

# THE THEOSOPHIST

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## ON THE WATCH-TOWER

**M**RS. ANNIE BESANT writes:

From all parts of the world cables and telegrams have come to me, conveying loving greetings and good wishes on my entry into my seventy-third year of mortal life. I cannot answer them all, and here express my grateful, loving thanks to the senders. They come from many towns, institutions, political bodies, and societies and public meetings in India, and from many in Great Britain; from Samarang, Batavia, Mysore, Cuba, Barcelona, Netherland Indies, Brisbane, Valparaiso, Aboukir, Geneva, Dunedin, Sydney, Krotona, Stockholm, Amsterdam, Buenos Aires, Copenhagen, Brussels, Faaborg, Nairobi. There were letters, also largely signed, from Lyon, Marseille, Vancouver, and messages from the various National Societies that make up our international Body. To each and all my gratitude, deeper than words can say.

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At the urgent request of the Hon. Rai Bahadur Purnendu Narain Sinha, General Secretary of the Indian Section of the Theosophical Society, the place of the Theosophical Convention

has, as our readers are by now doubtless aware, been changed to Benares—Mrs. Besant's approval having been previously obtained. It is still uncertain whether she will be able to be present, as the date of the passing of the Indian Reform Bill has not yet been fixed. But whether she comes or not, members of the Theosophical Society should remember that they attend a Convention of our Society to give and not to get. If Mrs. Besant is unable to be present, all the more reason for those who can possibly manage to get away to make a point of attending. There are people who say: "Oh! well, if the President is not going to be there, it is hardly worth while to go." In other words: "Because the President cannot attend, I have little or no interest in the annual gathering of the Society, for there is nothing I can get out of it." It should be remembered that if we try to make the gathering worthy, the Masters will certainly be there, and the abstention of anyone of us on selfish grounds makes their co-operation more difficult. And, after all, if They are in our midst, if Their influence surrounds us, surely we are blessed beyond our deserts. Would you try to attend if Mrs. Besant were to be present? If so, you ought to try still harder to attend, if she cannot come.

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All over the world the forty-fourth anniversary of the Theosophical Society must have been celebrated on November 17th with gladness and gratitude. Only those who have lived some years under the inspiration of their membership of the Theosophical Society can know what that membership means to them—how it comforts them, encourages them, strengthens them, and helps them to understand, and strive bravely to bear, the hardships and sorrows of life. It is this knowledge, deeply planted in the hearts of the members of our Society, which, under the guidance of the Masters and Their messenger, Annie Besant, has brought the movement triumphantly through its many trials, has rendered it unshakable by virulent

and cowardly attacks, and has prepared it for the great work which lies before it in the immediate future. Never was the Theosophical Society stronger than it is to-day. Never was confidence in its great President more abounding than it is to-day. And fortunate is it that this is so. For the Theosophical Society has an outstanding part to play in that reconstruction period which every country in the world is just now entering as a result of the Great War. The various Sections of the Society should make themselves ready for a period of intense activity, for the truths we stand for are urgently needed for the refashioning of the world, that it may be ready to meet its Teacher. The year 1920 should be an epoch-making year with regard to our Society. Our members should enter heart and soul into such activities as may be appropriate to their avocations, circumstances and temperaments, so that every field of human activity—political, social, educational, religious—may be sown with the seeds of the truths of Theosophy.



Numerous efforts are being made along various directions to ensure that the War which has just ended shall positively be the last. The League of Nations is, of course, the most prominent among these efforts, and, perhaps, the most hopeful, if given adequate support and encouragement. But ingenious people are at work to try to discover yet other ways, and although many of the proposals are undoubtedly wild and on the face of them impracticable, Señor Ciro F. Mendez of Mexico makes a suggestion which is somewhat fascinating. He proposes

that all Nations marching in the vanguard of civilisation, come to a general agreement, and by means of representatives or delegates, form an International Convention with the end in view of admitting into full citizenship in each and every Nation entering into this Convention, every man or woman, irrespective of race, nationality, caste or colour, who, for his accomplishments in the field of human endeavour, merits the gratitude of his fellow man.

No group of human beings could be more worthy of respect than one thus selected, as it would contain the most conspicuous elements of human intelligence and wisdom, and for this reason would be eminently fit to constitute an arbitrating body in any conflict, either of a national or international character, a body which would render its decisions with justice. It is therefore proposed that from these elements there be formed a Grand International Jury, whose decisions would be binding on all those Nations entering into this covenant.

He would call this body of men and women a Grand International Jury, and would make the Representative Assembly of each participating country the choosers of the country's representative men and women. Once the Jury has been established, it will have the right to approve or disapprove nominations made by individual countries. The idea is difficult to put into practice, and a large number of obstacles are obvious. But to gather the world's best men and women together, selected under different heads of service of humanity, is certainly a step in the direction of universal brotherhood, provided that this élite body is charged with the duty of promoting all that makes for brotherhood and of denouncing all that makes for quarrel, and provided also that it is given the power to enforce its decisions. Such a body might be brought into existence as subsidiary to the League of Nations.

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It is curious, and at the same time significant, how those who have any real insight into the meaning of the War are making every effort to extract from it the lessons it was sent to teach. The League of Nations is, of course, an outstanding effort on the part of the statesmen of the world. But it is also beginning to be realised that in every field of human endeavour the objective and goal must be modified to harmonise with the profound revolution of outlook the World-War has brought about. For very many years, war has been the preoccupation of the vast majority of the world's workers, and the Nations have starved, have perhaps been compelled to starve, their finer forces, for the sake of massing weapons of

offence and defence against the time of strife. The anticipation of war has nerved our scientists and our organisers to the achievement of a mastery of Nature which, a few years ago, would have been thought impossible. Self-preservation, in the midst of critical circumstances, was the motive power—the preservation of the body of the Nation. But now that this task has been accomplished, the question is being asked: “To what end?” The body has been preserved. Has it been preserved in order that once again it may pass through the horrors of war, or that, putting war for ever behind it, it may grow in brotherhood and peace? Hitherto, war has dominated the life of this world of ours. The spirit of destruction has brooded over the intelligence of man. “Whence,” asks the *London Daily News* most pertinently, “is to come the enlightenment and the motive that shall turn all this astounding intelligence and ardour from the service of death to the service of life?” *The Daily News* does not, perhaps cannot, answer this question. But Theosophists can suggest that only as some of the ancient but now forgotten truths are gradually remembered and made parts of daily life, can come the necessary enlightenment and motive power.



The world needs to know that the distinctions and differences which now so often divide and antagonise—differences of religion, of caste, of custom, of race—are in reality illusory and impermanent. The world needs to know that a brotherhood of nature exists to-day, however little it may be recognised, and that differences of religion, of caste, of custom, of race, are merely labels marking out different groups within the brotherhood, different lines of growth, different temperamental attitudes. The words “superiority” and “inferiority” are too often on our proud lips. Too often do we seek to hide our ignorance within the camouflage of contempt. Recognising in theory that we are all God’s children, we nevertheless

imagine we come closer to Him when we push aside those who worship Him under forms different from our own, in bodies differently-coloured from our own, and proclaim that we are dearer to Him than all others. Conceit must go. Ignorance must be faced. And, above all, we must recognise the Fatherhood of God and the brotherhood of Man. For this the Theosophical Society in its present incarnation has been striving these forty-four years and more. But the world has not yet learned the lesson, though we would believe that it is beginning dimly to perceive that along the road of brotherhood lies the only way out of that darkness of ignorance and jealous strife in which the world has lived so long, to its great misery and despair. And because the lesson has not yet been learned, because

drunk with sight of power, we loose  
Wild tongues that have not Thee in awe,

the World-Teacher, the Christ, the Lord Maitreya, is about to come once more among His children, that they may watch for a few marvellous years a perfect life of brotherhood lived upon earth, among them, and under the conditions of this modern world. He comes among us as much to live His great example as to preach the ancient truths. And then those who have the eyes to see and the ears to hear, will know what perfect citizenship means, and how the powers of man are to be directed to the accomplishment of the ends of God.

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*The Los Angeles Times* has, in a recent issue, a remarkable article under the novel title: "Visioning." As our readers will see, the advice given savours much of Theosophic teaching:

A new mental muscle-developer is bidding for attention. It is visioning—visioning as the first requisite toward a happy future. And they tell us this visioning should begin early—when we are learning walking and talking and new words and new places. Visioning means a full life, these visionists tell us. It is the foundation for

things which will come if we hang on to our visioning. It is hope made practical. It is no longer enough to vapidly wish for this or that. You must see yourself in the conditions and situations you desire. Your present must be scintillant with the inward sight of other faces and other places—that is, if you yearn for other faces and other places—and most of us do. Futhermore, they tell us that those who have struck deadly ruts have done so for the simple reason that they never learned how to vision. They never learned to see themselves successful in whatever way they desired success. They did not see themselves speaking in their Legislatures or Congress; they did not see themselves directing great forces of men upon buildings or bridges; they did not see themselves as orators or men of money and power; they slumped early and began to talk about the advantages they had not had, the drawbacks they had had, and the general all-around impossibility of ever having anything worth while in this vale of tears. They visioned themselves in exactly the same unhappy, limited rut in which they first found themselves, and there they stayed. They do not belong to the Sarah Bernhardt class, whose motto is: "In spite of everything." It is quite safe to say that all the great accomplishments, the Pyramids and all the rest of the monuments of man's determination to make some impression on the earth during his transient stay, were visioned even greater than they developed.

Truly, the absence, or rather the neglect, of well-directed imagination is responsible for most of the misery and failure which, to so many, make this world hard and cold, and life not worth living.



But true visioning, the striving to pierce the veil that hides from us God's magnificent plan for the triumphant evolution of the world, the strenuous effort to imagine the ends towards which Divinity is shaping us and then to walk more straightly towards them, the endeavour to imagine the eternal in the midst of the fleeting, peace amidst turmoil, contentment amidst grief, hope amidst despair, certainty amidst doubt—all these are of the essence of education and growth, and without them, without such visioning, our lives are greyer than they need be. *The Los Angeles Times* says:

James J. Hill, shortly before his death, said that every man worth the name had his great adventure. To some, he said, it was a fortune of dollars, to some it was a wealth of political accomplishment, to some it was a line of steamships sailing the seas, but to him

it was the Great Northern Railroad. He visioned that road, put his heart in it and his shoulder to the wheel, and became one of the great men of his time.

Talk to your neighbour and find what his vision is. If it is small and uninteresting, savouring not in the least of adventure, you may look forward to the time when you will call upon him in his little rut and suggest that he teach visioning to his children, that they may escape his fate.

And these visionists tell us that visioning puts radiance into life, dulls all the exigencies of to-day, and makes every hour a happy milestone on the way to the realisation of our vision, whatever it may be. But they say you must wake up and put a vision ahead of you that is wide and deep and high. No puny vision will do. No hoping for glories that will crush or maim any other human being—for if you do, that will work, too, and your dream, come true, will bring you sorrow. For visioning, they maintain, once started, will become your own condition "in spite of everything".

Indeed is it no exaggeration to say that once the greater visions are seen, they compel our powers to achieve their realisation, for once the will of God is manifest, the will of God in man responds in irresistible attraction. And, after all, true visioning is but knowledge of God's will, sight of His plan, certainty that the Divine Spark in a man shall some day become the Divine Flame of a God. We sorely need to be among those who see visions, and if only youth were encouraged in that visioning which is the soul of youth, a recent heritage from the heaven world, maturity and age would be far nobler and far more clear-sighted than they are to-day.

G. S. A.



## THE SPIRITUALISATION OF THE SCIENCE OF POLITICS BY BRAHMA-VIḌYĀ<sup>1</sup>

By BHAGAVAN DAS

(Continued from p. 128)

### III

#### (a) THE GENERAL ELEVATION OF HUMAN CHARACTER

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By a widespread system of moral (together with intellectual and physical) education, by precept and example; by rewarding good and punishing bad impulses, in the adult as well as the child; by providing harmless outlets for bad passions, and devices for converting and sublimating them into useful forms of energetic action, as just so much explosive force; or even by physiological treatment—such are not the methods of improvement of character, “by means of science,” that need to be discussed here.<sup>1</sup> The method we have in mind here is the comprehensive method of social organisation, in all departments of the communal life, by the application to the administration of human affairs, of the science of the Spirit, or Metaphysic, the science of the human mind, or Psychology, and the science of human nature, or Psycho-physics. For in the setting of such a social organisation, and perhaps only in such a setting, can all the other methods dealing with individuals in detail, find effective scope.

Even a few years ago, one might well have felt hopeless of even the least success in importing such extraordinary things of academical and theological verbiage as metaphysic and psychology and the science of the Spirit into such a matter-of-fact affair as politics. But now, at least for the time being, conditions have changed, at least somewhat, at least on the surface, and the signs are at least outwardly favourable. That the pulpits and the churches should resound with appeals to, and for more of, the higher nature in man, is no wonder. That the scripture should admonish and adjure us to achieve righteousness of spirit and should promise that thereupon all good things else shall add themselves, is no wonder. That dialogue-weavers like Plato should sigh and yearn for prince-philosophers to govern States and guide nations, and speculative philosophers like Herbert Spencer should lament and hope, as

<sup>1</sup> See the paper “On Bad Passions,” by the present writer, in THE THEOSOPHIST for June, 1919, for a discussion of such methods.

quoted before, that "the practicability of such a system depends upon character," and that "only as men's natures improve, can the forms" (of social organisation) "become better"—even this we are accustomed to. But when the Premier of the nation of John Bull, downright, matter-of-fact, priding himself unendingly on his practicality, his common sense, his sobriety (in the administrative and not the other sense), his solid mundane-mindedness, his firm grasp of the money-bag (and incidentally of power and glory), and his healthy contempt of all sentimentalism and idealism—when the Premier of such a nation lets himself go into language like the following, *then* there is cause for wonder, and for hope. Mr. Lloyd George is reported to have said at a public meeting, not very long ago, as follows: "I speak as one standing high on the watch-tower, and know that the need of the land is *not material*. *It is spiritual*. Get the *spiritual*, and the material will follow. The wounds of the world are bleeding, and material things will not heal them. This is why I hail any movement which spreads the great spirit of brotherhood." It is true that the next sentence says: "The one need of England and France to-day is the healing and brotherhood of the Cross," which seems somewhat to limit the brotherhood to two countries, and so makes the whole utterance rather suspicious; and unkind critics are not wanting who say that this kind of talk is "only electioneering claptrap, intended solely to catch votes"; but we need not examine into the motives too deeply; it is enough that a "responsible" Minister is permitted to indulge in such "sentimental idealism" in public without being deposed at once; and we ought to give credit for good motives and courageous utterance, until hypocrisy is proved.

Another professional English politician (a provincial Governor in India)<sup>1</sup> has recently allowed himself to recommend the study of psychology, in a public speech, to all who

<sup>1</sup> Sir George Lloyd, of Bombay.

would uplift their country. It is true he does not realise the intimate connection between metaphysic and psychology, and says: "Don't worry about general principles. Leave them to the schools. Keep away from metaphysics and study psychology." But we need not blame him overmuch for this. Metaphysics in the West have not been, and are not yet, of any practical use in and to life. Psychology has only recently become "scientific" there, and is making progress along many lines and striding boldly and unchecked into the precincts of many so far exclusive sciences. It is much that the professional politician has allowed himself to come under the influence of this fact. Before long, metaphysic too will put on, in the West also, the more practical garb it wears in the traditions of India, and then the honour now being extended to psychology will be extended in greater measure to metaphysic, as the very matrix of all the other sciences, politics pre-eminently included.

