of the upper school.

So far, we have attacked the gross elements of a mixed constitution and thinned them to a degree—only thinned or modified, for it would be impossible, except under special circumstances, to eliminate them finally, without going through perhaps many incarnations. Anyway, it is consoling to know that such thinning out of a gross body is bringing us nearer to the goal of Bliss and decreasing the cycles of existence.

Now the student has to meditate on the three fine forces of his nature, *i.e.*, faith, mental energy or intellect, and wisdom.

(1) To increase and strengthen faith (*Sardha*), meditate on the life of the Master, His teachings, and the work of the Brotherhood; a true realisation of these three will develop his faith. In this and all meditations, the four methods enumerated above must be observed.

(2) To increase and strengthen mental energy or intellect (*Vitharka*), meditate on the composition of the physical body, which necessarily involves, as a prerequisite, a knowledge of physiology and chemistry, of the decomposition of the body and the distribution of physical atoms in the elements. This meditation, if preceded by the necessary study, is sure to result in a development of the intellect.

(3) Finally, to increase and strengthen spiritual wisdom (*Buddhi*), meditate on the virtues and their practical application to life, and thus develop buddhi.

We now come to a very interesting stage of the life of the student, who is ready to enter the last stage.

THE UPPER SCHOOL OF MEDITATION

Here it is assumed that he has passed fairly well through the four sections required in meditation, *viz.*: (1) Concentration of mind. (2) Placing in the mind a controlled collection of thoughts. (3) The analysis of such thoughts. (4) The burning or eliminating of gross elements.

The pupil must now realise that he has successfully fulfilled the four sections of his meditation. An analysis is made of the thoughts produced at this stage of his work, which must necessarily be of the finest forces of his nature, and by a sustained effort he holds them under control, without the least interference from distractions. He *becomes* the controlled thought, being absorbed in it. This is the result of his meditations in the first three sections, and is called *Parikarma Samadhi*, or the first act of the three sections of meditation.

This absorption leads the aspirant to the second act of meditation. It is called the *Upachara Samadhi*, or being near the boundary of spiritual enlightenment. It is a very important situation—it is the junction where *Samadhi* and *Marga* meet. It decides whether the pilgrim advances to higher realms, or is thrown back to go through the mill of life again, till he is ready to enter that portal. The latter course will depend entirely on the intensity of the sparks of the gross elements yet clinging to him when he has to go back. The student is now on a plane which cannot be seen with the physical eye; it is a state of consciousness produced by the second act of meditation, called *Upachara Samadhi*, just mentioned. The distinction between the two acts is that *Parikarma Samadhi* is produced from the mind-plane, while the *Upachara Samadhi* is the result from the plane of consciousness.

The aspirant is conscious of a light, which he breathes and in which he lives. It cannot be seen with the physical

eye. It is comparable to that light which one sees on a very clear, cloudless dawn, immediately before sunrise. The pupil is no longer near the boundary. He has made further progress and he is at the bank of the boundary of *Marga*, the Stream; this state of his consciousness is called the *Anuloma Sitta*. He is as if expecting the Sun to rise any moment, and burn up the slender remains left from the already thinned gross elements, thus eliminating them entirely from his constitution, for they have been pulled up by the roots, never to sprout again. This is practically done with the fire of spiritual wisdom or buddhi, which now illumines the pupil, and finally he finds that there is no space or time in his consciousness for concepts of desire, anger, or ignorance. He becomes an Initiate and enters the Stream.

Such, then, is the method laid out by Gautama the Buddha for meditation; a fragment of which has been described in this article.

Peter de Abrew

RENTS IN THE VEIL OF TIME

By THE RIGHT REV. C. W. LEADBEATER

THE LIVES OF URSA

(Continued from p. 87)

VII

Time: 4,000 B.C. Place: Egypt. Sex: Female

THE scene of this life is laid on the edge of the river Nile. There are two houses, about a half a mile apart, which are divided by a fence. Each house is set in the midst of great gardens spreading round it, and ending in terraced steps at the river's bank. Each house is built round the three sides of a hollow square, opening towards the river. In the garden of one house is a large pond, where many coloured fishes are swimming. A little girl is standing at the edge, and throws in crumbs to feed them. A big cat comes up and dives into the water, a rather unusual procedure for the cat of nowadays. The girl (Ursa) has a little brown face, level eyebrows and wavy dark hair. She plays much with the little boy next door, Vega, who loves her very much; he makes for her tiny bows and arrows and toys, which she thinks very wonderful.

This boy and girl belong to opposite branches of the first sub-race. She is brown and white, but he is of a bronze-red colour, that of the American Red Indians. The father of the

little brown girl was an Indian King who was defeated in battle, and yielded up his kingdom to his conqueror, promising to make no attempt to regain it, on the condition that his people should be allowed to live in peace under their own laws, and not be subject to slavery or the drain of heavy taxes and military discipline. Under this promise he had left his native home, and settled with his family on the banks of the river Nile in Egypt.

Here is a scene which took place shortly after the birth of the little girl. An old man sits beside the mother, who is lying on a couch, covered with a thin, shimmering cloth of gold, and a tiny little brown baby at her side. The old man is reading the horoscope and describing the future life of the little one; he says that she will see great sorrow or trouble, but that her life will come to a happy and peaceful ending. He says there will come an opportunity for a great sacrifice, which will prove of great value, if she rises to the occasion.

We see her later as a little girl with a curious greenish blue stone hanging round her neck on a fine woven gold chain. It was given to her by the little boy living next door, the playmate of whom she was so fond. They wandered, hand in hand, in the woods, playing out the old mythological stories which had been told them. They pretended to be Sita and Rama in the old Indian story.¹ The little girl belongs to an ancient family of the Solar Race, and the boy is the son of one who stands high in the service of the Pharaoh. His father, Markab, is so deeply immersed in affairs of state that it swallows up all his time and attention, and he makes a poor father to his children. There is an older son of this family, named Menkā (Sirius), an elder brother of the little boy; he is a dark and rather stern-looking young man who is fond of

¹ C. W. L. was surprised to see this *Indian* story being enacted in Egypt in play by the children; it was then, to find out how this could be in Egypt, that he looked up the girl's parents and their history, and saw her father's Indian origin.—C. J.

telling them stories, forgetting his business cares and troubles, which seem to have fallen rather early on young shoulders.

The little girl seems to be much alone, with no playmate except the little boy Senefru (Vega). She was an impulsive, wilful little creature, subject to fits of temper and rage, but very charming when she had her own way. She does not go to the temple for religious teaching, as was the custom of the country, but has religious instruction at home. She is also taught two languages, one easily written at ten years of age, and the other the Egyptian. She seems to be taught some quite useless accomplishments. She learns some strange dances, and plays very well on some queer musical instrument, a little resembling the *vinā*, yet quite different. It looks like a half pumpkin, hollowed out and bridged over with pieces of wood, and traced with pearls, across which were strung silver wires. It was played like a harp by picking the wires. She has a curious toy for painting pictures, for she does not learn to draw, but has stencils of trees, men, houses, and all kinds of objects, and these are combined and painted.

When the father transported his family and treasures from India to Egypt, he brought with him some magnificent jewels, and among them a gorgeous necklace, which on state occasions the young girl is allowed to wear. The jewels in the necklace are so arranged that the smaller stones are at the back, increasing in size towards the front, with a great green heart in the centre, out of the top of which comes a little crown of tiny rubies, brilliant and sparkling. All the jewels are held together with such fine filigree work as to be almost unseen. Below and around the necklace, hangs a fringe of fine gold threads.

In the home of Senefru's father, there lived a captive of some foreign nation, held as a hostage by the Government. This was Mercury. He was of a calm, strong, noble nature, and was very kind to the little girl, and he could quiet her in

her fits of temper. He could soothe her when no one else could. On one occasion, when she was in a furious rage, he put his hand gently on her head, and she, looking up at him, began to cry. He carried her away and talked to her, after which she came back radiantly happy. He lived with the family of Menkā for two years, and later, when free, studied Egyptian Philosophy.

About the age of twenty, we find the boy next door going away to live in some other country, and another young man appears on the scene, with whom Ursa falls desperately in love. He was not at all a desirable person, and the parents naturally objected. She was a very determined young woman, and they eloped, but were pursued, and Ursa was brought home; after which there was a great scene. However, she persisted in her desire, and made another attempt to escape, but was discovered by a faithful serving-woman, whom she disposed of in a very unconventional way. The girl, in the midst of all this trouble, takes a very foolish vow, that since she is not allowed to marry the man of her choice, she will never marry at all. Being strong in her nature, her passions lead her to do things for which she is very sorry afterwards. Her mother is very much worried and upset over this vow, as she regards a vow as sacred, no matter how foolish it may be. The young woman is very resentful, gloomy and sullen, cherishing her grief for ten years.

During these years great changes have taken place next door, for the neighbours, Menkā and his family, have seen great trouble. The father had died, and because of business losses the home had to be given up; the elder brother, Menkā, had found another and smaller home where he was able to care for the family. He had recently regained his fortune, bought back the old home about this time, and so returned there to live. Ursa and Menkā's younger brother Senefru, her child playmate, come together again, when she is about thirty years of age, and she begins to wish she had not made her

foolish vow. It was the beginning of a long, bitter struggle between her love for Senefru and what seemed her religious duty. She battles with herself until she falls ill, when one day the Priest of the Temple (Mercury) comes to see her. She tells him her troubles, and he shows her that as her vow was a very wrong and foolish one, it is not, under the present conditions, a binding one. He assures her that she will do no wrong to marry. She soon grows well and happy, and marries Senefru, the little friend of her youth. Two children are born, one a strong, tall boy, Andro, with bronzed features and dark eyes, and a girl, Draco, of a timid, shrinking and affectionate nature. Later in life, Draco falls under some influence that is not good.

The son falls in love with a very undesirable young person, Lili, lowly and not of refined antecedents. The mother, who is proud of her son and has built high hopes for him, bitterly opposes the marriage. The son was stubborn, and, with an unreasonable puritanical idea of reforming the young woman by marrying her, became defiant, and married without his mother's consent when about twenty-five years old. The father was inclined to let the young man go his way, and learn by experience; but the mother, in spite of her deep love for her son, never quite forgave him, and there was always this nagging trouble in her life, lasting many years. The son's marriage proved disastrous, and naturally the mother never became reconciled to it. There was a life-long barrier between them, and neither would give in. Andro is interested in Mercury's teachings, and Sirius is very kind to him, though not approving of his marriage. Towards the end of Ursa's life, her husband, Senefru, tells her of a serious youthful indiscretion, before their marriage. While it is a great shock to her and a hard lesson, she rises to the occasion and says: "Let us forget the past. Let us go and study in the temple." Here they come closer into touch with Mercury.

Senefru dies before his wife, and some trouble comes to Ursa later through her daughter.

VIII

Time: 1,900 B.C. Place: Arabia. Sex: Female

The next life begins in the oasis of a desert, set in a plain of sand as far as the eye can see. At the base of a low hill, and at one side, are set a quantity of low, black-covered tents, and around are a few trees and springs of water. Out of one tent there crawls a little brown baby girl, Ursa. She is blessed with a very good and loving mother, Lacey, who saves her much trouble in later life, but her father is a rascal.

In this tribe, the Chief is Sirius; and his wife meets with a serious accident, and a long illness follows, during which her life is despaired of. Ursa, by this time a young woman of wild, untamed and affectionate nature, appeared as nurse, and attended the wife of Sirius for weeks, until she succeeded in bringing her back to health. Ursa worked so unceasingly that she utterly exhausted herself, but she would take no pay for what she had done. She had nearly killed herself by her exertions, but spurned gold as if it were an insult. It was love and not gold that had inspired her to fight this battle with death. But it was love, not for the wife but for the husband. Sirius was utterly blind to the true state of things, and never knew of her love for him to the end of his days.

On returning to her home, however, she confessed it all to her mother. In her despair, Ursa was on the point of committing suicide. But her mother, being very wise and loving, made matters easier for her, and succeeded in saving her from the act. About this time there were some people of rather bad reputation (Phocea among them) living in a town to the north, who tried to get a hold upon her. She was a

well-formed and handsome young woman, and they hoped to make use of her as a clairvoyant. She learned from them some magic arts of doubtful character; and, with an image of Sirius before her, she debated if she would use these arts to win his love, or, failing that, punish him for not realising her love for him. She experimented each way, but when the critical moment came, her better nature came to the front; she broke the image and gave the whole thing up. She confessed the matter to her mother and there were great scenes. The father, who was a dissolute man, tried to arrange another marriage for her. He insisted upon this, but she utterly refused to have anything to do with his plans.

C. W. Leadbeater

CANCER TIDES

A REVERIE ON THE MAGIC OF THE SIGN

By EL HILAL

IN childhood, looking back from these maturer years, she seemed to companion me unceasingly, as the pale reflection of a lonely child. She would steal into my room at night, watching me with sorrowful eyes, in whose depths was mirrored, even then, "the great longing". She never spoke, but I knew so well all that she would say; how the soul-hunger that looked at me from those wide eyes swept it like a surging sea.