One or two more instances may be added. A writer of a text-book on politics, after discussing various forms of government over some hundreds of pages, enunciates this sad conclusion: "Here, as elsewhere, the forms of government are of no avail *without the spirit.*"<sup>1</sup> And two professional politicians, engaged in the very practical work of reporting how to reform a government, very badly needing considerable reform, of a very large country with an immense population, express the hope, towards the end of their Report, that "no insuperable difficulty will arise *if reasonable men conduct themselves in a reasonable manner,*"<sup>2</sup> *i.e.*, if they have the right spirit and character.

All of which is hopeful—in one sense; though the *if* in the last quotation marks just *the* difficulty. It is a very big "if," indeed. We foster diligently, by our haphazard social organisation, or rather disorganisation, by our patchwork

<sup>1</sup> Leacock, *Elements of Political Science*, p. 349 (Edition of 1917).

<sup>2</sup> The Montagu-Chelmsford *Report on Indian Constitutional Reforms*, para 257.

temporising and opportunism, and lack of fixed "general principles" and comprehensive policy in politics, the very conditions which corrupt the spirit and debase the character of whole populations, which make men *unreasonable*—and unreasonable means unreasonably selfish and covetous, and blind with prejudices and passions—and then we talk of "if's"!

### (b) HOW TO MAKE IT POSSIBLE

The problem of problems is, how to improve the general level of human character, so that it may make at least a good approach to, if it cannot quite achieve, righteousness. The only way, it seems to some of us, to make this possible, is to create favourable conditions, to make the whole organisation of society less haphazard and more reasonable, to make the atmosphere and the general setting in which the higher nature of each individual will have a fair chance of growing.

Of course many people wish, and wish most earnestly, that every human being should be motivated by pure altruism. If this could be, then nothing more would be needed; earth would be changed at once from hell, or at least purgatory, into heaven. But such a radical change of the nature of the whole race is very distant, if not altogether impossible. Mere pious wishes will not bring it about, nor even the example of a few saintly-minded persons, such as are fortunately not altogether absent from, though very rare in, mankind to-day. And mere tinkering with artificial political devices, we have seen before, is of no use. It only comes to a futile and fatuous merry-go-round of strikes and negotiations, and shortening of hours of work and increasing of wages, and then the raising of prices, and then of taxes, and then the whole gamut of strikes and negotiations and shortenings and increases, over and over again, till the whole thing suffers vertigo and tumbles down in a heap altogether.

What we want is a scheme which should provide, with a just appreciation of psychological facts, *for a due combination of egoism and altruism*, should appeal to educated and thoughtful public opinion as *prima facie* equitable and reasonable, and also natural and practicable, and should therefore be capable of enforcement by legislation, if necessary.

We have just such a scheme in the social organisation of ancient India, indicated by the old books (if interpreted as, to the minds of some of us, they ought to be interpreted). This scheme does not say to anyone: "Become wholly selfless." It only says: "Be selfish to this extent, and no further." To the man of knowledge, it says. "Yes, you may be ambitious of the highest *honour*; but you must deserve it, by gathering and advancing and spreading useful knowledge diligently, in the missionary spirit; you must not let your wisdom degenerate into selfish cunning for self-aggrandisement; and you must be content with pre-eminent honour, and *honoraria* and State-subsidies sufficient for comfortable subsistence, and must not hanker after (official) power and wealth and amusement in equal degree, or even in any degree beyond that which is indispensably necessary for the due performance of your particular mission and duty in life." To the man of action, it says: "You may be rightly ambitious of the greatest official *power* and authority over others; provided you deserve it by using it righteously for the helping of the virtuous against the vicious, for gathering the means of, and spreading, protection and defence over all the law-abiding, for compelling every one to do his duty and thereby promoting general as well as individual welfare; you must not abuse your authority to bully and exploit the weak, in order to enhance your feeling of self-importance and your luxurious living; and you must be content with pre-eminent power, and *perquisites* and State-salaries sufficient for comfortable living, and must not covet honour and wealth and amusement in equal degree, or even in any degree

beyond what is necessary for the due discharge of your special duty in life." To the man of desire, it says: "You may surely be ambitious of *wealth*, as much as you can accumulate lawfully, as *profits*, without profiteering and cheating, and manipulations of trusts and corners and combines, and false advertisements and gambling speculations and manœuvred stock-jobbings; but you must deserve to be supported and protected in your accumulations, by spending a fair share of them on pious and public works and charities, and useful institutions; you must also make effective arrangements for the proper distribution and supply of necessaries and minimum comforts to all the population within reach of your resources, at fair and reasonable prices; you must not make your living too luxurious, thereby accentuating contrasts between wealth and poverty and arousing hateful jealousies; and you must not crave for honour and power and amusement also in equal degree, or indeed in any degree beyond what is required for the proper performance of your particular function in the corporate life of the community, and what will come to you of itself in direct ratio to the extent of your charities and good works." To the workman, the unskilled labourer, the man of service, it says: "You may have play and *amusement* and holidays, as much as you please, and you will have *wages* in cash and kind which will ensure a reasonable and sufficient amount of food, clothes and housing; but you must do your fair share of appointed work; you must not want too much amusement and too many holidays; and you must be content with your wages, and not yearn and pine for honour or power or wealth in equal degree, or in any degree beyond that which is necessary for your appropriate work and is the natural outcome thereof." <sup>1</sup>

Such a scheme seems to embody the simple secret of, not abolishing (which is impossible), but of regulating (which is

<sup>1</sup> *Manu*, ii, 134—156; iv, 2—11, etc.

very possible), the natural human desires, by partitioning them and their corresponding objects. There is no greater impossibility in the regulation of these ambitions than in the restraint of the other natural human desires, for instance, those dealt with by the penal codes. Indeed every law is a restraint and a regulation of some human desire.

It is the earnest conviction, of some persons at least, that the happiest results would follow if such a division of ambitions and prizes were made systematically, in combination with a scientifically organised system of vocational as well as cultural education. The so-called "caste-system" would be restored to its long-lost, proper meaning and usefulness, and would become identical with an enlightened and scientifically arranged "class-system". Every individual would fall into or be assigned to his natural and proper caste or class, in accordance with his deepest, most natural, most inherent ambition and his selection of one, and his forgoing of the other three prizes, which would act as an automatic test. The temptations to the sale and prostitution and abuse and corruption and excesses of honour and power and wealth and pleasure, would be minimised. The incentives to pursue the ambitions in a socially helpful way would be maximised. Wealth would no longer be the barefaced and brazen purchaser of honour and power, therefore the greed and grab for it would diminish; extremes of private wealth and poverty would disappear; public possessions and national riches in things of beauty and of joy would multiply; and a more equitable distribution of the necessaries of life would follow of itself. And civil wars, military wars, national and international wars, class wars and domestic wars, the conflicts of man and woman, master and man, capital and labour, official and non-official, layman and priest, nation and nation, and race and race, would all lose their point and purpose and motive and be reduced to the smallest dimensions.

## (c) THE CAUSES OF THE PRESENT UNIVERSAL UNREST

The world-war is over. But the unrest is more acute, more widespread, more pervasive than ever—because the reasons, the real psychological causes, of universal strife are as intensely operative as ever. Only the external means for expressing that strife externally have failed, for the time being.

Because every person who is at all capable, energetic, strong, “clever” (alas! not “wise”), grabs at all the four prizes of life, and all the different kinds of livelihood, *in the present social conditions*, therefore we have this immense and intense jealousy, hatred, arrogance, heart-burning, which converts human energy wholesale into gunpowder. The person with a fixed salary or a steady income as a member of one of “the learned professions,” wants to become at least a small, if not a large, “landed proprietor” *also, and* to own a mill, *and* to have substantial investments in Government paper and bank-shares, *and* to turn an honest penny by contributing a short story or an article on a burning topic to the journals—and *vice versa*. The person who has hundreds of thousands of pounds a year as a millionaire, or thousands as a public servant, wants *also* to be the cynosure of all eyes, “a star of glory all from spur to plume,” the honoured of the honoured, to be bowed to humbly and respectfully, spoken to deferentially, and given the highest place in all gatherings of his fellow-creatures, especially public official functions; *and* to walk with his head high and (more expressively, if less elegantly) his “nose in the air,” feeling: “I am the monarch of all I survey” and “I am the State”; *and* to gad about all night long in luxurious cars, tasting all the fashionable dinners and dramas and the more (or even the most) questionable pleasures. The labourer, the workman, the poorer artisan, seeing the other classes grabbing at more and more rights and privileges and gains and enjoyments, and shirking duties and responsibilities and pains and hard

work, finding life becoming harder and harder for himself, also begins to imitate the ways of the others to the extent possible to him: shirking duties, breaking expressed and implied contracts, avoiding work, doing the least possible, taking his ease as he can, sitting idle and refusing work at loss and suffering to himself, if so he can only spite and cause loss to his employer, becoming more and more sullen and morose, thinking and saying: "I am as good as you, if not better; your equal, if not superior, as a human being," ever ready to rebel and often going on strike, and making the whole domestic and industrial and professional life of the whole country one continual, perpetual, jar, worry, uncertainty, and acute disquiet and confusion. The "elder brothers" have forgotten overmuch the noble truth that "no man is too good to be another man's servant"; therefore the "younger brothers" have remembered overmuch the truth that "no man is good enough to be another man's master".<sup>1</sup> The head, the hands, the heart and stomach, the feet, of the social organism, are all at cross purposes, instead of co-operating with each other.

All this requires to be changed, if healthier conditions are wanted. Disease is disturbance of the natural proportion and normal balance of the constituents of the organism. Cure is restoration of that proportion and that balance, by enhancing, or reducing, respectively, to the natural, normal degree the constituents that have become abnormally weak, or abnormally strong.

#### (d) THE NATURALNESS OF THE REMEDY SUGGESTED

The remedy suggested—a careful and systematic partition of the various forms of livelihood and of the rewards and prizes of life between the four classes—is entirely in accord with natural facts. Indeed it is so natural that, even as human

<sup>1</sup> The two maxims are quoted by C. D. Burns, *Political Ideals*, p. 121.

society everywhere instinctively tends to divide itself into the four main classes, even so instinctively does it tend to make this partition ; but it does so without peace, without grace, and without the proper good results, because without deliberate definition and understanding, without proper safeguards and regulated elasticity, without provisions for "change of caste and of vocation" and correction of initial error in allocation, or for adjustment to subsequent changes of temperament.

This requires to be realised fully. For in the naturalness of the partition consists its special merit, its effectiveness as a remedy, its eligibility for adoption, its facility of administration, its equity and rationality and practicality—as distinguished from the artificial devices of the political empirics, who think that to jeer and sneer at the "idealist" is the surest way of proving the perfectness of their own prescriptions.

If the naturalness of the correspondences above mentioned is not already clear from what has been said before, let us take concrete instances. Even in conditions of frank, undisguised mammon-worship, even in the richest and most commercial of all countries, England, the place next after the Sovereign and the Royal Family, in the order of precedence, is given to the Archbishop of Canterbury, the head-brāhmaṇa of the country, who ought presumably to be the man of deepest wisdom in the land and therefore appropriately the recipient of the highest honour. In Ancient India, the puro-hiṭa (the very word, etymologically, means the "foremost-placed") would "precede" the sovereign himself, except at the coronation ceremony or rāja-sūya.<sup>1</sup> In England, after the Archbishop of Canterbury comes the Lord Chancellor—also a variety of the "man of wisdom"—and then the Archbishop of York, the second head-priest. Then comes the Prime Minister, the virtual ruler of the land ; and although the chief executive officer, and so a man of action primarily, he is at least as much

<sup>1</sup> *Bṛhadāraṇyaka-Upaniṣat*, I, iv, 11.

a man of intellect. Then come the landed aristocracy and high military officers, representing the kshat̥triya-element. And then the distinguished and titled Commons or merchants, the vaishya-element.

In almost every country, the word "venerable," or an equivalent, is reserved for those who possess, or are presumed to possess, knowledge and benevolence combined, that is to say, wisdom, in a high degree, and who *give* widely such knowledge by instruction and advice, intellectual, physical, moral and spiritual, helpful in this world and the next. Ruler-soldiers and conquering heroes may be "majesties" and "highnesses" and "excellencies," etc., but the element of "holiness," of "reverence" and "venerability" in humanity is best represented by the *true priest*, the presbyter, the wise "elder," the Agra-janmā, the "elder-born" (not the priest-crafty make-believe thereof). The head of a great educational institution, who has sent out many generations of *alumni*, in his later years becomes the recipient, from crowds of his ex-pupils—now including some of the greatest and most successful in the land—of honour such as is not given to kings. And even in a commercialist country like England, the rule exists in theory that the legal advocate—a man of one of the learned professions—can receive only an *honorarium* for his professional services, and cannot sue for fees. Of course, in practice, the rule has been reduced to a farce, or a tragedy, as one may like to see it, by the prevailing spirit of money-grabbing, and the barrister takes good care to make sure of more than his dues beforehand, and it is the client who not unoften finds it difficult to secure due return in professional service, for the payment. Many countries give to their legislators the title of "honourable". The instinct, the theory, is right and natural. The patriarch of the clan, the most highly honoured elder, disinterested well-wisher of all the youngers alike, is the natural lawgiver, referee, umpire, arbitrator and judge. It is

the fault of the prevailing conditions that the elective process—about which more will be said later—is stultified, and the title made inappropriate in many cases. Comparatively too few of the elected are honourable, either in the sense of possessing a due sense of honour,<sup>1</sup> or in the sense of being worthy of (corresponding) honour from their fellow men—which latter is the meaning in which the word “honour” is used here, as a “prize” of life, the prize that *ought* to be awarded only to those who know truly and feel truly and act truly, *i.e.*, who have science, who have benevolence, and who have that nice sense of honour which is inseparable from self-denial. The case of the titles of “reverend” or “venerable,” or equivalents, given to priests, is perhaps in somewhat better condition. The award of honours and titles is, in most civilised countries, made, in theory, for conspicuous public service, which implies self-denial of some sort or other as well as ability. Such self-denial is most constantly and comprehensively associated with the ascetic life of the true man of thought, and more sporadically and acutely with the life (and frequently the death) of the man of action (as soldier). But in practice, the shameless “sale of honours” to the merely rich is prevalent, and is often the theme of denunciations in the daily press.

Finally, it may be noted that the great seers and poets, the whole-hearted philosophers and scientists, the genuine men of art and of letters, of all ages and countries, while they have received great honour (and often not even that), have seldom had official power entrusted to them, and almost never have been rich—indeed, often they have been very poor, sometimes lacking in necessaries.

So with “power”. Of course by power here is meant the official power or authority to command others, not muscular or intellectual or artistic or emotional or superphysical or moral or spiritual personal power. Such official

<sup>1</sup> Leacock, *Elements of Political Science*, p. 345.

power and authority naturally and pre-eminently vest, in all countries, even the most advanced and civilised, in the soldier-ruler. The authority to command means the power to compel by force, if necessary, which is the function of the man of action. The sovereign, whether president or king, the chief man of action in time of peace, is theoretically always the head of the army and navy (and now of the air-force) also, even in China (where the profession of the soldier has ranked lowest of all professions for generations, to the harm of that great country now, as it appears, in the modern conditions of rivalry and aggressive militancy). In time of war, of serious danger and crisis, the generalissimo, the military dictator, supersedes the political apparatus of peace-times, and exercises supreme, unchecked, autocratic power. The person on whom is placed the duty of giving "protection" to the people, must necessarily be trusted with "power" to "command" and "compel" all others to help him in gathering the means of that protection. And government, the larger half of whose function is protective or constituent, while the other half is promotive or paternal or ministrant, as it has been variously called, ultimately rests on compulsion or force, the power to compel compliance with commands—the jurisprudents' "law" being, technically, a "command" of a sovereign authority.<sup>1</sup> It so happens that the power and means of defence are the power and means of offence also—whence enormous abuses.

On lower levels also, the bureaucrat, the man of office, actually has, in all countries, more *power* than either the man of books or the man of bags, however many and large. The

<sup>1</sup> See *Mīmāṃsā-Sūtra*, I, i, 2; Woodrow Wilson, *The State*; Leacock, *Elements of Political Science*; and *Manu*, i, 89; xi, 235; vii, 14—31, etc. "The one Supreme duty of the Kshatriya, the king, is the protection, rakshana, of the people." This constituent or protective duty the Kshatriya discharges directly, himself. The king's other two principal duties, paternal or ministrant, of vinayā-dhāna or shikshana, and of bharaṇa or vṛtti-kalpana (see, e.g., *Raghu-vamsha*, i), i.e., the education of the people and the induction of them into vocations, the promotion of science and of the industries, in other words—these duties the king discharges by making the "brāhmaṇas" and the "vaishyas" (and the "shuḍras") do their respective duties.

power of getting their fellow men to do their bidding or carry out their wishes, which the latter have, is an indirect one, and works principally, when on a large scale, by winning over and enlisting the help of the man in office, either through intellectual persuasion by the man of knowledge, or bribery and corruption by the man of wealth. The dangers of the abuse of power by a powerful bureaucracy have been pointed out by Herbert Spencer and Mill and others.<sup>1</sup> As said before, the greatest danger of the present time, threatening to make a rational reconstruction of society impossible, is a coalition between bureaucracy and capitalism. Such a coalition would probably give rise, before long, to a universal class-war, before which the tremendous militarist war just closed would pale into insignificance, and of which the civil war now proceeding in Russia is a small sample.

A recent writer, confirming the arguments of Mill and Spencer, says :<sup>2</sup>

The ideal organisation of society by the mastery of the State over all the means of production seems to me to imply the existence of a large official caste with no competition to fear. I do not know what changes in officialism the realisation of the socialist ideal might accomplish ; but from our present point of view the multiplication of officials must be regarded with suspicion. If society, once socialised, were never to change again, then perhaps the State officials would be altogether useful ; but if history would not end even at the coming of Socialism, then, the official caste being hostile to further change, we shall be enslaved to the servants we have appointed. We shall have given to this caste the best brains of the community and the organised force of society ; and it would be much more difficult to revolt against such tyranny than it was against personal despotism or oligarchy.

All this is quoted primarily to show how " power " naturally goes with office, rather than with " knowledge " or " wealth ".

Incidentally, it may be noted that, though it might seem to " be much more difficult to revolt against such a tyranny," yet the axiom of metaphysic holds good in all departments of

<sup>1</sup> Herbert Spencer, *Principles of Sociology*, Vol. III, ch. xxii ; Mill, *Liberty*, ch. v.

<sup>2</sup> C. D. Burns, *Political Ideals*, pp. 272, 273.

nature, that everything born into life, whether an individual or an institution, carries the seeds of its death within itself from the moment of its birth, and that the moment of its passing beyond the moderate and just middle course into excess is the moment of its turning from growth and prime to decay and death. Excess defeats itself. And this law works itself out in the most unexpected ways, oftentimes providing to the most difficult-seeming situations, solutions that are strangely easy. The most formidable organisms sometimes suffer from sudden heart-failure. Other dangerous ones become top-heavy and topple over with their own weight, statues of brass and iron on feet of clay. In the present case, gout in the legs seems likely to paralyse all the might of the arms and the trunk. By a provision of nature, any class exceeding its proper rights, arouses the jealousy and opposition of the other three. In past history the spiritual power and the temporal power, the civil power and the military power, sacerdotalism and militarism, have supported and also restrained each other.<sup>1</sup> At present, commercial power, combining with civil power into a new type of bureaucracy (one redeeming feature of which, from our standpoint, is that it is not hereditary), seems likely to have its excess restrained by labour power developing a new kind of democracy.

Also, it may be noted incidentally that if the Socialism and the ideal organisation of society, referred to in the quotation made above, were of the kind suggested here, that is, were based on the partition of the functions, means and ways of living, and the prizes of life, between the classes, then officialism would be so changed that excesses and abuses of power would be largely avoided, and easily corrected.

To turn to the subject specially in hand at the moment—as it is with honour and power, similar is the case with wealth.

<sup>1</sup> *Manu*, ix, 320—322; the relations of the Popes and clergy with the kings and politicians of Europe in the Middle Ages supply illustrations.

The richest men have always been, and are, the men of trade and finance. The cleverest and most penny-gathering man of the learned professions, however rapaciously he may treat his clientèle; the most unscrupulous, cunning and cruel man of office, even if seated on a throne, however ruthlessly he may oppress and wring the people who have come under his charge—has not made such large fortunes, by far, as the correspondingly clever financier, the steel-king, the wheat- or cotton-king, the railway-king, or the wire-puller of a business-ring. Men of letters, or soldiers, even of the highest rank, are seldom rich, are very rarely very rich.

The reason is not far to seek. In the case of the man of wisdom, or even mere knowledge, there is the natural antagonism between "God and Mammon," between Sarasvatī and Lakshmī. In the case of the man of action and office, "the fierce light that beats upon a throne," especially the fierce light of the rivalry of other militarists, ready to fight for the same prey, makes the preying of any and every one less effective than it would otherwise be, and, besides, entails on each an expensive "race for armaments," which brings about distribution quicker than accumulation of wealth. The histories of the last Khalifās of Baghdād, puppets in the hands of their Turkish Guards; of the Sultans of Constantinople, puppets in the hands of the Jānizāries from the fifteenth to the eighteenth centuries; of the Roman Emperors, made and unmade by the Prætorian Guards from the time of Commodus downwards—supply illustrations.<sup>1</sup> In the case of the man of business, on the other hand, while the capacity and the will for the whole-hearted worship of Lakshmī are present, the *violent* jealousies and oppositions above mentioned, and their consequences, are absent; rather, the law and the general public help, or at least tolerate and permit him.

<sup>1</sup> The distribution by each new successor, set by the soldiers upon the throne, of the cash accumulations of his predecessor amongst these soldiers, constitutes what is called *āmīsha-saṅghī* in Kāmandaka's *Nīṭi-sāra*.

Finally, similar is the case with play and amusement. No mentally grown-up, educated, "twice-born," regenerate person, duly evolved and differentiated out of the plasmic stage of the "once-born" unskilled labourer, and "born a second time" into self-consciousness and the consciousness of his mission in life, as either a man of thought, or of action, or of desire; no such person, who has even once caught a glimpse, however dim and fleeting, of things other than those of this life, of the beginningless past and the endless future which inhere in the present, of the infinite concerns of the Spirit, or of even only the panorama of the external history of the human race for the few thousands of years known to the strict historians, infinitesimal part of endless time though it be; none such as has experienced this, and thus sown within his soul the seeds of discontent with, and detachment from, the mere life of the flesh, can enjoy play and amusement with the vim and gusto and whole-heartedness with which the "once-born," undifferentiated child-soul of the workman who has finished his day's work can—unless, perhaps, he have attained unto that second childhood of perfected spiritual wisdom which is the gateway into the kingdom of heaven.

Bhagavan Das

*(To be continued)*

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## THE CASE AGAINST WOMAN

By FRANCES ADNEY

**G**RAVE charges against Co-education have been made in America. They have been copied from *School and Society* into a monthly publication, *Current Opinion*, which summarises many of our most important contributions to periodical literature. Among other quotations appears the following:

Co-education forces young men into a competition that is unnatural and unfair. A college senior, being asked why he objected to the women, replied: "They drag all the prizes." This is a cogent epitome of some of the most serious difficulties inherent in co-education. Girls are better students than boys, surpassing them in the power of application and the will to learn. They read more, write more, have a wider range of ideas and are proportionately more intellectual. The result is inevitable: academic honours fall disproportionately to the girls. Boys are content with a low standard of scholarship, and, so long as the dominant interest of the college is athletic rather than intellectual, this low standard of scholarship must prevail. Thus a young man who would win honours in a detached men's college is deprived of them in a co-educational college. Naturally he feels that he has been robbed of his rights; and, in view of the acquiescent attitude of Faculties toward the substitution of sport for scholarship, he is perfectly correct in his feeling of injustice. There is even a deeper feeling than this, a feeling of inherent impropriety in this unnatural race with women—an Atalantan race, more suitable for mythology than for real life.

This was written by a man, Dr. Julian W. Abernethy, evidently in deepest earnest, for, with the above exception, he exhibits no sign of humour, intentional or otherwise.

There is little excuse for such a state of affairs as the learned doctor cites; and, of course, if it continues, it will be

too uncomfortable for words. Such inequality as this might reverse or obliterate the able arguments in the article "Without Distinction of Sex" which appeared in THE THEOSOPHIST of December, 1918.

Another phase of the matter, however, is put forward in THE THEOSOPHIST of April, 1919, under Correspondence :

. . . If the absolute equality of man and woman is a fact, we should expect the Great Ones to live in female as well as in male bodies. And if it is a fact that they do not wear female bodies (our books do not say anywhere that they wear female bodies), can it not be said that the male body is more useful than the female body ?

The question of feminine forms functioning in connection with highly evolved spiritual Beings was raised in the early eighties, when the following appeared in THE THEOSOPHIST :

How can a system impart that which it admits it does not possess, *viz.*, the *dual* states of adeptship? Where there are no feminine adepts in the order, it must ultimately yield to that dual power which is able to polarise and prepare both male and female atoms for the state in which they are to be fitted to be drawn up into the "Celestial Marriage".

Appearing with the article from which the above paragraph is quoted, were foot-notes, written at the Editor's request, by T. Subba Row. In reply he wrote (the italics are his):

Again an unwarranted assertion, whichever way we see it. There *are* "female" adepts in the Brotherhood, and of a very high order. Therefore, there being such in fact, the deductions drawn from a mistaken premise fail.

The authority of T. Subba Row's statements was vitiated in some minds by the various disputes in which he became involved; but, after all controversies were over and done, Colonel Olcott wrote of him :

He was an intellectual phenomenon, and his mental history goes as far as anything conceivable to support the theory of palingenesis.

And further, referring to the period which followed his connection with H. P. B., H. S. O., and Damodar, the Colonel said of Subba Row :

It was as though a storehouse of occult experience, long forgotten, had suddenly opened to him; recollection of his last preceding

birth came in upon him ; he recognised his Guru, and thenceforward held intercourse with Him and other Mahāṭmas—with some, personally, at our Headquarters, with others elsewhere and by correspondence.

As the arc of the Woman Question swings higher and wider, ever deeper does the puzzle appear. We humbly wish that some one who *knows* would explain it all. Or is it decreed that we should use our somewhat embryonic intuitions? H. P. B. forced Colonel Olcott to develop his intuition. Of course, matters feminine are the most natural avenues for the exercise of the intuitive faculty ; and a few hints from widely separated sources may perhaps be profitably pondered.

There are those who, arguing from H. P. B., our President, and others, seem to believe that *below* a certain level, women's bodies may be quite as efficient as men's : others indicate that only *after* a certain exalted conquest of matter, *viz.*, after having attained Masterhood and having definitely chosen the Devī evolution for the ongoing—only then can the feminine type of vehicle really begin its highest possibilities of functioning. Still others (rhythmic natures perhaps) appear content to sit on the fence indefinitely, or at the most to wish to call attention to the fact that differences of sex are essentially illusory.

In connection with the illusory nature of sex, it is particularly interesting to note (inasmuch as the ignorant among the early Christian Fathers were probably, of all humanity, the most fanatically opposed to woman) that the Christianised version of the Olympus Myth, instead of an equally balanced set of gods and goddesses, made the androgynous Hermes wear a female aspect, thus giving Jesus seven sisters and five brothers. Christianity, indeed, cleansed of its Rabbinical taint and rescued from the pits of the more ignorant moderns, is easily one of the foremost of religions in its recognition of the superlative value of the feminine principle in nature and supernature. With Istar of Babylon, Isis of Egypt, and Devakī of

India, ranks Mary of Bethlehem, wearing the ever-recurrent crown of stars ; and with the Divine Mary, the Mother of Jesus, were other women whose equality with men was freely recognised—whose superiority over them was even hinted. In that remarkable document, the *Pistis Sophia*, the male disciples exhibit, not stupidity perhaps, but a certain thickness which links them with Asclepius of the Trismegistic Gnosis, whereas the women are closely allied to Tat, who went so swiftly because an intuitional nature permitted the soaring aloft to great heights of illumination. Tat was in great haste to “strike his tent,” and was commended therefor. In the *Pistis Sophia* treatise, “the Master having invited questions and interpretations of the mysteries He has revealed, Mary Magdalene, who is throughout represented as the most spiritual by far of all the disciples, comes forward,” speaks, and is “commended for her intuition”.

Later, Mary said (and no one presumed to dispute): “Master, my indweller of light hath ears, and I comprehend every word which Thou speakest.”

In another MS., however, when the Master was not present, Andrew and Peter did dispute, and it is recorded that Peter was rebuked by one of his brothers as an eternal quarreller. When John, the brother of James, the son of Zebedee, was sunk in despondency,

then Mary arose, and, having embraced them all, spake unto her brethren: “Weep not, and be not sorrowful, nor doubt, for His grace will be with you all and will overshadow you. Let us rather praise His goodness that He hath prepared us, and made us to be men.”

Peter requests her to proclaim what the Lord had revealed to her, acknowledging the great distinction which the Lord had always permitted her above all women. Thereupon she begins the narrative of an appearance of the Lord in a dream . . . Hardly has she finished when Andrew arises and says that he cannot believe that the Lord has given such novel teachings. Peter also rejects her testimony and chides her.

From the *Akhmin Codex*, which contains the above, the following is also taken :

He (the Father of All) thinketh His Image alone and beholdeth it in the Water of Pure Light which surrounded Him. And His Thought energised and revealed herself and stood before Him in the Light-spark; which is the Power which existed before the All, which Power hath revealed Itself; which is the perfect Forethought of the All; the Light, the Likeness of the Light, the Image of the Invisible: that is, the Perfect Power, the Barbēlo, the Æon perfect in Glory—glorifying Him because she hath manifested herself in Him and thinketh Him. She is the first Thought, His Image; she becometh the first Man; that is, the Virginal Spirit, she of the triple Manhood, the triple-powered one, the triple-named, the triple-born; the Æon which ages not, the Man-woman, who hath come forth from His Forethought.

According to Irenæus, it was at the request of Barbelo that the feminine Æons came forth.

Forethought asked for Foreknowledge; Foreknowledge also having come forth, again upon their petition came forth incorruptibility; then afterwards Life Eternal; in whom Barbēlo, rejoicing, and looking forth into the greatness, and delighted with her conception, generated into it a Light like unto it; her they affirm to be the beginning of the enlightening and generation of all things; and that the Father, seeing this Light, anointed it with His goodness to make it perfect; and this, they say, is the Christ.

Irenæus doubtless had in mind the document which asserts that the Blessed Light-spark, to which Barbēlo gave birth, did not differ from her in greatness. Along this line of thought comes the memory of the mystic assertion that the Assumption of Mary is presupposed or prefigured in the Ascension of Jesus.

From the great mass of reference to the high place of the feminine principle in spiritual economy, but one or two more examples may be cited. The Mago-Chaldean System identified the First Woman with the Holy Spirit; according to the Mithraic Ritual, "The Breath is the feminine power of Aṭman"; and *The Book of the Great Logos* (G. R. S. Mead's account) sets forth the feminine factors in the Baptism and the Eucharist.