I saw, too, how the tender, foolish words, so constantly repressed, lay heaped and crushed like the petals of some sweet flower in her pitiful heart. She was with me so constantly that I scarcely knew at last which was the real self—I who suffered, or she whose suffering I thus witnessed. Yet in this curious duality of actor and spectator there lay comfort—nay indeed, even at times a grim and almost voluptuous satisfaction; a riot in the lurid lights and deeper shadows of sensation turned in upon itself through this reflected other self.

I rose with her to pinnacles of fame; dropping as suddenly into the abyss of desolation. There were moments fraught with tense tragedy, in which she died. I saw her lying with folded hands, still and pale beneath a canopy of

flowers. My own tears flowed with those of the stricken family, in an agony of remorse and unavailing regrets.

But as childhood sped away behind me, she followed in its wake. School, friends, and a hundred fresh interests and amusements crowded the vision out. In youth, those gilded, dreamy years of dawning womanhood, she came again, but only in moments of rare beauty—over the moonlit sea, through the snowy blossoms of the first wild cherry against a sapphire sky, on the trail of autumn's dying splendour in wood and hedgerow. Oftenest of all she stole upon me at sunset, lingering in that secret hour of black shadows and amber glow that marked his setting—a veiled figure with eager, outstretched arms. Those were impassioned moments, a pressing outwards towards I knew not what of wonder and longing beyond the veil—an ecstasy shrouded in a haunting sadness.

Later, as the years advanced, she grew again familiar, and the radiance of her vesture—that magic of mystery—grew less. Sombre-hued, with empty, craving hands, she appeared to me then—her portion, pain and the bitterness of unrequited love—as it were my second self, bone of my bone, flesh of my flesh, persistent, tireless servant of my mood.

In that ceaseless hunger for human love, Life and Death pass by—remorseless custodians of Destiny. She alone remained, with her gnawing hunger, her empty arms, her aching, aching heart. Ever veiled, almost formless, she wrapped me round as a sea mist. In moments of realisation I knew that it was indeed but her cloak thus enveloping my senses, whose inner lining shone with mysterious beauty.

It was not until the cup of bitterness had been drained to the last dregs that she lifted at last a corner, revealing but a glimpse of its radiance. Through that wondrous shining of a myriad iridescent colours I gazed at last into those fathomless eyes . . . The sun was there, the moon and all the stars. Within the deeps of their yearning tenderness I beheld the

World's Mother and marvelled at my long blindness. In the cup of those outstretched hands she held us all. From the waters of her loneliness she distilled sympathy—fleet servant and comforter of grief.

. . . I saw her smile . . . and toss me, as she passed, into the Greater Glory—a fragment of her veil.

El Hilal

MORNING IN THE PLAIN

MOUNTAIN and cloud take on each other's guise,
 In distant shadowy lines of grey and rose ;
 The stretch of yellowed grass more yellow grows,
 The stagnant pools reflect the brightening skies.
 A fisherman his net now early plies
 And stops to hear, while gold the date-flower glows,
 The riotous commotion of the crows
 At the repeated marvel of sunrise.

The black-stemmed palms with tufted helms appear
 Like warriors dark that march in endless file ;
 Yet nigh his hut the labourer with a smile
 Guides peacefully his plough without a fear.
 Full easily his hours he can beguile—
 His world, his universe, within one mile.

D. M. Codd

CORRESPONDENCE

“A NEW DEPARTURE IN RELIGION”

THE following has been sent to Mr. Jinarājadāsa, for publication in THE THEOSOPHIST.

I have read your article entitled “A New Departure in Religion” in the August number of THE THEOSOPHIST. I am inclined to think that generally readers will be driven to erroneous conclusions. They may conclude that I have upheld the impossible position of one person belonging to two or more Faiths at one and the same time. I therefore wish that you read the following statement carefully, and publish my ideas in the same journal, so as to prevent such misconceptions. (Owing to lack of adequate terms I find it very difficult to express Buddhistic ideas in English. However, I am doing the best possible.)

1. One who admits a non-Buddhist to Buddhism need only see that the candidate believes in Buddha, Dharma and Sangha, and the Law of Karma, and that he repeats the formula of “taking refuge in the Triple Gems”.

2. Giving up or not giving up his former religious beliefs is a matter that rests entirely with the candidate. It forms no part of the duties of the person admitting him to Buddhism.

3. Whether one says or not that he renounces his former religious beliefs when he becomes a Buddhist, it virtually amounts to his renouncing his former religious beliefs.

4. Strictly speaking, it is by the continual study of comparative religious beliefs, and the consequent expansion of knowledge, that one renounces all non-Buddhist views and becomes a Buddhist.

5. Generally, belief in the Three Gems and the Law of Karma is quite sufficient for admitting one to Buddhism.

6. Even if one cannot renounce his former Faith entirely, while embracing Buddhism, it is better that he should be a Buddhist than a non-Buddhist, for there is the possibility of his renouncing his former non-Buddhistic belief as he advances in the knowledge of Buddhism.

7. The person who accepts Buddhism, renouncing all his former non-Buddhistic beliefs as a result of his profound knowledge and realisation of the doctrines taught in Buddhism, becomes a Buddhist of the highest order.

8. It is not possible for a *Prithagjana* (one who has not become *Sotāpanna*), of whatever religion, to become a Buddhist who has renounced all non-Buddhistic beliefs.

9. One is able to discard all non-Buddhistic beliefs only when one has become a *Sotāpanna*. Before that state is reached, all non-Buddhistic beliefs cannot be entirely given up.

10. It then follows that, as there are Buddhists at times holding non-Buddhistic views, there may be non-Buddhists holding Buddhistic views.

I am,
Very sincerely yours,
M. ÑĀNISSARA,
High Priest,
Vidyodaya Oriental College, Maligakanda, Colombo

NOTE BY C. JINARĀJADĀSA

IT seems evident from the venerable High Priest's pronouncement that there are several grades of Buddhists. Therefore, only he is a perfect follower of the Lord Buddha, a "full Buddhist," if one may so put it, who has "entered the Path," and become a *Sotāpanna*, one "who has entered the stream". All who, not born in Buddhism, now enter Buddhism through the opportunity granted by the venerable High Priest himself (see THE THEOSOPHIST, August, 1920), and who do not formally, before becoming Buddhists, renounce the Faith in which they are born, become only Buddhists of a lower grade. Also, it is clear that all who have *not* "entered the stream" are not full Buddhists, but belong to this lower grade, even if they are by birth Buddhists.

Under the permission granted to me by the High Priest, I shall continue to admit into Buddhism all who care to enter this "lower grade," incidentally mentioning that since, by general consensus of opinion of Buddhists in Ceylon and Burma, there are *no Sotāpannas* in Buddhist lands, even among the yellow-robed *Sangha* of to-day, all Buddhists everywhere must therefore belong to the lower grade and not the higher. Those who henceforth enter Buddhism, without renouncing their first Faith, will at least be in a very goodly company.

A REPLY FROM BELFAST.

BELFAST, as a city, is unfortunate in the reports which are made on it by some of the Theosophical Propaganda Lecturers who visit it. An impression is given by Miss Christie which ought not to be allowed to pass without some correction, all the more so as the citizens of Belfast as a whole have remained staunchly loyal to the Throne, through an exceedingly trying crisis, and have saved Ireland for the Empire by the influence exerted on other parts of the country and in Great Britain.

I am certain that Miss Christie would not wish to convey a false impression; but, in the present conditions, such may easily be conveyed by the brief reference to Belfast in her report. Whatever may have been the religious condition of Belfast in years gone by, when by its geographical position Protestants and Roman Catholics were brought into rather acute relations with each other, it is untrue to say of Belfast Churches, that "each is against the rest". My own experience is that, although the dominating theology is not so liberal as in Britain as a whole, yet the spirit of tolerance prevails in a marked degree, as shown by the fact that eminent Presbyterian ministers have preached from the Cathedral pulpit, and that without attracting special attention.

The inference from Miss Christie's report is that the disturbances prevailing about the time of her visit were of religious origin, in fact a battle between Protestants and Catholics.

A well known and highly respected Ulster gentleman had been brutally assassinated, and this came as the climax of long provocative action by Sinn Feiners in Ireland, which had been patiently endured, largely on the advice of Sir Edward Carson. The limit had been reached, a meeting of the men in the shipyards was held, and on the spur of the moment it was resolved that all Roman Catholics should leave the yards at once, no distinction being made at the time between Roman Catholics and Sinn Feiners. A few days later, however, Roman Catholics were permitted to return to their work, on pledging themselves to be loyal to the King. Any known Sinn Feiner, Catholic or Protestant, was put to the test. The men refused to work with members of a political organisation which used murder as its weapon. That rule holds good to-day. No Roman Catholic, as such, will be interfered with, if he is a loyal man. Unfortunately, individuals, for whose utterances the Roman Catholic Church cannot be responsible, have given only too good reason for having to identify Sinn Fein with Roman Catholicism, as, for example, priests preaching "Killing no murder," and "Hate England"; and at the present moment there is the article advocating this policy, appearing in the current number of the *Catholic Theological Quarterly*, which the Government has under consideration.

The work of the Belfast Lodge is sufficiently difficult as it is, without being brought at this present time, even by implication, into

any compromising position. Propaganda Lecturers coming to Ireland, if they are to do any good, must be silent, even in private conversation, on the subject of politics.

JOHN BARRON,

President of the Belfast Lodge.

THEOSOPHISTS AND THE PROBLEMS OF SEX

IT is rather a curious thing that Theosophists, who claim to be pioneers, appear to be so behindhand in the consideration of a group of problems to which the outside world is perhaps giving more attention than to any other questions at the present time—namely, the problems of sex. It is true that Mrs. Besant, in her pre-Theosophical days, played a prominent rôle in one of the most heroic efforts to spread amongst the poorer classes in England the knowledge of what we now call birth-control, though for social and economic rather than racial reasons. It is also true that another great Theosophist had the courage of his personal convictions in the face of a storm of popular protest.

It may justly be urged that if prominent Theosophists had taken up these problems, an altogether disproportionate amount of attention would most certainly have been drawn to those particular questions, and this would have had the effect of obscuring the main ideas and teachings which, most of us hold, it is the special function of the T. S. to spread. But this does not, it seems to me, absolve those members who are *not* prominent from trying to face and solve these problems in the light of what we believe to be a fuller knowledge than those outside our ranks possess.

First there is the racial and economic question of birth-control, with the big fact to face that contraceptive measures are chiefly used exactly by those classes which on the whole are eugenically the most fit for parenthood.

Then there is the more social and "moral" question of the sexual relations between individuals, and we have to face the fact that, in certain grades of society in the West, amongst thinking men and women, relationships are being entered into by larger and larger numbers, based upon mutual agreement and generally recognised as being of a more or less temporary nature, terminable at the will of either party, and unproductive as regards offspring. This seems to be becoming more and more considered to be the common-sense course of action between cultured people, who appear in other ways to be the most "advanced" in evolution from our Theosophic standpoint.

Lastly there is the personal problem which faces every man or woman who aims at that control over all his bodies which is the *sine qua non* of Occultism. We all know in theory that we are not

our bodies, and that "it must always be you that controls the body, not it that controls you"; and on the strength of general statements of this sort a good many would-be occultists aim at complete celibacy, and many of these, having already highly strung and nervous temperaments, become impossibly overstrung with the continual strain, some ending as nervous wrecks and others succumbing to a sudden reaction in the opposite direction. Psycho-analysis has shown what an enormous part of the average man's or woman's thoughts relate directly or indirectly to sex, and needless to say this has the greater force because it is for the most part secret or unexpressed. And after all, Theosophists generally are not so much above the average that they are likely to differ very much from others in these respects, except in one particular—that we have a far stronger *motive* for gaining control over our bodies than other people, and that we work consciously at thought-control.

The question for us seems to me to be: Have we as Theosophists anything real to contribute towards the solution of these several problems? As pioneers are we going to recognise that the old Western ideas of marriage, for example, are gradually passing, to be replaced in no far distant future by altogether bigger and broader ideas? What attitude are we going to take on the question of Eugenics, with an excessively low birth-rate all over Europe and an enormous shortage of eugenically fit male parents? And what is our attitude towards the unmarried mother? If we know more than others, surely we have a duty to society, the greater in proportion to what we believe to be our greater knowledge, to give our best towards the solving of these great problems, as well as our duty to ourselves, as would-be occultists, of trying to understand this primary physical force in ourselves. I believe our leaders refrain from any clear pronouncement on these questions for the reasons I have indicated above, though we have been given to understand that the solutions of materialistic scientists, economists, or sociologists are not really satisfactory solutions from the higher standpoint; but I believe it is all the more "up to us" to do our duty in this respect.

"ONE OF THE RANKS"

THEOSOPHISTS *versus* OUR MEMBERS

WHY is the Theosophical Society unpopular with some of the deepest and truest thinkers along Theosophical lines—men and women who are bending every effort of brilliant intellect and well-trained intelligence to the service of humanity? They do not spend time in theorising about sub-races and karma, seeking out congenial "vibrations" and where to live, or explaining to their fellow mortals, after one reading of *The Secret Doctrine*, the meaning of the entire universe—as does the average member of the Society. These people are living the life, while the so-called Theosophists are talking about it, or struggling for the *sensation* of having attained it.