Of the Mystic Rites it is written :

The Master (Jesus) turns with his disciples to the four corners of the world, and the disciples are commanded to set their feet together (an attitude of prayer). He then offers a prayer which is prefixed with an invocation in the mystery-language, interspersed with triple Amens, and continues as follows :

“Hear Me, My Father, Father of all fatherhood, Boundless Light, who art the Treasure of Light! May the Supporters come who serve the Seven Virgins of Light who preside over the Baptism of Life. May they come and baptise my disciples with the Water of Life of the Seven Virgins of Light, and wash away their sins and purify their iniquities, and number them among the heirs of the Kingdom of Light. If now Thou hast heard Me and hast had pity on My disciples, and if they have been numbered among the heirs of the Kingdom of Light, and if Thou hast forgiven their sins and blotted out their iniquities, then may a wonder be done, and Zorokothora come and bring the Water of the Baptism of Life into one of these wine-jars.”

The wonder takes place and the wine in the right-hand jar becomes Water; and Jesus baptises them, and gives them of the sacrifice, and seals them . . .

This is the Baptism of Water; we are next given the Baptism of Fire . . . Vine-branches are used, strewn with various materials of incense. The Eucharist is prepared as before.

The prayer is longer than the preceding one, but all to the same purpose; the supernal baptisers are no longer the Ministers of the Seven Virgins, but the Virgin of Life herself, the Judge; she it is who gives the Water of the Baptism of Fire.

In the Baptism of the Holy Spirit which immediately follows, the final sealing is with the seal of the Seven Virgins of Light. These Seven Virgins are probably a higher manifestation of those seven sisters referred to in the Synoptic Gospels (Pryse's *Restored New Testament*), as follows :

Jesus ascended the sacred mountain; and when he was seated there, His disciples came to Him. And He appointed twelve to be His companions—his five brothers, Ioannēs and Iakōbos, who are as the forked lightnings of the shining cloud; Andreas and Simon, who are as its reverberating thunders; Ioudas, who is as the thunderbolt that strikes; and his seven sisters, whom he likened to the seven rainbow hues,

At the close of that wondrous Wisdom-drama, the *Pistis Sophia*, Mary said :

“Blessed are we before all men, because of these great truths which Thou hast revealed unto us.”

The Saviour answered and said unto Mary and all His disciples : "I will reveal unto you all the grandeurs of the height, from the interior of the interiors to the exterior of the exteriors, that ye may be perfect in every gnosis, and in every pleroma, and in every height of the heights, and in every deep of the depths."

That appears to be without distinction of sex.

Turning for the moment to the Egyptian presentation of the Mysteries, Isis was regarded as the counterpart of Osiris. That Proclus held the female element in high esteem is evidenced by his inscription on a statue of Isis :

I am that which is, has been, and shall be. My veil no one has lifted. The fruit I bore was the Sun.

The partial unveiling of Isis by a woman (*i.e.*, H. P. B.), coupled with the numerous assertions regarding "spiritual counterparts," makes us pause to ask : "On just what step of the ladder of evolution does a woman's body become fit only for rejection ?"

After reading many Gnostic authorities, it appears that "The Case Against Woman" for the Christian Priesthood lies in Prāṇa only. Those who have felt the beneficent power of the Mass, and who realise how desirable it is to have numerous channels for the outflow of that marvellous force to struggling humanity, can only hope, since women indisputably are fit in most respects, that either the existing objection may somehow be considered abrogated, or that some ritual will be instituted in which women may partake as active agents.

Mr. Leadbeater's statement to the Sydney Round Table, concerning the preparation and possibilities of vehicles for the use of the coming World Teacher, contains a hint which the intuitive will ponder and perhaps apply :

We do not know whether He will choose to work through a girl's body or through a boy's body.

And if the Lord of Love and Wisdom should desire highly intuitional powers in some of the vehicles through which He manifests, shall He not certainly find many pure and consecrated women ready to serve Him rapturously ?

Frances Adney

## EXTREMES MEET

By THEODORA MACGREGOR

**J**UST as Rousseau embodied the mass of thought current about him, so the educational aspirations of our age have become articulate in the writings of Mr. Holmes. "Exaggerated truths become the most dangerous of lies," yet a pioneer must state his findings strongly, in order to balance the opposite exaggeration which has been in possession for ages. Such work is obviously intended as a starting-point of thought, and it is for us to find and hold fast the golden mean.

Until this generation, the theory was that children ought to be kept in rigid subjection. Now we are anxious to give them perfect freedom, unmindful that the only true freedom can neither be given nor taken away. It is the "Great Work" of the human soul, and its acquisition is the supreme aim of life. Unfettered bodily activity and unbridled speech do not necessarily either give freedom at the moment or lead to it.

Where a bond of love exists between an adult and a child, the latter will inevitably look up to the loved one with humility, not unmixed with reverence. If our children do not regard us with a certain humility and faith, let us examine ourselves as deeply and sternly as we know how, for we have been weighed in the balance and found wanting. Let us also realise that most of our failures arise, not from the depravity of the children, but from our own inefficiency. This attitude is an immense help. It is wonderful how much more patient and

forgiving we can be, when we secretly believe ourselves to blame.

In all dealings between man and man, "love is the fulfilling of the law". We love our fellow men only in so far as we understand them. The more we understand them, the closer we get to them, and the more nearly we are at one with them. Evils in the education of children arise from separateness. Union brings knowledge of what to do, and love is the only thing which can abolish rule-of-thumb educational methods, old or new.

We know that normally the individual enters his physical body very gradually, and that at first the latter is largely at the mercy of its environment. For seven years or so, parents must see that the animal mind and the animal will of the child are kept within due bounds. This must be done at all costs, or the individual will find himself a stranger and an outcast in his own body, and will be handicapped throughout life by temptations which need have had little power over him. Matter is always struggling to overcome spirit, and the young human body is the supreme battle-field.

Whatever views on the upbringing of children a parent or teacher may hold, his success will be exactly proportionate to his indwelling love. It cannot be too often or too strongly stated that the adult must be able correctly to diagnose the child's case, and must enter his being sufficiently to be able to help him in his conflict with encroaching animality. He must take the child exactly as he stands, must know where he stands, and what his case needs ; or, in spite of the finest talk, humanity will only be once more sacrificed to an idea. As yet very few children have been treated from birth with perfect wisdom, and there is no knowing what we may have to do to counteract the bad effects of previous errors, or kârmic limitations. In this work we need not expect to have our vanity flattered, or to be left with any high opinion of ourselves.

The one thing needful is to "keep alive the natural warmth of the human heart," and this is no easier by new methods than by old. Soul responds to soul, and heart to heart. The communion of our soul with the child's soul, and of our heart with the child's heart, must be wrapt in silence; therefore the root of success or failure lies in what we are, and depends upon the degree and power of our realisation of the Eternal Oneness.

There is a tie of the flesh, when the outer husk is loved without penetration, and the very being of the Indweller is ignored. This is a selfish love which looks for return, and there is no hope that it will be able to reach to the springs of action. The parent or teacher who has an adequate degree of true spiritual love, will understand the meaning of the child's actions, will know what to do in cases of difficulty, and will not be in bondage to any theory.

Although punishment is an extremely painful necessity, and will nearly always be avoidable if children have been treated with common sense and understanding all along, yet, given certain children, occasions may possibly arise when it is the only effective thing. Even corporal punishment may upon occasion be far kinder than isolation, but it would be absurd to argue for or against either without having seen the children concerned. In this connection the one essential thing is that no faintest tinge of fiction, sham, or insincerity should exist; if it does, all is lost. If we keep watch over ourselves, we shall find that we are ever pursued by a subtle and implacable fiend, self-deception, which is nothing but a degree of hypocrisy. Let children once see that their parent or teacher has a different and lower standard for himself than for them, and all their respect, love and admiration for him will disappear. Then the fact that he is the greatest educational theoriser in the world, will avail him nothing. The stronger the tie, the more definitely will the person in charge know what is the best treatment for the child. If the former shrink from taking any course through

cowardice, or give way against his better judgment to the influence of specious talk or sweeping generalities, he will have cause to regret ever after that he has failed the child in his hour of direst need.

While blows wound the physical body, it should be remembered that hard words wound the astral body and vibrate to the higher planes more or less. Where the proper relations exist, the adult will feel sympathetically what the child feels, and will be pulled up before he has done much harm, but empirics think they are getting on gloriously when, by the violence of their assaults on the astral bodies of children, they succeed apparently in reducing them to a state of submission. Then they congratulate themselves on being able to do without corporal punishment.

A dangerous error is to try to force the child to be helpful and unselfish by continual moral lectures and sermonising. Under certain circumstances we may compel an inexperienced physical body to follow or abstain from a prescribed course, but if we force a human being to *choose* a course of action, we are imposing our will upon his, which is forbidden. By means of criticism and disparagement, a very real pressure can be brought to bear upon the will, even where nominal freedom prevails. A great soul may be wrapt in a veil of dreams, and may live in a state of abstraction, "its hour being not yet come," and it ought to be protected from being forced to fix itself prematurely on material objects. It is possible by overmuch talk to violate the sanctuary of a child's soul.

All we have to do is to see that nothing hinders the natural, healthy emergence of the innermost divine impulses. Having done that, we need not worry about showy results in the way of precocious youthful "helpfulness". We must on no account dare to judge of a child's spiritual progress and condition according as the latter serves well or badly our convenience in everyday matters.

If with a brutal hand we strip off the bud-scales from the baby leaves before they are capable of bearing the rough winds, we cannot expect them to come to much. Yet they appear for the moment to be further advanced than their brother leaves lying closely folded away, and apparently quite useless. The latter are not having every faculty stimulated to the uttermost, developed and brought out, but they will be all the stronger in the end.

Theodora MacGregor

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## THE BOON

### *The Request*

“ A BOON, O God! a boon, I pray.  
Grant me no dwarfed and cloudy guess,  
But eagle eyes in flaming day,  
Sheer summit vision—nothing less.”

### *The Reply*

“ Child! ere the breakless pact We close,  
Weigh thou the rare exalted stress,  
For with the boon of vision goes  
My dreadful gift of loneliness.”

JAMES H. COUSINS

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## THE COMING OF IDEALISM

By W. D. S. BROWN

**T**HE possibility of a world-religion, as one of the developments the new age has in store for us, has given rise to much reasonable speculation as to what form such a world-religion might assume. Both before and after the war, some definite attempts have been made to bring about a better understanding between the more liberal-minded members of

different religions, attempts which indicate the growth of a more tolerant attitude—for which, in all probability, the work of the Theosophical Society has been to a great extent responsible. Conspicuous among the early attempts was the Parliament of Religions held at Chicago in 1893, an event which Dr. Carus Wilson hailed as “the dawn of a new religious era”; but it must be admitted that movements of this kind have so far met with little response from the public in general, except as the result of discounting the value of religious belief altogether.

At first this may seem strange, for a closer acquaintance with the living religions of the world, such as a study of Theosophy confers, naturally raises the question: “If there is a common basis of truth in all religions, why cannot this common basis be defined and accepted as a bond of fellowship between all who have outgrown hereditary prejudices?” The agreement in teachings of morality should be obvious to all educated people, while an elementary grasp of Theosophical principles provides an interpretation of symbolism which reveals in each religion more or less instruction concerning man’s spiritual nature and the invisible worlds. Nevertheless, for some reason or other, this common denominator of all religions, even when recognised, has not yet led, and does not seem likely to lead, to popular adoption as a religion in itself. When anyone is dissatisfied with the crudities of his own religion, he either throws over religious observances altogether, or, more rarely, adopts another religion. Theosophy may enable him to appreciate his own religion in a more real sense than before, but generally his interest will have been transferred to the actual truths his religion presents, rather than the forms in which they are presented. After all, it is the form side that chiefly distinguishes one religion from another, and when the familiar forms have been outgrown, or

the life has been realised apart from the form, there is little or no desire to substitute hybrid forms. It may be that the World Teacher, when He comes among us, will originate new forms in which to clothe this common denominator of religions, but in the meantime it remains lacking in any of the forms that go to make up a religion in the popular sense of the word, and that attract and hold adherents.

This being so, we may well ask whether a world-religion would necessarily be a step forward, even if it were practicable. There is little reason to suppose that it would. The forms already provided by the different religions are still capable of adaptation to modern thought and conditions, and have the preponderating advantage of time-honoured associations. What seems to be wanted is not a uniformity of minimum observance, offered to the individual from without, but an unlimited variety created by individual idealisation.

Now there is already considerable evidence of a tendency in this direction almost everywhere ; so much so that, amid the bewildering tangle of new ideas and old, one common feature is to be discerned in all, and that is—idealism. It may even be that idealism will be the main source of inspiration for the future progress of the world ; and in this sense alone it may justly be regarded as a world-religion.

By idealism, I mean the path of active response to the highest, whenever and wherever it is recognised. It is a dynamic force which works, not to supplant religion, but to revitalise it. But its influence extends far beyond the boundaries of religion in the popular sense of the word. It awakens new life in all it touches, whether that be politics, education, or art. The outstanding feature of the twentieth-century outlook on life is a discontent with the state of things into which the world has drifted, and a determination to replace the old order of things by a new and better one. No longer can the exponents of religion ignore human nature and

its relations with this world, as being inherently sinful, and secure a following by holding out the consolation of a heaven after death, in which all earthly troubles will be forgotten. The modern public is asking, and does well to ask, why we have not made better use of the world *as we know it*, and of human nature *as we know it*. Every one, from seer to savage, is more or less conscious that there is beauty and nobility to be found in human nature and in the life on this earth, whenever the opportunity is provided for its expression ; and now, apparently for the first time in the history of our humanity, the cry goes up from the hitherto inarticulate masses : " Give us the chance to live as we have the right to live ! "

It will be seen from this inclusion of the whole democratic movement within the scope of idealism, that the latter is not the vague, unsubstantial sentiment it is often supposed to be, but is the eminently practical determination to make the simplest article of daily use as beautiful and as well adapted to its function as the human spirit can make it. It is the special application of the word to Art that has perhaps led to more confusion of thought on this subject than anything else. This application arose from the natural swing of the pendulum between two extremes : first, there was the old-fashioned school of conventionalism, which might well be taken as an illustration of the sham idealism, though certainly idealistic in its origin. But what was the idealism of one generation became the conventionalism of succeeding generations ; what was at first the natural tendency to choose the finest productions of Nature as models for artistic treatment, degenerated into an artificial code of technical respectability, until at one time a picture-gallery bore about the same relation to Nature as an illustrated catalogue of an agricultural show. When the inevitable reaction came, and a new generation of artists revolted against this imposition of immaculate dummies as the criterion of Nature's handiwork, " fidelity to life " became a

dogma almost as tyrannical as the old notion of what constituted "art".

The old practice of depicting only "attractive" objects gave way to a craze for positively abnormal products of Nature, and this flaunting of the hideous claimed the title of "realism," as opposed to the old "attempt to improve on Nature," which, in turn, was contemptuously styled "idealism". But of course this use of the word "realism" was just as misleading as the antithetical use of the word "idealism"—both from the artistic and philosophical standpoints. Nowadays every artist recognises that a mere literal copy of an object is lacking in the first qualification of a work of art—that it should enable people to see in that object a beauty hidden from the casual observer. This is a very different thing from trying to "improve on" the object by making it conform to some preconceived assumption of what it ought to be; the artist will tell us that his "ideal" vision gives a more "real" impression of that object than any coloured photograph—which would be the standard of perfection if pseudo-realism were carried to its logical conclusion. Philosophically, the casual observer is content with appearances, whereas it is only the idealist who can be said to approach the ever-concealed reality.