That the average member of the Theosophical Society is further from living the teachings of the great Theosophical literature than the average Christian is from living the teachings of the Christ, is the reason why most of the strongest intellects among real Theosophists are repelled at the thought of joining the Society. You find them working for humanity as successful business men or women, as artists or doctors, scientists and writers, political and civic reformers; you ask them: "Why this selfless struggle to elevate humanity? And when they answer that the evolution of humanity must be hastened and that the few who see the way must work for the many and lead them, you say: "But that is Theosophy!" And sometimes your worker will smile mysteriously and say: "Yes, I am a Theosophist at heart; I love the literature; but I am distinctly *not* a member of the Society—I have no time for bickerings and contentions; I have my work to do." And, looking within the Society, what do we find as the average type?—I, of course, do not allude to the half-dozen serious workers that may be found throughout a Section in each country, but the average type of *member*. You find, as a rule, the dabbler in metaphysics, who has made a failure in the practical walks of life; instead of doing any useful work, he will sit all day languidly turning the leaves of a Theosophical book or writing an article that is never published, or arguing with a fellow member as to H. P. B.'s condemnation of Christianity or the virtues or iniquities of the Liberal Catholic Church, or the karma that must descend upon those holding other views than his own. Ask the "Theosophist" what time a train leaves, or in which direction you will find the railway station; and if you are guided by his answer, you will invariably miss your train.

Or you may find a more devotional type—a type not uncommon in the Roman Catholic Church—and more often she will tell you that there are only two kinds of people in the world—"those who know and those who do not know"—and she turns to her devotions with a sense of spiritual satisfaction and superiority that is enjoyed by the convert to one of the Christian Churches. But look into the personal life of this devotee, and you will often find her ready to go out and teach the word of the Master to a benighted world at the expense of the Society, while her unfed, unclothed children are looked after by the other members of the community, and a well-meaning husband lurks somewhere, hoping for a divorce and the opportunity to marry some well-balanced person who can hold his home together and make his children clothes. The type that looks upon the Society as a channel for airing his own personal views of life, is probably the most serious menace to its dignity and standing.

Men who have utterly failed to win a livelihood in open competition with their fellow mortals will join the Society and preach Socialism, the Single Tax, and every other possible explanation for their personal failure. Ask one of these preachers on the equality of man and the equalising of service and reward to pay his board bill, to do his bit of gardening or carrying for the benefit of the community, and you will usually find that his engagements to occupy the lecture

platform are too pressing. If he is not actually sent out by the Society—as he too often is—he at least always prefaces his remarks with the assertion: “Of course I am a *Theosophist*,” and: “*We Theosophists think*,” etc. It is to this type, and to the unfortunate habit of the Society of allowing anyone to call himself a Theosophist for the payment of \$3 a year, and air his own personal views in the name of Theosophy, that so much of the open bickering and splitting of the Society occurs. He violates many or most of the precepts laid down in *At the Feet of the Master*, descending to inaccuracies, accusations and retaliations when the business of the Society falls into his hands. As he is usually a person who has reached middle life without having won a position of trust and responsibility in other organisations, he is not trained for the work; and chaos ensues, and the efficient, well-trained man of the world looks on and says: “I enjoy their literature, *but* I am not a member of the Society; I value my position and standing in my business and profession, and I can do the work of Theosophy more efficiently if I am not associated with the *present* organisation.”

In a word, nine-tenths of the members of the Society are not Theosophists in accordance with the precepts of the Masters’ teachings, and fifty per cent of the workers for humanity are Theosophists at heart, unwilling to associate themselves with the activities carried on in the name of Theosophy.

That a few leaders have demonstrated that Theosophy can teach efficiency, self-control, and mental and moral abilities and attainments of the highest order, no one denies; but why is every inefficient human failure permitted to call himself a Theosophist for the annual payment of the price of one meal!

Of course this is written by an American who can only speak from experience in American Lodges.

C. W. S.

QUARTERLY LITERARY SUPPLEMENT

The Threefold State: the True Aspect of the Social Question, by Dr. Rudolf Steiner. (George Allen & Unwin, Ltd., London. Price 5s.)

The social problems which the War has brought to the surface and made unbearably acute can only be solved, in Dr. Steiner's opinion, if men will strike out boldly along new lines. The old blunders will only be succeeded by endless new ones, unless the old methods and traditional way of envisaging the whole question can be discarded for more enlightened effort. "The men of to-day," he tells us, "have deliberately to work their way out of what has become worn-out and lifeless, and this involves a much more radical change than most people are aware of."

This necessary change can only be based on a recognition of the spiritual life as a factor in daily affairs, on the serious evaluation of a spirituality "which informs the actual life of men, and which shows itself no less active in mastering the practical tasks of life than in constructing a philosophy of the universe and of existence capable of satisfying the needs of the soul". The present chaos is due to the fact that the working classes—who are the chief factors both in the problem and in its solution—have lost touch with the realities of life and are groping blindly without assistance for something which will sustain their souls and make them conscious of their dignity as human beings. This want can only be satisfied in a social body where room is made for the development of that spiritual something which, if only men would recognise it, is intended to "manifest itself in a grip of practical affairs and is not a special preserve of the hidden soul, a side-current accompanying the full tide of real life".

To make possible this incarnation of the spiritual aspect of every man in his everyday self, the State must be regarded as threefold. There is no absolute centralisation in the human body, and the body social should in this respect work in a way analogous to the living complex of man's natural body. There are three systems in the human organism: the "head-system," which includes all that has to do with the life of the nerves and senses; the "rhythmic system," which

covers all such rhythmic processes as breathing, circulation, etc. ; and a third, which consists of all the activities of those organs which are concerned with the "transformation of material". Each of these systems has its own separate, autonomous relation with the outer world, and yet on their proper interaction and co-working the health of the whole body depends. Just in the same way the three parts of the State must develop autonomously and yet mutually sustain each other. These three parts are: the economic system, the political or equity system, and the system which comprises everything which has to do with spiritual life. As things are at present, the equity-State, or political State in the more restricted sense, dominates the other two systems, in fact extends its power over the complex of the social order ; and more and more the social movement, unaware of its real needs, is tending to centralise all power in that one system.

Dr. Steiner's views naturally bring him into disagreement with many of the most modern developments of reform. Obviously his views on current questions regarding State education, State interference of every kind, Capitalism, schemes for the upliftment of "the masses," and so forth, make his advice as to a resolution of their many difficulties very much out of the ordinary. It comes as something of a surprise, for instance, to find one who is so obviously absorbed in the welfare of the workers, regarding Capital as one of the main instruments of the spiritual life, and setting his face with determination against any limitation of freedom in its use.

It would take us too far afield to try to do more than indicate the lines of thought along which Dr. Steiner leads the reader in the four exceedingly interesting essays which are comprised in this volume. We can only recommend the book to Theosophists as one representing a definite effort to base daily life for all men on their spiritual needs.

A. DE L.

When Labour Rules, by the Rt. Hon. J. H. Thomas, M.P.
(W. Collins Sons & Co., Ltd., London.)

No one who reads the signs of the times, and especially no Theosophist, can doubt that within a very few years we shall have a Labour Government. Those who want fairly precise information as to what changes the Labour Party have pledged themselves to introduce, should read this book. As a propagandist effort, it is admirably written, being pervaded by an air of sweet reasonableness, eminently calculated to persuade and to disarm suspicion and opposition. As a

result, it has been well received, even in hostile camps. The "jam" may at times appear rather too much in evidence, with the object of concealing the "powder"; but the sick patient, if he is wise, will swallow both, knowing that the bitter medicine which is concealed will make him well.

Many of us are rather in doubt whether the new order of things is to be Socialism, pure and simple, or whether Capitalism is to remain in a sort of muzzled form, deprived of its power for evil, and retaining only its capacity for good and healthy stimulus. According to Mr. Thomas, this latter is what his Party is aiming at. They fully realise that money is a great power for good, as well as for evil. All that they propose to do is to *harness* it, by judicially directed State control, in such a way as to prevent it from becoming the Frankenstein it has been in the past, and to ensure that it shall be the servant of human needs, and not a Minotaur, devouring men, women and children, and becoming plethoric and inert in the process. This sort of thing, says Labour, is bad for everybody: bad for the worker, because he becomes an over-driven, starved cab-horse; bad for Capital itself, because it induces laziness and apoplexy, which sooner or later finds relief in the periodical blood-letting of war. It is far better to live rationally and not eat too much, and so *prevent* illness, than to do what most rich people do—stuff themselves into a condition requiring purges, mineral waters, forty-day starvation cures, or actual bleeding and poulticing, and so on. And the same thing applies to the social organism, which is quite capable of remaining healthy and happy, and living peaceably with its neighbours, provided it has a government which exercises proper supervision over every part of the organism, and refuses to allow any one organ to aggrandise itself at the expense of the rest. This is the pith of Mr. Thomas's sermon, and of course it only needs to be stated to command assent.

A drastic increase in the powers of government, and a corresponding limitation of the power of greed—this is the idea. It is no longer to be tried by the halting, hesitating, makeshift methods of the Coalition Government, but whole-heartedly, thoroughly and scientifically. There are three levers by means of which the sick patient is to be placed on the road to health: (1) the limitation of industrial profits; (2) a drastic increase of the death-duties; (3) compulsory work, of some useful, suitable sort, for everybody.

These three agencies, combined, will provide enough money to make everybody comfortably off, as well as leaving plenty of surplus for the State to carry out its beneficent schemes, which include: the limitation of hours of work; the nationalisation of schools and

universities ; of insurance ; of hospitals and State medical service ; of land, coal, transport, heat, light and power ; of roads, canals, harbours and shipping ; of the liquor trade ; of armaments ; of theatres and operas ; the municipalisation of the bread and milk supply, and control of house building ; State endowment of motherhood ; State subsidisation of invention and research ; and so on.

In all these nationalisation schemes the owners of vested interests are to be bought out at a fair price, not an unfair one. Profiteers will soon find themselves "cornered," for the more property the State acquires, the stronger will its position grow in the market, and the more private property will depreciate. Hence the scheme of State purchase is not so visionary as it appears at first sight. The irresistible force of karma is already at work, depreciating the value of railway shares, and making them ripe for the State to pluck ; they will soon be had for the asking, or offered without.

These nationalisation schemes will of course bring enormous wealth to the coffers of the State, not merely by bringing in the incomes of the existing concerns, but by enormously adding thereto, owing to the elimination of waste due to competition and overlapping. The schemes are therefore eminently practical financially. People who think them Utopian in this respect forget the tremendous increase of wealth which can be brought about by co-operation. Mr. Thomas points out that nationalisation will not favour any one class, but benefit all, including the present "black-coated poor," who are ground between the two millstones of Capital and Labour, at present. An incalculable amount of wealth is lost to the nation at present by the operations of stock-exchange gamblers and stock-market riggers. When profits are limited to, say, 15 per cent, a vast amount of unhealthy stock-market activity will automatically vanish, to the immense gain of fair and honest trade, and the benefit of the whole nation.

Labour is to be given an equal co-partnership with Capital in the management of all industries, that is to say, every Board of Directors is to have its duly elected Labour representatives, who must have an equal voice with the shareholders in the management of the concern. The method of this co-partnership would, of course, need careful working out. The Managing Director should not be a private nominee of the most influential shareholders, as at present, but one who has passed through the ranks and risen by sheer merit plus length of service. In these co-partnership schemes we may say, parenthetically, that a lot may be learnt from the Co-operative Societies, who have fairly well solved the problem of the democratisation of industry.

Further planks on the Labour platform are: the abolition of Secret Diplomacy in international affairs; the protection of Subject Races with a view to their gradual enfranchisement; Free Trade; Dominion Home Rule for Ireland, subject to Ulster remaining united with England if she wishes (nothing is stated about the Irish army or navy); a capital levy to write off part of the war-bill; a universal currency, to do away with the exchange evil; standard rates for Labour all over the world; municipal banks for financing municipal enterprises; municipal relief for the infirm or disabled; ample Old Age Pensions; clothing and feeding of school-children; municipal coal-distributing agencies; equal pay for men and women; and a democratically elected League of Peoples, instead of the present feeble and abortive League of Nations.

Labour also aims at the reformation of the House of Lords, by the substitution of the elective for the hereditary principle, the disbandment of all hereditary Peers (including "Lords Spiritual"), and the dissolving of the Second Chamber concurrently with the Lower, so as to have both Chambers of the same political complexion. The Monarchy, of course, remains as at present.

The publishers' advertisement rightly characterises the book as a "direct and honest statement, and a book that should, without in any way desiring to overstate the case, be read by every single intelligent citizen of the British Empire". So says our reviewer.

H. L. S. W.

The Message of Plato, by E. J. Urwick, M.A. (Methuen & Co., Ltd., London. Price 18s.)

Professor Quiller-Couch says somewhere that, for a book rightly to be called epoch-making, it must bring to its age something that that age definitely lacks. And this is exactly what Mr. Urwick has done. He has offered a new interpretation of Plato's teaching, based on the ancient wisdom of India, the Vedānta Philosophy. In his opinion Plato is primarily a religious teacher, concerned, like all religious teachers, with the answer to the question that civilised man has been asking from time immemorial: "Master, what shall I do to inherit eternal life?" And in the *Republic*, the crown of his life's work, we find Plato's reasoned answer to that question. The *Republic*, Mr. Urwick maintains, is not the place in which to look for Plato's views on political and social problems. Those questions were dealt with in the *Laws*; as far as they arise or seem to arise in the *Republic*,

they are of subsidiary interest to the ethical and religious teaching which forms the main theme.