The social analogy is clear. The true sociologist does not try to improve on the divine laws which govern human society, but to discover and apply them. The past social chaos has resulted from the same crude notions as produced the conventional period in Art, namely, that beauty consisted in glossing over the failings of the well-developed few, and ignoring the existence of the ill-developed many. As long as a nation presented a showy front of wealth, prestige and culture, all was held to be well; the shady side of the picture—the life of the masses—was not considered a fit subject for respectable politicians; the art of politics was dominated by the sham idealism of unnatural and lifeless standards of value, and

repudiated the ultra-realism of the early Socialists, who chose for the subjects of their political art all the worst features of civilisation that they could unearth, and displayed them before an offended public, insisting on their recognition as subjects more worthy of treatment than the exploits of financiers and diplomatists.

Here again, the realism was at first of the pessimistic kind that judges Nature by the results of man's violation of her laws, and accordingly idealism again suffered from mistaken association with its dying counterfeits—imperial ambition and official religion. But just as the ultra-realists in Art blazed a trail for the true idealists in their search for the true realism, so the antagonistic phase of the Socialist movement has cleared the way for the true ideal of a social order founded on brotherhood. Wherever this ideal has not yet penetrated, we see the disorder that inevitably follows in the train of all attempts to overcome evil by evil.

Before returning to our starting-point, namely, the capacity of idealism to fulfil the requirements of a world-religion, let us briefly consider what is implied in the idealistic attitude from the Theosophical standpoint. First of all, the idealist claims to be able to change circumstances and environment for the better—here and now. The ideal which inspires to action may be different—must of necessity be different—for each individual, but the individual, preferably in association with others, sets to work in full confidence that his success depends on his own effort. In Theosophical language, he affirms that man is master of his destiny. Next, he does not gauge the success for which he works by the material benefit resulting to himself, but by the exaltation of consciousness which his work brings to him as an accomplishment of absolute value—and therefore of value to all. In Theosophical language, again, he assumes the spiritual nature of man.

Further, he begins by forming a mental conception of his ideal, a conception which he keeps alive by continually referring it to the ever-widening circle of revelation; and he is content to see his work in physical matter scrapped, time after time—in fact, he often scraps it himself—knowing that if his mental conception be a true one, he will sooner or later reproduce it in physical matter. As a Theosophist would say, he consciously exercises the creative power of thought; he foreshadows the intelligible world of Plato. He may even discover from experience another law, which the Theosophist will have already learnt, at least in theory—that to idealise another enables that other to express more of his real self.

So far, it is true, the truth of reincarnation has not often been included among the sources of inspiration available to the idealist, neither is it directly implied in, nor essential to, the elementary practice of idealism. Yet there is an indirect implication which will at once occur to anyone who has reasoned out the case for reincarnation. It turns on the obvious impossibility of fully carrying out one's ideals, in so far as they relate to the physical world, in only one earth-life. Without the opportunity for ultimate success which reincarnation provides, the idealist must either confess himself doomed to partial failure, or draw his consolation from an altruistic satisfaction in the hope that posterity will bring his work to a triumphant conclusion. But Theosophy not only assures him of repeated return to the scene of his labours, but also of intervening periods of intenser vision and assimilation of his ideals.

Enough has perhaps been said to indicate that the growth of idealism, so plainly discernible in the present demand for a revaluation of life, finds its complete justification in the teachings of Theosophy. But how may we expect this new leaven to work among the recognised religions of the world? For

instance, what has idealism to say of the various theological conceptions of God?

Here, to my mind, is a case which demonstrates its universal adaptability. Every living religion presents ideals in some form or other, and the idealist approaches them all with an open heart and mind, but he refuses to allow any religion to impose on him an ideal to which he does not find himself gladly drawn; equally does he refrain from imposing his own ideals on anyone else. If the religion to which he is drawn, permits his individual freedom of thought, he may find its organisation the most inspiring field for his labours; otherwise he will retain all that is of real value to him in his religion, without joining its organisation. If a belief in God, as found in Theistic religions, is essential to the vitality of his ideal, he will seek the highest conception of God to which he can respond; if he should draw greater strength from a philosophic monism, or even a mathematical pluralism, he will be no less an idealist, so long as he is true to what he sees. On such a platform as this, it is possible for Christian and Buddhist, Theosophist and Agnostic, to meet in brotherhood and co-operation for the welfare of humanity.

In conclusion, a few words are due in explanation of the use of the word "coming" in the title of this article. Idealism is as yet in its infancy; it has not yet found its feet, nor felt its strength. Up till recently, progress for the masses was chiefly by evolution, by response to impacts from without; only the few were ready for unfoldment from within, in response to spiritual promptings. Now, however, everything points to a stage having been reached where unfoldment can become more general. Just as the rise of democracy is essentially the demand for an individual share in the responsibility of government, so also, it seems to me, does it denote a capacity for individual effort towards spirituality. Those who cannot move with the times spiritually, as well as materially, will

continue to be spoon-fed from the tables of their religions, or their daily newspapers. But the tide of idealism is rising, and will carry on its flood many who as yet are only dimly aware of its existence, still less of its source and goal. Who is there to guide and focus this spiritual influx, now beating at its prison doors?

Many Theosophists are hoping to witness in the near future the physical presence of a World Teacher. If that hope be realised, surely idealism will find in Him its incomparable Initiator. "And I, if I be lifted up from the earth, will draw all men unto me," for "we needs must love the highest when we see it".

W. D. S. Brown

## THE ORIGIN OF THE NAMES INDIA AND BHĀRATAVARṢHA

By K. N. SITARAMA

EVERY nation in the world generally calls itself by a name which is different from the one by which other nations designate her. A nation is a congeries of peoples living within definite and well-defined geographical boundaries, having common traditions and a common ideal. Thus the Greeks, howsoever divided they were, still felt themselves to be one nation—an entity different from others—whenever they celebrated their national festivals, like those at Olympia and Delphi, and recited Homer. This unity was brought more prominently into view whenever their culture and civilisation was threatened by a foreigner, such as the Persian. The Greeks called themselves Hellenes, and their country Hellas; so also the Germans call their fatherland not Germany but “*Deutschland*,” while the name Germany, originally that of a clan, came to be given to that country by the Romans. Again, England is known to herself as “Angles’ Land” or England, but to the French and others as “Albion”. Not only are civilised nations thus known under two different appellations, but also comparatively barbarous nations, *e.g.*, the Eskimos. This name was given to them by the Europeans, and signifies “eaters of raw flesh”—not of cooked flesh, like the civilised European nations. But among themselves they are called “Innuites,” which means a nation. So also among the Red or North American Indians, Hottentots, etc.

Thus also, the name India was first given to our country by the Greeks. The earliest mention of this designation which I can trace, goes as far back as Megasthenes, whose book on India is itself called *Indika*. Megasthenes was the ambassador at the Court of Chandragupta Maurya—the first Chakravartī or Sārva Bhauma known to students of present-day Indian history. This name, India, is therefore of Greek origin, being first given to India by the earliest civilised European nation—the Greeks, and from that day to this the name has remained. The Greeks got this name from the Medo-Persians. The Āryans, when they poured into India through the north-west passes, were first brought to a pause by the gigantic stream of the Indus. Since they had not seen such a big river before in their wanderings, they naturally gave it the name “Sindhu,” which means “ocean”. Since the Iranians and the Indo-Āryans were a kindred folk, the Iranians began to call their brethren on the other side of the Paripaṭra or Pariyātra mountains, or the Hindukush, the “Hendu”; because, according to phonetic rules, the “S” in Sanskṛt became “H” in Iranian, and hence “Sindhu” became “Hendu”. For instance, “Bāsu” in Bengālī is pronounced as “vāsu” in the south, and there is a rule “va-pha, yor-nabheḍah” (no matter if either bha or va is used); and from this “Hendu” our present word “Hindū” is derived.

But to us, the children of the soil, this “Puṇya Bhūmi,” our “Janma Bhūmi” or land of birth, is known as Bharṭa-khaṇḍa or Bhāraṭavarṣha. This name has been given to the country from time immemorial, and the word is used as the designation for the country in some of the oldest of the Purāṇas and the *Mahābhārata*, and has also come down from the days of the oldest Gṛhya Sūtra writers, so that it is not possible to assign any date to the time when this name was first given. It is continued even to this day, signifying the consciousness of geographical unity and national oneness which this country possessed from time immemorial. Even

to-day, in all parts of India, the Hindūs, when they begin any religious performance, first recite the "Saṅkalpam," define the position of the country, and have in mind its natural and geographical unity; thus: "Jambū-dvīpē—Bhāraṭa-varṣhē—Bharaṭa-khandē—Mēruōr Ḍakṣhiṇa Pārsvē" (in Bhāraṭa-varṣha, which is Bharāṭakhaṇḍa, and which is south of the Mēru mountains in Jambūdvīpa).

Now this geographical unity of India was attained with well-defined boundaries, even before the days of the Mahābhāraṭa; but the first definite mention is in Chānakya's *Arṭhashāstra*, from which it appears that the southern boundary of India was Laṅkā, or Simhala, or Ceylon; the boundary stretched beyond the Ṭāmpraparni, a river in the Tinnevely district, the mouth of which was famous for pearls. On the north, the boundary was Kimpuruṣha, in the country beyond that of the Ottara Kurus, or Tibet—probably the Pamirs. On the east it was Prāgjyotiṣha and Kām rūpa, a little east of modern Assam; on the west it was Paripaṭra, or the Pariyaṭra mountains, the Hindukush. Though these territories were temporarily lost to Bharāṭakhaṇḍa in the days when the Nandas were weak, they were reconquered by the Maurya Chandragupta and continued in Indian possession till the days of Sabaktigin, when they again passed away, to be again included in India during the Mugal days. One of the proudest pages in Indian history is when it was given again to a Hindū to subjugate Afghanistan and rule it, for this feat was found impossible by the Muslims in the days of Akbar and Aurangzeb. So the geographical boundaries of India are marked by Nature herself, and her kings found that the true scientific frontier.

It is not definitely known from what this word Bharāṭakhaṇḍa is derived. There are three views about this:

(1) One view is that the word is derived from Manu Swāyambhuva, whose country is Bhāraṭavarṣha, and that

Bharaṭa was his surname because he bore the burden of the country on his shoulders, or rather because he was the first king. In Samskr̥t, ऋ, ब्र, means to bear, and hence bharaṭa means one who bears or supports the earth. This view, of the country being named after its first king, is borne out by the *Maṭṣya* and the *Vāyu*, the two Purāṇas which say that India was called after Svāyambhuva, who was called Bharaṭa because he supported the people, and that the country lay south of the snowy mountains.

भरणासु प्रजानां वै मनुर्भरत इत्युच्यते  
 निरुक्तवचनाच्चैव वर्षे तद्भारतं स्मृतम्  
 हिमाहं दक्षिणवर्षे तस्य भरतस्य नाम्ना विदुर्बुधाः

Since these are two of the oldest Purāṇas, because they have been drawn upon and quoted by the *Mahābhāraṭa* itself, their views are entitled to respect.

(2) Some say that it is derived from the name of a clan ; just as the Germans were only a Teutonic clan and gave their name to the whole country composed of so many other races, as also the Franks gave their name to the whole of France, and the Angles to the whole of their country, so also the earliest tribe known to Indian history, and the most powerful, was the Bharaṭa. Their king, country, and clan find frequent mention in the *Ṛg-Vēda* and later Vēdic literature. Hence the process which took place in Europe might have taken place in India also, and the country might have been named after this clan. Further, the typical book representing Indian culture and civilisation, whose popularity is as great now as it was three thousand years ago, the *Mahābhāraṭa*, is named after these heroes of the house of Bharaṭa.

(3) It is part of a popular fallacy to try to derive this name from Bharaṭa, the son of Sākuntalā and Duṣhyaṅta or Duṣhmaṅta. Because he is the one with whom people are most intimately acquainted, thanks to Kāliḍāsa's masterpiece,

*Sākuntalā*, and since it is said he was a great Emperor, naturally they thought that he gave the name to the country. This legend of Bharata, son of Duṣhyaṅta, is a very old one; besides being found in the *Mahābhārata*, it is also found in such very ancient works as the *Saṭapaṭha Brāhmaṇa*, the *Aiṭarēya Brāhmaṇa*, besides also in the *Bṛhad Devata* of Saunaka. But historically this Bharata is only either Bharata II or Bharata III, and there is no evidence in Sanskr̥t literature to show that India was named Bhāratavarṣha after him.

(4) The last is the orthodox view, and also the correct view historically and scientifically, because it is endorsed by most of the Purāṇas. According to this, the name is derived from Bharata, the son of Ṛṣhabha—he who became in his next birth Jada Bharata, and as such was offered to Kali, according to the *Bhāgavata Purāṇa*, and who carried the palanquin of Raja Sanvira, according to about four of the Purāṇas, and who in his previous birth was born a deer because he doted upon one at the time of his death. This view, that Bhāratavarṣha is named after him, is supported by such Purāṇas as the *Viṣṇu*, the *Bhāgavata*, the *Mārkaṇḍeya*, the *Kūrma* and the *Linga*. The *Harivamsha* and *Mahābhārata* also seem to support this view.

Scientifically this view is correct, because there is cogency, method and accuracy in it. Thus: Manu Swāyambhuva had a son, Priyavrata, who ruled the whole world. This Priyavrata married Kaneya, or Kanya, and begot through her, two daughters and ten sons, namely, Agnīdhra, Agnibāhu, Vapuṣhmān, Dyuṭimān, Medhas, Medhāṭiṭhi, etc. Of these, three betook themselves to forest life, and hence Priyavrata divided the earth into seven continents, among which was Jambū-Dvīpa. The king of this continent was Agnīdhra. Agnīdhra had nine sons, and among them he divided his kingdom of Jambū-Dvīpa; of these nine divisions the Himavarṣha, or regions south of the snowy mountains, went to Nābhi or

Nāvi. This Nāvi gave it to his son Rṣhabha. Rṣhabha had a hundred sons, the eldest and chief of whom was Bharata, and the kingdom of his father descended to Bharata. Since he was the first great ruler, and one who probably settled the country and evolved order out of chaos, the country was named after him and called Bhāraṭavarṣha. After he had succeeded to the kingdom, it underwent no division as it had done in the time of his grandfather, and the hundred brothers ruled the country well, having their elder brother as head and treating him as their Guru and Lord paramount. At least six of the Purāṇas say alike that "the country was termed Bharata Khaṇḍa from the time it was relinquished to Bharata by his father," on his retiring to the woods. Thus the Purāṇas say :

हिमाङ्गं दक्षिणं वर्षे भरताय पिता ददौ  
तस्मात् तु भारतं वर्षे तस्य नाम्ना महात्मनः<sup>1</sup>

Later on, after some kings had passed away, in the reign of about the eighteenth king, Bhāraṭavarṣha was parcelled out into smaller divisions, after having remained under a sole head for some centuries before.

K. N. Sitarama

<sup>1</sup> *Mārkaṇḍeya Purāṇa*, Chapter LIII.

## POYA DAYS

By MARIE MUSÆUS-HIGGINS

### IV. THE FULL-MOON DAY OF SĀVANA (AUGUST)

**T**HE events which took place on the full-moon day of Sāvana are as follows :

(a) The Second Wassupāgamana, an annual ceremony in connection with the bhikkhus taking residences in the second rainy month.