Why then has Plato put his spiritual teaching in the shape of a political allegory? For the same reason that, in our childhood's days, led nurse to give us our powders well camouflaged by a spoonful of jam. Plato saw that his countrymen were suffering from the fever of over-civilisation. He saw also that the recognised practitioners of the time, the Sophists, were only making the patient worse. In his eyes the only remedy was religion, not the time-worn orthodoxy of the Homeric poems, but the true science of the spiritual life—in a word, mysticism. But the Athenian public would never trouble to read a treatise on mysticism, though they were deeply interested in ethical and political questions. Accordingly Plato, with consummate art, put forth his deepest spiritual teaching in the form of a discussion on personal and political morality, confident that all who were ready for the deeper knowledge would penetrate the veil.

Plato's religion is simply the Vedānta, slightly modified to suit Western minds. In books I—IV and VIII—IX of the *Republic* he deals with the Lower Path, that of Pursuit of Ends in the world. The Righteous man, symbolised by the Righteous State, on this Path had the Sāttvic Guṇa or Quality (the Guardian or Brāhmaṇa Caste, the intellect) controlling Rājas (Auxiliary or Kṣhāṭṭriya Caste, the Passions) and Tamas (Merchant or Vaishya Caste, the animal lusts). In books V—VII he deals with the Path of Spiritual Realisation or Religion, the ascent from the Cave of mundane affairs (a pure Vedānta simile) to the glories of the Spiritual or Intelligible World and the contemplation of its Sun, the Good.

Once we have grasped the fact that Plato is a follower of *Gñāna Yoga* or the Path of Wisdom, and that all his teaching must be interpreted on two different levels, according as he is treating of the Higher or Lower Paths, the problems and paradoxes with which the *Republic* abounds no longer present any difficulty. His Communism and his banishment of Art, to name only two of them, when rightly understood, do not brand him as inconsistent or a visionary, but afford very strong internal evidence that this interpretation is correct.

It would be hard to improve on Mr. Urwick's treatment of his theme. Never turgid, verbose or obscure, he maintains an appearance of easy mastery over language throughout his supremely difficult task of exposition. One might say that he had caught, not only Plato's meaning, but something of that indefinable charm and lucidity of expression which has never been surpassed in prose literature.

Theosophists will welcome this book for two reasons. First, in spite of the general recognition of Plato by Theosophical writers as a great Initiate, and the frequent allusions to the profound occult truths to be found in his works, no one, in modern times at any rate, before Mr. Urwick, has definitely expounded his teaching as he meant it to be understood. And secondly, it is very gratifying that a book of such importance from the Theosophical point of view should have been written by some one quite unconnected with the Theosophical Society or any other body of people which the world despises as "cranks". Though Western thought denies a hearing to the recognised exponents of Theosophy, it can hardly refuse to listen to the same truths expressed by the Head of the Ratan Tata Department of Social Science and Administration in the University of London, and author of *The Philosophy of Social Progress*.

Not that there is any chance of his views being widely accepted as yet; he has attacked too many comfortable orthodoxies for that. But in the future, when in the light of fuller knowledge the work of the various commentators and critics of Plato comes to be weighed and compared, we believe that Mr. Urwick will be recognised as the first interpreter of Plato, since the school of Henry More, who really understood his master. And that is why we have called his book epoch-making.

R. C. F.

The Philosophy of Conflict, and other Essays in War-Time, by Havelock Ellis. Second Series. (Constable & Co., Ltd., London. Price 6s. 6d.)

The volume under review contains twenty-four essays, full of original thought, showing throughout an almost unique quality of the author, which seems to combine scientist, philosopher and artist. The present review will deal chiefly with those essays which touch on the two main themes of the book: war, and sex problems—both especially in relation to the recent European War.

Four essays deal directly with the question of war and wars, from different aspects. "On a Certain Kind of War," after showing the absurdity, on the part of the recently belligerent European nations, of that side of national pride which manifests as hatred of other nations, in view of their very mixed origins, leads us on to the somewhat unusual thought that if the Great War was in a sense a civil war, "it is civil war that is most likely to be fought from ideal motives and for great principles". And the writer thinks we can

justly say of Britain's part in the European War that it was "inspired at the outset by an exalted idealism".

The next essay elaborates the thought summed up in the significant phrase: "*Vae victoribus!*" of which Dean Stanley was the originator many years ago. The writer makes clear to us the paradox of the position of those who fight militarism with the weapon of militarism—Satan casting out Satan. The French Premier's inspired outburst of "Our aim is victory!" shows the general avoidance of the real problem. His own conclusion is that militarism is "a weapon which, under certain circumstances, must inevitably be used, but a weapon only to be used with extreme precaution . . ." In another essay on "The Star in the East" he says:

We arose in noble wrath to slay the spirit of greed and arrogance and hate in the hearts of our enemies, and in the measure in which we succeeded we concurrently planted the seeds of the same passions in our own hearts.

But he has hopes that we may begin to see "the supreme advantage of the political method of seeking definite ends, over the military method of seeking an abstract victory," and that is, that the former "opens the possibility for the belligerents to realise that the ends, so far as they are legitimate ends, which on each side they seek, are the same ends".

Consideration of "The Origin of War" takes the problem further back, and the author finds that both love and reason are powerless to stop war. It can disappear only through a process of sublimation. Its two chief causes are already decaying. The excessive birth-rate is falling, and "necessarily falls with every rise in culture" (another scientific half-truth?). "Excessive industrialism has likewise passed its climax" and "there is no more world to fight for". And in another essay he shows us the way in which he believes the solution will come:

To many of us nowadays it seems just as possible to establish peace between groups of individuals as we have found it possible between individuals themselves . . . with an "international police to keep the peace between nations".

In the essay which gives its title to the volume a very necessary and true distinction is drawn between conflict—the genus, so to speak—and war—one particular species. Nearly all the arguments between pacifists and militarists confuse the two, so that it is "much as though an attack on the poisonous qualities of deadly nightshade were to be met by an enthusiastic defence of the potato"!

We now pass on to a subject which Theosophists, great and small, appear to be curiously averse to facing—the group of burning questions which can be summed up as the "Problems of Sex". Mr. Ellis here

enters the realm which, by virtue of the most prolonged and patient investigation, he has made peculiarly his own, as all know who have read his monumental volumes of *Studies in the Psychology of Sex*. In "Eugenics in Relation to War" and the following essay on "Birth Control and Eugenics" he makes out an almost unanswerable case in favour of the adoption, both in theory and practice, of Eugenics, as the only solution in the present state of Society, in Europe at all events. In the former essay he brings us face to face with three main questions: (1) the relation of the fit members of the community to the unfit ("fit" and "unfit" of course referring to fitness to produce offspring from the personal, social and racial standpoint); (2) the influence of the venereal diseases ("even war," he points out, "is less destructive to humanity"); and (3) the position of women in relation to sexual problems. Each of these three questions he elaborates in subsequent essays. The latter essay, dealing with the first of these three questions, urges the necessity for birth control, especially in view of the enormous decrease, for which the War has been responsible, throughout Europe, in the number of males eugenically fit for parenthood. In three directions, he urges, we can work "even individually": the first is "by increasing and promoting the knowledge of the laws of heredity"; the second, "by popularising a knowledge of the methods of birth control"—that is to say, by spreading information as to the use of contraceptive measures—

the one and only method which places in the hands of the whole population possessed of ordinary care and prudence the complete power to regulate, limit, or, if necessary, altogether prevent, the production of offspring, while yet enabling the functions of married life to be exercised, without any vain struggles to attain an ascetic ideal or any wasteful impoverishment of physical or spiritual well-being.

And the third is "by acting in accordance with our knowledge".

Space forbids more than the mention of the remaining essays. All are written with the same clarity and originality, and even when the author deals with familiar figures like Luther or Herbert Spencer, we seem to see them from a slightly new aspect which changes all the proportions. That on "Psycho-Analysis in Relation to Sex" is an excellent and easily understood exposition of this big subject. Other essays deal with: "The Unmarried Mother," "War and the Sex Problem," "The Mind of Woman," "Equal Pay for Equal Work," "The Politics of Women," "The Drink Problem of the Future," "Rodo," "Mr. Conrad's Work," "The Human Baudelaire," "A Friend of Casanova's," and "Cowley".

S. H. D.

The Verdict—? by Tertium Quid, with a Preface by H. A. Dallas. (Kegan Paul, Trench, Trübner & Co., Ltd., London.)

This volume is yet another of the very numerous works which appear nowadays, and of which one feels one is getting a little tired—dealing with certain phenomena encountered at sittings with well known mediums. The object on the part of the writers of these experiences is no doubt praiseworthy, each usually claiming that he has obtained evidence of the survival of bodily death under conditions by which fraud was practically eliminated. *The Verdict—?* is such a book, and to some will no doubt prove helpful and interesting—the “Book Test” being very well attested and apparently ruling out telepathy, which was the object aimed at.

As one who has read probably some scores of similar records of experiences, one is inclined to ask whether the collection of even millions of “test cases” by others is really of value. Occasionally, when such collecting is undertaken by a man of world-wide scientific reputation, it is conceivable that the attention of the sceptic may be arrested and an impetus given to individual enquiry. Such was doubtless the value of the researches of Frederick Myers, Sir William Crookes, and others; but since then, what more have we gained by the prolific outpouring of spiritualistic literature during the last decade? The communications are usually unsatisfactory and feeble in the extreme, contradictory in their nature, and seldom, if ever, illuminating; and while so little is known as to the nature and capacity of the subliminal consciousness, it is very rarely indeed that one feels that a case has been made out into which that subconsciousness might not possibly have entered.

However, all this is, I confess, merely one viewpoint; and to those who are encouraged by the perusal of apparently successful “tests,” the above may be recommended as quite a pleasantly written and well-balanced presentment of the case for the “departed”.

G. L. K.

Nerves and the Man, by W. Charles Loosman, M.A. (John Murray, London. Price 6s.)

Medical science collects facts and deduces principles from them, but until lately was more concerned with ill-health than health. The author approaches many truths, but too often the cart is found before the horse, and results are mistaken for causes. The mind is thought

to govern the will, when it is the realisation that will is supreme that leads to control of mind.

The advice as to education, fear, deep-breathing and general rules of health are good, and, if adopted before the "nervous breakdown," would render it impossible. "Health is contagious, as disease is"; and "few of us realise what an enormous influence our thoughts have upon our health". But the science of yoga assures us that that influence is paramount. The lines of poetry are well chosen.

A. W.

MAGAZINE NOTICES

The Herald of the Star for March maintains the quality to be expected from the international and official organ of the Order of the Star in the East. In his Editorial Notes the Head of the Order calls for individual effort to resist the lethargic influence of public opinion and to examine every question for its true value; he also urges every member to help to make the magazine self-supporting, and announces an International Star Conference at Paris for two days, so that those attending the International Conference of the Theosophical Society may be able to attend this also. A very able and complete account of the religion of Mithra is contributed by W. Loftus Hare, whose thorough methods of investigating religious history are as invaluable as they are rare. Perhaps there is less known about Mithraism than about any other religion that has played such an important part in human development; the chief facts relating to its doctrines, ritual and ethics are here laid before us in a concise and attractive form. Under the title "Secret Societies and World Unrest" Mrs. Annie Besant continues a series of articles written in reply to the charges made in *The Morning Post* against secret societies such as Continental Masonry, and the Jewish nation, of being responsible for a world-wide conspiracy against Christianity and law and order. Even President Wilson and his "fourteen points" are tarred with the brush of Bolshevism by this discoverer of mares' nests, and it is well that such plausible and influential representations should be refuted. Under the heading "Notes from a Library" is a pleasantly written review, by S. L. Bensusan, of an autobiography recently published with the quaint title of *Seventy Years Among Savages*—that of Henry S. Salt, the humanitarian reformer.

The first number of *To-Morrow*, "a monthly illustrated journal of the new spirit in education and citizenship," promises well for the accomplishment of this object, under the editorship of Mr. G. S. Arundale. The magazine opens with messages of encouragement from a number of the foremost public men of India, including Lord Willingdon, the present Governor of Madras, so that there should be no lack of influential support. Among the various precepts as to how the world should behave to-morrow, there is at least one refreshingly accurate disclosure of the world as it exists to-day: namely, an interview with Colonel J. C. Wedgwood. In reply to the opening question: "What would be your general idea as to the difference between the world before the War and the world after?" came the candid confession: "The only change I can see is that we have got more brutal than before; there is more hatred in the world now than there was. It will probably get better, it cannot get worse." On the other hand, one of the most reassuring articles is one by Dr. J. J. van der Leeuw, the first of a series entitled "The World's To-morrow". In it an account is given of an Association of "Practical Idealists" organised by the writer in Holland and since taken up by other countries, including India. *To-Morrow* is well illustrated, mainly from photographs, but some of these suffer from being a little undersized; the design of the cover is distinctly pleasing.