(b) The two Buddhist Convocations or Councils. These cannot be fixed exactly on the Poya day of Sāvana, but they are supposed to have taken place during the month of Sāvana, and so they will be recorded here.

#### *(a) The Second Wassupāgamana*

The Lord Buddha, when He gave permission to His bhikkhus to take residences during the rainy season, said that there were *two days* on which to begin taking residences, an earlier and a later day. The earlier day was the day after the first Wassupāgamana of the Asalha full-moon day, and the second, after the second Wassupāgamana of the Sāvana Poya day. And so the monks, who for some reason or other had not taken residences in the month of Asalha, did so after the ceremony of the second Wassupāgamana had been held on the Poya day of the month of Sāvana.

The bhikkhus were not allowed to go on wandering about during the time of retirement—for at least two months. They taught in the place where they lived for the time being, and the people of this village or town brought them their food or invited them for *Ḍhāna* (almsgiving) to their houses.

*(b) The Two Buddhist Convocations or Councils*

*The First Convocation.* At the time of the entering into *Pari-Nirvāṇa* of the Lord Buddha, Mahā-Kāssapa, the Chief of the Sangha, was travelling with his disciples. He hurried to Rājagaha (Rājagriha), where he found (according to Sinhalese tradition) that the funeral pyre had not ignited yet. It is said that after Mahā-Kāssapa walked round the funeral pyre three times and worshipped the feet of the Lord Buddha, it ignited itself without the touch of human hands.

After seven days spent with the funeral ceremonies and seven days in homage to the relics (which were distributed to seven kings present at the funeral ceremonies, and who enshrined them in dagabas), the bhikkhus wandered over Jambuḍwīpa (India), consoling the sorrowing people, and then they returned, in the bright half of the month of Asālha, to Rājagaha, a city which was well provided with the four needful things.<sup>1</sup>

Here Mahā-Kāssapa, who had received the garment worn by the Lord Buddha and thus was at the head of the Sangha, resolved to call together a Sanghāyenāve, or Council of five hundred bhikkhus, who were all Arhaṭs, in order to gather together the teachings of the Lord Buddha, so that the *Ḍharma* should be preserved and be kept pure. On the second day of the second month of the rainy season (*Sāvana*) the first Convocation or Council was opened in the splendid hall built by

<sup>1</sup> Clothing, food given as alms, dwelling-places and medicines. These are the four necessary things for bhikkhus.

King Ajātasutta in Rājagaha, near the Vebhāra rock, by the entrance to the Sattapanni grotto.

The Thera Ānanda had just reached Arhaṭship when the Council was beginning, and he appeared in the assembly, seated in his appointed place, without having been seen entering. The Arhaṭ Mahākāssapa, sitting in the Thera's chair, interrogated on the *Vināya*.<sup>1</sup> The Arhaṭ Upāli, seated in the preacher's chair, explained it. All the Theras present repeated the *Vināya* after them. Then the Arhaṭ Mahākāssapa questioned on the *Dhamma*, and the Arhaṭ Ānanda, taking the chair of the preacher, expounded the whole *Dhamma*. And all the Theras, repeating his discourse in chants, became perfect in the *Dhamma*.

Thus the first Convocation, which is called the Thera Convocation, began on the second day of the second Wassa month (Sāvana), and lasted for seven months.

*The Second Convocation.* A hundred years had elapsed since the passing into Pari-Nirvāṇa of the Lord Buddha, and King Kālāsoka reigned in Jambudwīpa, about 393-365 B.C. The *Dipā-Vansa* and *Mahā-Vansa* set the time of the second Convocation in the eleventh year of King Kālāsoka's reign, so it must have been held about 382 B.C.

The reason of the necessity for a second Council on religion was, that in the city of Vaisali, or Vésalī, the Brotherhood of Bhikkhus had made ten new rules (or indulgences), which made the lives of the monks very much easier and which were against the rules laid down by the Tathāgata. Among these indulgences they said that they were allowed to accept money. And so the bhikkhus had put a brass (or golden) vessel filled with water into the Upāsatha hall<sup>2</sup> on the full-moon days, and had said to the lay devotees: "Bestow

<sup>1</sup> The *Vināya* contains the rules of monastic discipline. The *Dhamma*, or *Dharma*, contains the dogmatic teaching.

<sup>2</sup> A Upasatha hall is a place where the Buddhist ceremonies are held.

on the priesthood at least a kahapan.”<sup>1</sup> And so that had been done, and the bhikkhus of Vaisali had divided the money among themselves.

The Thera Yasa, who was wandering about in the land of Vazzi, preaching, heard of this, and he came to Vaisali and forbade this practice as not being allowed. The bhikkhus of Vaisali demanded of him that he should ask forgiveness from the people, whose money-offerings had been rejected by Yasa. But Yasa, instead of asking forgiveness, justified himself before the people. The bhikkhus of Vaisali became very angry at this, and wanted to excommunicate Yasa. But he fled to Kosambi and sent from there messengers to Paveyya and Avanti, where there lived some very pious Arhaṭs. Yasa himself went to the Ahoganga mountain (beyond the Ganges), to the Thera Sambhūta of Sāna. Sixty monks of Paveyya and eighty of Avanti joined him, and all decided that the old and venerable Revata of Soreyya was the most advanced of the living Arhaṭs. So they put before him the ten indulgences of the Vaisali bhikkhus, and he declared them inadmissible.

All travelled now, in easy stages, as Thera Révata was very old, to Vaisali. The bhikkhus of Vaisali tried to bribe Révata with many priestly offerings, but this was of no avail. They also tried to prejudice King Kálásoka against the Thera Révata and his followers. But meeting both parties, the King found that the Theras Révata, Yasa and their followers were right, and so he offered his protection to them.

So the two parties met in a assembly, and endless and frivolous discussions arose, till the Thera Révata, advancing into the midst of the assembly, proclaimed that these indulgences must be repressed. He selected, beside himself, Yasa and six other great Theras to examine these indulgences, and they retired into the Valukarama Vihāra, which was so secluded

<sup>1</sup> A kahapan was a square copper coin.

that not even the voice of a bird could be heard there. Here these eight great Theras settled the question against the Vaisali indulgences. Then they returned to the Mahavanna Vihara and in a full meeting they rejected the ten indulgences, and the ten thousand sinful bhikkhus of Vailasi were degraded.

Now the Arhaṭ Révata selected seven hundred Theras, who were all Arhaṭs, to hold the second Council of religion at the Valukarama Vihara, where the rejection of the ten indulgences was proclaimed and the *Dhamma* was again established, somewhat in the same way as in the first Convocation, a hundred years before. In this second Convocation, the great Thera Révata, skilled in questioning, interrogated the Thera Sabbakāmi on each point of the *Dhamma*, and the other Theras repeated the *Dhamma*. So again the teachings of the Thathāgatha were established.

The Theras Révata, Sabhakami, Salha, Yasa, Khuzzasabhita and Sambhūta Sānavāsika were very old; they had been pupils of the Thera Ānanda. And the Theras Vasabhaḡāmika and Summana had been pupils of the Thera Anuradha. These eight fortunate Theras had beheld the Tathāgata in His life on earth, and therefore they were most qualified to understand and teach the *Dhamma* established by the Lord Buddha Himself.

Altogether, with the preparations, this second Convocation at the Valakarama Vihara at Vaisali lasted for eight months.

I am sorry to have to say that many of the bhikkhus complained and would not accept the decision of this Council, and they left the Order. It is said that another Council was held by the Vaisali bhikkhus, which is supposed to have been larger than the second Council at the Valakarama Vihara. This was called "the Great Council," and it created a separate sect, as the first branching-off from the orthodox doctrine. From this, in the next two centuries and a half, at least

seventeen Bodies of more or less heretical doctrines were gradually formed. But all the Schools continued to use the Three Pitakas. The two principal Schools are the Northern School (the Mahāyana or Bigger Vehicle) and the Southern School (the Hināyāna or Smaller Vehicle). The people of the Southern School are those who would not have the Rules of the Order changed (Ceylon, Burma, Siam), and the Buddhists of the Northern School are those who followed the bhikkhus of Vaisali with the new ruler.

#### V. THE FULL-MOON DAY OF POTTHAPĀDA (SEPTEMBER)

The yearly events which took place on this Poya day are:

- (a) The Wass-Pavārana.
- (b) The Katīna-Chīvere.

##### (a) *The Wass-Pavārana*

The month of Potthapāda is the third month of the rainy season in India. On the Poya day of this month there is held an annual ceremony for those bhikkhus who have gone into residences in the month of Asalha and return from their retirement to take up their wanderings again. This ceremony is called the Wass-Pavārana, or the ending of the Wass season, and is for those bhikkhus who leave their residences and begin their wanderings again.

In the second book of the *Vināya-Pitaka*, which is called the *Khandhakas* or the Treatises, this ceremony is mentioned, and it is still held at the present day.

##### (b) *The Katīna-Chīvere*

In olden times the month of Potthapāda was sometimes called the Katīna-Chīvere month, because the village people,

in whose midst a prominent bhikkhu and his followers had taken residence for the first two Wassa months, used to offer the Katīna-Chīvere to this prominent bhikkhu after the ceremony of Pavāraṇa was over. The Katīna-Chīvere consisted of a garment for the bhikkhu, made altogether in twenty-four hours, and of sixteen other offerings, including the eight requirements.<sup>1</sup>

In order to make this special garment, the men and women of the village got up before daybreak, plucked the cotton from the cotton trees, spun the cotton, wove it into cloth, sewed it, dyed it in yellow vegetable dye, and offered the garment to the most prominent bhikkhu in the evening of the same day. The offering of this special garment was considered the most meritorious offering which could be given.

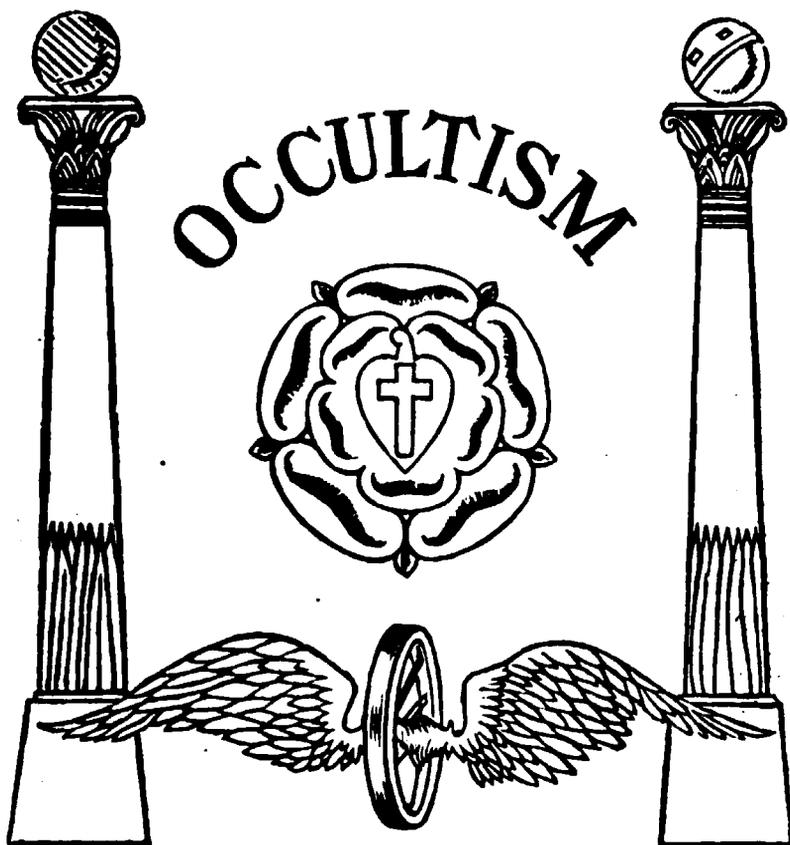
After the ceremonies of the Pavāraṇa and the Katīna-Chīvere were over (and after the sixteen offerings had been divided among the bhikkhus), the monks left their residences and began their wanderings again. It was not absolutely necessary to offer this Katīna-Chīvere on the Poya day of Potthapāda itself. It could also be offered between this Poya day and the following (Assayuga), but after that it was not offered again till the Potthapāda Poya day of the following year.

M. Musæus-Higgins

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NOTE.—At the present time, in Ceylon, the Katīna-Pujāwe is still offered sometimes; but the white cloth is bought in the morning, taken to the temple, where the bhikkhus sew it and dye it, and then it is offered to the most prominent monk who has taken residence among them.—M. M.-H.

<sup>1</sup> The eight requirements for a monk are: "The upper garment, the under-garment, the belt, the bathing cloth, the begging-bowl, the water-strainer, the razor and the needle.



## THE WANDERING JEW

AN INTERPRETATION

By J. HENRY ORME

**O**F all the mediæval myths, "The Wandering Jew" is perhaps the most interesting and stimulating to the imagination, raising as it does the question of physical immortality. The writer is indebted to S. Baring-Gould's *Curious Myths of the Middle Ages* for the various accounts of the myth, and the

reader is referred to that book for fuller information. The story, summarised from various accounts, is this :

After sentence had been pronounced upon Jesus by Pontius Pilate, Ahasverus, a Jewish shoemaker, learning that He would pass his house on the way towards His crucifixion, rushed home and gathered his wife and child in the doorway to see what kind of man this impostor was. As Jesus was led by, bowed under the weight of the heavy cross, He paused to rest before the shoemaker's door. But Ahasverus, in zeal and rage, and for the sake of obtaining credit among his fellows, drove the Lord forward, saying : " Go faster, Jesus ; why do you loiter ? " And the Lord, obeying, looked at him and said : " I shall stand and rest, but thou shalt go till the last daȳ." At these words the man set down the child, and unable to remain where he was, followed the Christ, saw how cruelly He was crucified, how He suffered and died. When this was done, it came upon him suddenly that he could no more return to his wife and child in Jerusalem, but must go forth into foreign lands like a mournful pilgrim.

According to another account he was thirty years old when this happened, and thereafter, upon reaching the age of one hundred years, he returned again to his age at the time of the Lord's crucifixion, beginning all over again the weary years of life.

The earliest recorded mention of him is about A.D. 1200, from which time he drops out of record until 1505. After this date he is mentioned by various chroniclers until the beginning of the eighteenth century, when he appeared in London. After this he wandered into Sweden and disappeared. Perhaps the most interesting account of him is found in the account of Dr. Paul von Eitzen, Bishop of Schleswig, which we will summarise.

One Sunday in the winter of 1547, while preaching, Dr. von Eitzen observed a tall man, with hair hanging over

his shoulders, standing barefoot during the sermon, listening with deepest attention to the discourse, and bowing profoundly and humbly whenever the name of Jesus was mentioned. Every one wondered over the man. After the sermon he was found and inquiry made as to his identity. To these inquiries he replied that he was a Jew by birth, a native of Jerusalem, by name Ahasverus, by trade a shoemaker, and that he was present at the crucifixion of the Saviour. He showed much knowledge of history, conversing learnedly upon various subjects in a manner most convincing.

When he appeared in England at the beginning of the eighteenth century, it is said that he was listened to by the ignorant and despised by the educated and powerful. He not only gave them the details of the Crucifixion, but also described the appearance of the disciples, their clothes and personal peculiarities. He spoke many languages and showed personal familiarity with many foreign places. Professors from Oxford and Cambridge talked with him to see if he were an impostor, but it was found that he knew the languages as well or better than they. The mysterious stranger told them that historical works were not always to be relied upon.

In examining the evidence for the Wandering Jew, it is at once apparent that it is not authentic. Mr. Gould says :

The historical evidence on which the tale rests is too slender for us to admit for it more than the barest claims to be more than a myth. The names and circumstances connected with the Jew and his doom vary in every account, and the only point upon which all coincide is that such an individual exists in an undying condition, wandering over the face of the earth, seeking rest and finding none.

But no myth is wholly without foundation, and there must be some substantial verity upon which this vast superstructure of legend has been raised. What is this verity? Mrs. Besant says of myths :

A myth is by no means what most people imagine it to be—a mere fanciful story, erected on a basis of fact, or even altogether apart from fact. A myth is far truer than a history, for a history only gives a story of the shadows, whereas a myth gives a story of the

substance that casts the shadows. These shadows give but a poor idea of the objects that cast them, just as what we call shadows down here give but a poor idea of the objects that cast them. They are mere outline, with blank darkness in lieu of details, and have only length and breadth, and no depth. A myth is an account of the movements of those who cast the shadows; and the language in which the account is given is what is called the language of symbol.<sup>1</sup>

There is one question which man has ever asked his spiritual teachers, and his attitude towards life is profoundly influenced by the answer. It was put to the Master by the man who asked: "Master, if a man die, shall he live again?" It is the answer to this in the affirmative that makes life worth living and pain bearable, and gives compensation to effort. If man were told that this life is all, that there is no hereafter, either in heaven or hell, that annihilation of the consciousness follows death, few only of the most favoured would care to live on until the natural end. But the answer has not been in the negative. All the great religions proclaim the unity of life, the Fatherhood of God, and continuous life for the individual in some state or other, be it Nirvāṇa, heaven or hell. This has encouraged man in the early stages of his evolution. He has been willing to work here, if he may rest hereafter; to suffer pain a few years on earth, if æonic pleasure is to be his; to unfold his intellect that he may appreciate divine omniscience; to love selfishly, and only a little, here and now, that he may be infinitely loved for ever. Always he has expected an enormous return upon his investment; in his heart he has charged a supreme usury. But he has grown; he has evolved; and a decreasing number now ask the same question: "If a man die, shall he live again?" So far as hell is concerned, myriads join to-day with Omar in those lines:

Ne'er a peevish boy  
Would break the bowl from which he drank in joy;  
And He that with His hand the vessel made  
Will surely not in after-wrath destroy.

<sup>1</sup> *Esoteric Christianity.*

The answer to the first question rests the mind so far as the individual consciousness is concerned: we shall live on after death—immortality is assured. But other questions of the greatest importance at once arise in the mind, once the first great question is answered. What of those personal ambitions which we have not realised? What of the work which we have but begun? What of those personal ties which are dearer to us than any idea we have of God, because they are as yet all that we know of Him? What of the love that is stronger than life and death, and which calls to the beloved across the trackless wastes of time and space? What of the hates that are as strong as the loves? What of the earth where we have sowed so many seeds that have not yet sprouted, where in our soul's garden we find so many weeds among the flowers—flowers that are but showing the bud? Are we not to see these buds burst into full and perfect blossom, with every weed uprooted from our garden? Could we rest content for ever in the heaven world with so much uncompleted here on earth, and so much undeveloped within ourselves? Scarcely. Our personal loves would draw us back to earth for their fruition; the latent hates would pull us down again, for no soul could rest long in peace and bliss with a loadstone of this kind drawing it ever downward. And so Theosophists believe that when a man dies he not only lives again, but lives here on this earth in a new body, born in the usual way, and is drawn to souls with whom he has past ties, in order that accounts may be settled, experience gained, and further unfoldment accomplished.

Passing from the fact of repeated births in human bodies, we come to a question bearing directly upon our subject: "Is continued life in *one* physical body possible? Is there any evidence that any man has retained his body for what to us would be an incredible and impossible number of years?"

There are records in the Bible of men having reached some hundreds of years, Methuselah being accorded highest honours. Moderns do not concern themselves much with such instances, being intensely interested in the present, and realising that it is not being done just now. But the occultist always asks: "What does Occultism say about it? Have we any records of anyone who has achieved it? If so, what are the methods employed?"

The possibility of physical immortality has come to us down the ages, wafted upon the winds of myth and tradition. It seems that nearly all peoples have believed it possible, if only the proper methods could be discovered. The alchemists of the Middle Ages firmly believed it and spent much of their energy in pursuing the secret. They believed that they could wrest the secret from Nature herself, and distil a liquid which would render the physical body immune to the disintegrating process known as death. Paracelsus is believed to have discovered the secret, and leaves the formula in his writings. But so veiled is it, that only the initiated can discover what the real process is. For one feels, in reading of the experiments made with the Elixir of Life, that he would be playing with something more dangerous than fire, who would dabble with it.

Yet, if something approaching physical immortality in one body were not possible, would the idea have gained such hold upon those deeper students of life's mysteries? There must have been some strong evidence upon which these alchemists based their hopes. The search for the Philosopher's Stone, which would enable a man to transmute base metals into gold, and the quest for the Elixir of Life, have gone hand in hand down the ages. The Chinese have for centuries believed in a Universal Remedy by which they could escape the necessity of dying, and they base their hopes upon traditions of some rare persons who are reported to have made gold and to have lived some ages. These traditions say that if those persons

were not absolutely immortal they could die only by violent death. It was to find the Fountain of Life that Ponce de Leon sailed from Porto Rico for the island called "Bimini" by the Indians, where the supposed miraculous waters were said to flow.

The knowledge of the means by which physical immortality may be accomplished is one of the deepest secrets of Occultism, and only slightly has the veil been parted before this great mystery. In "The Diary of a Chela" (*Five Years of Theosophy*) one finds what appear to be some authentic statements as to some of the processes employed, and the reader is referred to that article for fuller information. The first premise is that man is a consciousness using different vehicles upon different planes of nature. The lowest and densest body is the physical, which is interpenetrated by the etheric double, also belonging to the physical plane; and through this subtle body the life-forces reach the dense physical. Interpenetrating this is the astral body, the body of the emotions, and then the mental body. The physical body is the only one of man's bodies that wears out from use, so far as occult investigation has been able to determine. The subtler bodies last as long as the consciousness functions through them, and it is only when the consciousness is transferred to higher levels, and consequently to higher rates of vibration, that they disintegrate, since there is not the thought and feeling of the informing entity to hold them together.

All tangible physical matter is built of the physical ether, held together in combination under enormous pressure. The first step, then, towards rendering the body immune to disintegration and death, is gradually to change the structure of the body, substituting for particles built of coarse matter, particles built from finer kinds of substance. Along the line of diet, alcohol in all its forms is the first thing to be discarded,

for "it induces a violence of action, a rush, so to speak, of life, the stress and strain of which can only be sustained by very dull, gross and dense elements, and which by the well known law of reaction (in commercial phrase 'supply and demand') tends to summon them from the surrounding universe and therefore directly counteracts the object in view". Next comes meat-eating, and for the very same reason, in a minor degree. It increases the rapidity of life, the energy of action, the violence of passions. It has its use for the warrior who has to fight and die, but for the man who has to fight death because he wishes to live, it is impossible. Next come the passions and sex-nature, which must be controlled, because they divert into other channels so large an amount of energy which must be used for regeneration. And also, these desires hold direct attractions to a certain gross quality of matter, which itself must be eliminated from the body if the desired result is to be accomplished. These are the first of the objective steps, and they are absolutely necessary.

But more important than these, and more necessary, is something which must ere this have arisen in the aspirant's mind—the "will to live". It is this "will to live" that makes everything else possible. It must be the passion of his life, the subject which he never forgets, the desire which is with him, always sleeping or waking, the subject upon which he must never relax himself even for a moment, sleeping or waking. In fact, he must pursue a triple line of endeavour: "The physical man must be rendered more ethereal and sensitive; the mental man more penetrating and profound; the moral man more self-denying and philosophical." Following this course it is said that he reaches the end of a certain period, during which those particles in his body which composed the "man of vice" and which were given a bad predisposition, will have departed. At the same time the disuse of such functions will tend to

obstruct the entry, in place of the old particles, of new particles having a tendency to repeat the said acts, and thus, while the denser matter is eliminated, its place will be taken by matter of a more ethereal nature. The effort towards spirituality, the deliberate training of the moral nature, the habitual altitude of thought, with back of it the unremitting will to live, render him more sensitive to the subtler planes of nature, and his body gradually becomes more ethereal, until the greater part of it is what we might call "solidified ether," built in and held together by the unceasing will to live. (We have an analogy in liquid air.)

Space does not permit a fuller development of this theme. Darwin discovered the law that there is in each species a well known limit within which the race-life lies, and none are known to survive beyond it. This is very obvious with regard to the human family, and we know that persons coming from a long-lived family stock will probably reach an advanced age, while those coming from shorter-lived stock will probably live to the age of sixty or so. Now, supposing every hygienic and sanitary measure had been complied with by an ordinary man, there would still come a time when the particles of the body would feel the hereditary tendency to dissolution—and would obey it. Our "Chela" contends that if by any procedure this critical climacteric could be once thoroughly passed over, the subsequent danger of death would be proportionately less as the years progressed. This is said to be possible for the will and frame of one who has been specially prepared, following the lines suggested above and other practices not made public. "When this climacteric has once been passed over, it will be years before the tendency will again assert itself," and flushed with triumph, he will find his will strengthened and self-confidence increased.

He has been gradually dying over the whole period of his initiation; he has spread out over a number of years what others endure

for a few moments or hours, and he is now victor over death. Other perils menace him in his progress towards Nirvāṇa; the sword may still cut, disease enter, poison kill, but in the way indicated he has conquered the natural hereditary enemy of the race—Death.

Is the will to live selfish? What can be said in favour of this effort of the human will to put aside and triumph over the laws of Nature? Could not this energy be better expended in unselfish service for others? Can an occultist be said to be selfish when he desires to live in the manner under consideration? Is not the answer that it *depends upon the motive*? If a man desired to live that he might pursue the pleasures of physical existence only; if he willed to live that his selfish emotions and passions might have continued expression and gratification; then indeed would he be selfish. And further, if he willed to live in order that he might have power over others; that he might help to frustrate the ends of evolution; that he might plant himself as a foe in the path of aspirants for the Light, and through his power and longevity tempt younger souls to the left-hand path—then indeed would he be not only selfish but malevolently evil.

But suppose that he wished to be a permanent light upon the path of immortality; suppose that he were weary of the ceaseless round of birth and death; suppose that he chafed at the time wasted between births, and after birth when the baby body has to be trained for so many years before anything of the real nature comes through; suppose then he were weary of the loss of memory between births and the consequent loss of knowledge so painfully acquired in former lives: would it then be selfish that he willed to live in order that these things might be avoided? Would it not be possible for him to compensate humanity a thousandfold during the long span of life that would be his, for the years that he lived for himself only?

Have we any proof that anyone has ever accomplished this? Is there any documentary evidence that anyone of

our time has lived through several generations of men and yet retained youth and vigour? To students of Occultism there is. There is one name that has come down to us through the centuries, entangled in a mass of fact and fiction, misunderstanding and misrepresentation. There is one name that at once suggests mystery, magic and Occultism. In his time he was called alchemist and charlatan, adept and sorcerer, sage and conjurer. He was the friend of kings and princes. His wealth enabled him to live in royal style, his private life was above suspicion and reproach, while his brilliance of intellect and profundity of thought eclipsed those with whom he was thrown. His presence always brought a touch of mystery to a gathering, for there was about him that incomprehensible atmosphere of greatness which could only be misunderstood. I refer to him who was known in the eighteenth century as the Count St. Germain.

But there were other things about him that excited even more wonder and awe. Though about fifty years of age in appearance, there were those living at the time of his appearance in France who had seen him fifty years before at a foreign Court, at which time he had exactly the same appearance. More than this, the Count admitted being this age, and older, describing with the fidelity and the touch of an eye-witness events which had occurred two hundred years before. There are records of his having been seen from 1710 to 1822, during which time his personal appearance did not change at all—he not only grew no older but maintained his appearance of vigorous middle age. (For a fuller account the reader is referred to Mrs. Cooper-Oakley's book *The Comte de St. Germain*.)

What has all this to do with the Wandering Jew? It is only a bit of corroborative evidence to some, that one man has within our own time set aside the call to bodily dissolution and lived in vigour and service for humanity far beyond the time

ordinarily allotted to man. The Wandering Jew disappeared into Sweden and has not been heard of since. But not so the Count St. Germain. He was the son of Prince Racoosky, a nobleman with vast estates in Hungary. I do not know whether it has been authoritatively stated that the Count still wears the same body to-day that he wore then, but it is significant that we have it from no less a person than Mrs. Besant that the Count St. Germain has finished his human evolution, that he still lives and travels in Europe, working for humanity, and is known in the Great White Brotherhood as the Master Racoosky.

It may be that the myth of the Wandering Jew is founded on the fragmentary accounts of the wanderings of some Jewish Initiate, perhaps of one close to the stage of the Master. His traits, as recorded, are certainly not those of the Jews of that time, nor of any ordinary man. There is also a hint of reincarnation in the account which says that when he reached the age of one hundred years he returned to the age of thirty. This may have been the means of keeping the knowledge of reincarnation alive in the minds of the discerning few, to whom the inner meaning may have been revealed. And even if some of the later Wandering Jews were impostors or impersonators, there must have been an original who preceded them.

This does not mean that *we* should strive for physical immortality. About the worst fate most of us could think of would be to have to live in our present bodies "for ever". When the limitations of the physical form restrict and restrain; when fatigue weighs upon us and makes us temporarily tired of living; when illness renders us unfit for further activity and service—what a comfort it is to know that some day we shall shuffle off this mortal coil and stand clothed in the soul's

own raiment. And yet, how encouraging it is to know that some day we shall have a perfect body ; a body so refined and sensitive, so full of light, that instead of limiting us to a few vibrations of the physical world, it will enable us consciously to contact the subtler worlds existing within us. Then will the inner worlds be as open as the outer, and the phenomena of the superconscious become the facts of the human consciousness. It is only when karma permits, that a soul is given a body which it is possible to so illumine and transfigure, and it seems probable that it is given to him only for that incarnation in which he is to attain Masterhood. Then, if He intends to live in the world, the process of transmutation and etherealisation is said to be absolutely necessary, " unless he would voluntarily give up a life-long labour and—die ”.

There comes a time for every human soul when, standing at his own door and looking intently out upon life, as did Ahasverus, the Christ comes and would fain rest a moment with him. But so incomprehensible is this mystic stranger, so different His way of speaking, so strange His manner, one may not recognise him, and perhaps rudely says to him: "Hurry on! I have not time for you." And He will go; but not without saying: "I shall stand and rest, but thou shalt go till the last day." And then? Life seems suddenly to have changed: the things that gave pleasure have lost their flavour; the pursuits which engrossed one no longer seem worthy of effort. Desires are no longer so keen—yet one is not desireless. A change has suddenly come o'er the spirit of one's dream. A restless, indefinable longing has seized upon the soul, and forward one goes to what he knows not, knowing only that he cannot linger with the past which has become as ashes in the mouth. Forward he goes from place to place, with the wander-lust upon his soul. Life after life he spends

in different countries, seeking for the real amid the unreal, and thus he becomes the eternal traveller, the voluntary exile, the man who builds nowhere, buys nowhere, but who looks, tarries, and passes, ever urged onward by the inner voice, suffering from the malady of the ideal.

It is not the need of change that drives a man thus onward ; it is not satiety that causes him to dash the cup from his lips ere he has deeply drunk ; it is not repletion that forces him to leave the feast before it is over ; nor is it the fear of being charmed by that which pleases or ensnared by that which attracts. The cause lies deeper.

When the Christ in the human heart has made Himself visible at the door of the personality ; when the Higher Self descends and for a moment holds converse with the lower ; when the light of the spiritual illumines for an instant the darkness of material life—everything is suddenly changed. One's standard of values is altered as by a miracle, one's view of life is transformed, one's purpose is ennobled. The Mystic Stranger may speak but a word, but His voice, once heard, becomes the sweetest voice in all the world, His presence, once seen within the temple of the soul, becomes the Object of a life-long search. Nor is this forgotten in the lives that follow. The soul that has once been touched by the Christ within, will keep the memory of that touch as a priceless talisman, to awaken him to the spiritual verities in lives to come. The Divine has set Its seal upon the human, nor can the human rest until he has become one with It. Wanderer must he be, a seeker for realities amid the shadows of earth, longing for rest and unable to find it, because the rest that is peace is found only in union with the Divine.

We are all wanderers on the Road to God. The many do not know that they are wandering or what they are seeking, for the Christ within has not yet set His seal upon them. The anointed few know that they are wanderers and know what

they are seeking : that they are seeking the Light, striving to find it, and awaiting in hope and confidence the final consummation. They have listened to the Wise Ones and have learned that purity of life, service for others and love for all, will immeasurably shorten their pilgrimage ; that sooner for them shall come the day that shall ultimately come to all—the day of the final Coming of the Christ in the heart where He shall abide evermore ; the day when they may cease their wanderings and rest in the Peace that passeth understanding.

J. Henry Orme

## THE CONSCIOUSNESS OF PLANTS

By EGYPT L. HUYCK

(Continued from p. 189)

### LILIACEÆ

**S**UPPOSE we start this family with the onion. Dear reader, you will not be obliged to hold your nose—he is not so bad on the astral plane; in fact he is such a brave chap that you will all have quite a fellow-feeling for him. We will begin with the wild onions; there are three named sorts: *Allium acumenatum*, a pretty loose-headed, pink blossom; *Allium bisceptrum*, white; and the *Allium serratum*, a more compact flower-head, pink at first and later turning violet. They all appear, on the astral plane, to be either a white or pink lavender; it is such a difficult shade to describe that it seems impossible. Their consciousness seems to be that of forced bravery. Illustrations are difficult also; but it is perhaps somewhat as one feels when, after one has been to a dentist several times with a troublesome tooth and has been severely punished, the hour arrives for the next punishment, and one goes with reluctance and a sort of whimpering atmosphere about one.

Now for the garden onions: the named sorts in the seed catalogues are very numerous, but they all speak the same word, and all look alike on the other side—that indescribable

white lavender colour. For their consciousness—they all get in to line and march to music. A big white bulb that I last investigated was as brave as one who musters up courage to the music of the Bridal Chorus from *Lohengrin*. An imported garlic seemed to take to martial music, more like "When Johnny Comes Marching Home," to keep up his courage. The music seems in no way a part of the consciousness; it is more an accompaniment, like the boy who whistles to keep up his courage when he has a dark lane to traverse. Or perhaps the poor Benedick who stands at the altar as the Wedding March peals forth, needs that music to reinforce *his* courage!

It must be confessed that it is not easy to interpret properly this onion consciousness, but forced bravery is the nearest; it is that courage which we bring forward by the will when we *must* face the unknown or dangerous. Think of all the experiences in daily life that we have to face—and the small affairs are often as serious to us as the larger ones. Do we not have to take our courage in both hands to endure the rebuke and rebuff that follow almost every contact with our fellow men? So, as long as these conditions prevail, methinks the lowly onion will thrive and grow vigorously, for we need him, even if he is an offence to our æsthetic senses.

Next in line is the Covenia—*Brodiaea capitata*. This is an early spring blossom that shoots up from a bulb, with a flower-head much like the wild onion; it is of a pretty blue colour and odourless. Instead of being brave, like his brother, he has an aura of dull grey, and the consciousness is a bad case of the blues.

I have not been able to find a wild specimen of the much loved Lily-of-the-valley, but the garden one that I tested fits in nicely with the Covenia; perhaps the wild one would be better than her cultivated sister. The Lily-of-the-valley—*Convallaria*—has an aura nearest to the shade of cadet blue of

any colour that describes it in the least. The consciousness—self-pity.

As soon as the Covenia is out of bloom, in the spring, we find the Golden stars—*Blomeria aurea*. They send up a stem eight to twelve inches high, and the loose, stiff flower-head is from three to four inches in diameter; the yellow star-like blossoms make a golden ball. On the astral plane, it looks like a miniature whirlwind, with little darts of light flashing forth. Its consciousness is—running a race, just for the joy of the race.

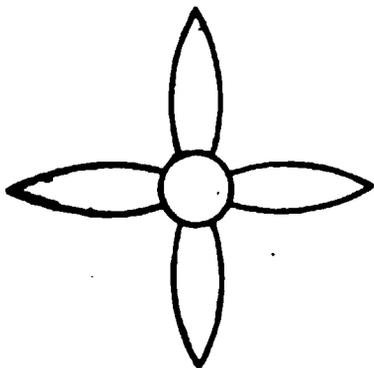
Before the Golden stars have finished their season of bloom, the Spanish bayonet, sometimes called Our Lord's candle—*Yucca Whipple*—is putting forth its flower-stalks. It is a noble plant with no trunk, but sending up a flower-stalk from five to fifteen feet tall, from a huge, symmetrical bunch of dagger-like, bluish green leaves. The cluster of flowers is composed of hundreds of waxy, cream-coloured blossoms, two inches across. It is a very beautiful sight to see a hill-side dotted thickly with these sentinel-like flower-stalks; after the flowering season the stalk remains and dries quite hard and strong. If they are gathered at the proper time, they make excellent staffs for mountain climbing, as they are extremely light in weight. So much for their utility. On the astral plane, they appear to be a blue blur, and the consciousness—the skilful throwing of a lance or spear.

Amole, Soap plant—*Chlorogalum pomeridianum*. This odd plant springs from a big bulb which is covered with a coarse brown fibre; the leaves are over two feet long, with rippled margins; they look like very coarse grass, and spread out flat on the ground; from this tuft of leaves a rather ugly, branching stalk springs up five or six feet tall, and in due time, one afternoon, the ungainly stalk flowers, almost like Aaron's rod; each flower is an inch or more across, a lovely little lily, all silvery white. They only last a few hours; thus the plant

receives its name, *Pomeridianum*, which means "in the afternoon". The bulbs form a lather in water, and are used as a substitute for soap by the Red Indians and Spanish-Californians, and as food by the Pomo Indians. On the astral plane? If we had a large stick of incense burning and sending up a volume of smoke, curling, weaving and winding its way upward to the height of six or eight feet, we should have a fair picture of the appearance of the Soap plant on the astral plane. The consciousness is drilling, it works exactly as an auger, but it is always upwards, just as if one were below and drilling upward.

The Sego lily, or Mariposa tulip—*Calochortus Nuttallii*—blooms at this same season. The flowers are white and pale lilac, and some are beautifully spotted with crimson in the throat—a very charming flower, reminding one of its more haughty sister of the garden. The flower appears yellow on the astral plane, with a plum aura, and the consciousness—persistence.

In view of the fact that the bulbs formed a very substantial part of the food of the early Mormon pioneers when they crossed the desert, it might not be such a far cry to think that the lily has helped to feed the persistent growth of the Mormons, in the face of much opposition and Government legislation. It is held in high esteem by the people, and is the Utah "State flower".



The garden variety of the Tulip does not show any improvement in consciousness; it appears as a greenish yellow on the astral plane. The consciousness—a haughty pride, a sort of "I am better than thou" feeling. It carries this symbol.

It seems odd indeed that cultivation often adds an undesirable twist to an otherwise admirable quality, for this is

noticeable in some members of the other families. In other cases there is real improvement. What do you suppose would happen to the Leopard lily—*Lilium pardalinum*—if it should be gently cared for by a kindly gardener? It is a magnificent plant, from three to six feet tall. The stem is crowned by a splendid cluster of flowers, usually about half a dozen together, but sometimes as many as thirty on a stalk. They measure three or four inches across, and are pale orange outside and deep orange inside, spotted with maroon, often blotched with orange-yellow in the throat and tipped with scarlet. These plants often grow in large companies, in moist spots in the mountains, and are unrivalled in decorative beauty and brilliancy of colouring. On the astral plane they look a deep orange. The consciousness—mental pride.

It is not quite fair to leave out the Easter lily—*Japonicum longiflorum*; on the astral plane it appears lavender, and the consciousness—*true* humility, *i.e.*, the kind that stands on its feet, *ready* to be of service, and *never falls on its knees*.

Hyacinth—*Hyacinthus*. On the astral plane it is light blue, flushed with pink. The consciousness seems to lift upward in devotion, but more the sort of devotion that falls on its knees with emotion.

Asparagus vegetable, and also the decorative asparagus fern used so extensively by florists. They are all very much alike on the astral plane, and no doubt they belong with the lily, because the book on botany says they do; but they seem to the writer to belong with, and on the plane of, the Ferns. Their consciousness is mathematical, and the general appearance is white with a delicate violet aura, sometimes tinted with pink, sometimes with a bit of yellow. To say that the asparagus looks white on the astral plane, means very little to one who has not seen the beautiful, vivid and naked light that is as bright as that which white-hot metal gives, but without its piercing quality. However, molten metal that is white, comes

the nearest to describing it of anything physical that presents itself to the writer's memory.

Thus ends the list of lilies; we head the list with the onion, and find that he reaches very close to that "white plane" of the asparagus.

| COMMON NAME         | BOTANICAL NAME                        | ASTRAL APPEARANCE             | CONSCIOUSNESS  |
|---------------------|---------------------------------------|-------------------------------|----------------|
| Onion; Garlic       | <i>Allium cepa</i>                    | White or pink<br>lavender     | Forced bravery |
| Coveana             | <i>Brodiaea capitata</i>              | Dull grey                     | Depression     |
| Lily-of-the-valley. | <i>Convallaria</i>                    | Cadet blue                    | Self-pity      |
| Golden stars        | <i>Blomeria aurea</i>                 | Grey-yellow darts of<br>light | To race        |
| Spanish bayonet     | <i>Yucca Whipple</i>                  | Blue blur                     | Lance-throwing |
| Soap plant          | <i>Chlorogalum pomeridi-<br/>anum</i> | Like smoke                    | Drilling       |
| Sego lily           | <i>Calochortus Nuttallii</i>          | Yellow, plum aura             | Persistence    |
| Tulip               | <i>Tulipa</i>                         | Greenish yellow               | Haughty pride  |
| Leopard lily        | <i>Lilium pardalinum</i>              | Orange                        | Mental pride   |
| Easter lily         | <i>Japonicum longiflorum</i>          | Lavender                      | True humility  |
| Hyacinth            | <i>Hyacinthus</i>                     | Light blue                    | Devotion       |
| Asparagus           | ...                                   | White, violet aura            | Mathematical   |

Perhaps it is not quite fair to the vegetable kingdom to send forth incomplete lists of the families, but as it is quite impossible at present to obtain many plants, we shall have to be content with those we have, and say to readers who may be interested in this work that the writer would be very glad to receive specimens to investigate.<sup>1</sup> When convenient, the blossom, leaf, and root or bulb, should be sent; in other cases the developed dry seed or bulb will do very well, but in each case both common and Latin names should accompany the specimen, so that there can be no possible mistake.

For example, if the dry seed or bulb of some plant came to hand, the first thing to do would be, without knowledge of its name or family, to investigate it for its appearance on the astral plane. After careful observation I look up the name and description, and if possible find an illustration of the plant. Should there be a discrepancy, I wait and try again and again,

<sup>1</sup> Address: Krotone, Hollywood, Los Angeles, Cal., U.S.A.

until there seems to be no doubt. Some plants I have worked over at intervals for a year. To illustrate, suppose to-day, while on a ramble, I find a new flower—I try it, register its consciousness, etc., in that precious notebook, and forget it as completely as possible. Some plants are more difficult than others to forget, just as people are; then, at a later date—a week, month, or longer—I happen on it again; *if* I have entirely forgotten what its consciousness seemed to be, then I try it again and refer to the notebook to see if it is the same.

When compiling the families, if some particular member does not seem to fit, he receives very careful investigation all over again; so for the present we will take up the incomplete lists of three different families.

### CRUCIFERÆ

When we line up the list of Cruciferæ, which include cabbage, our thought, no doubt, will at once turn to the nation of *sauer-kraut* eaters. These plants are all so well known that it is not necessary to describe them. Let us begin with the Black Mustard—*Brassica nigra*. On the astral plane it is violet, and the consciousness—child-faith. By this I mean that the consciousness is that of the utter faith of a small child as it is held in its father's arms; there is no thought of falling, or failure of that care and protection. It is like the words of Jesus, the Christ, as given in the Bible (*Matt. xvii, 20*): “If ye have faith as a grain of mustard seed, ye shall say unto this mountain: Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.”

The Radish—*Raphanus*—follows quite naturally; on the astral plane it is yellow in colour, and its consciousness—ownership—“I possess you, you belong to me” attitude. And what could be better than to eat and drink with this selfish attitude? Madwort Sweet—*Alyssum*—on the astral plane is a

greenish blue, interwoven with fine lines of dull grey. Consciousness—gulping. Fish feed in this manner, so do dogs. Watercress—*Nasturtium Officinale*—on the astral plane is magenta in colour; consciousness—sucking, gives a sense of self-love. Pepper Grass—*Lepidum*—on the astral plane is a dull green; consciousness—chewing. Cabbage, Cauliflower, etc.—*Brassica*—possesses a consciousness of unadulterated selfishness. On the astral plane it appears a misty green. To be sure we all know what happens to an utterly selfish person when he cannot have everything he wants; so that is accounted for in the Wall Flower—*Erysimum asprum*; on the astral plane it is a muddy yellow with a ring of orange; consciousness—neglect and whimpering over it, but there is the grain of pride which does not want to show too much consciousness of neglect.

To sum up this selfish family list and fix it in our minds for a lesson in unselfishness: first we have faith, then ownership, gulping, sucking and chewing, and the selfishness that would gobble up the whole world. Last but not least, to whine and whimper if the supply of worlds to conquer should give out. So let us be careful that we do not take on the selfish qualities of the Crucifer family.

| COMMON NAME   | BOTANICAL NAME                   | ASTRAL APPEARANCE                     | CONSCIOUSNESS   |
|---------------|----------------------------------|---------------------------------------|-----------------|
| Black Mustard | ... <i>Brassica nigra</i>        | ... Violet                            | ... Child-faith |
| Radish        | ... <i>Raphanus</i>              | ... Yellow                            | ... Ownership   |
| Madwort       | ... <i>Alyssum</i>               | ... Greenish blue, dull<br>grey lines | ... Gulping     |
| Watercress    | ... <i>Nasturtium officinale</i> | ... Magenta                           | ... Sucking     |
| Pepper Grass  | ... <i>Lepidum</i>               | ... Dull green                        | ... Chewing     |
| Cabbage       | ... <i>Brassica</i>              | ... Misty green                       | ... Selfishness |
| Wall Flower   | ... <i>Erysimum asprum</i>       | ... Muddy yellow, ring of<br>orange   | ... Neglect     |

### UMBELLIFERÆ

The members of this family are all well known herbs or vegetables, and while they all grow wild in different parts of the United States, each is also cultivated.

Like the Lily family, the Parsley has one member that is very mental, so let us start with it. Caraway—*Carum*—seeds are much used in rye bread. On the astral plane the plant looks a light blue—not a devotional blue—shot with fine white threads—it makes one think it would soon be all white. The consciousness is ambition for mental attainment. Parsley—*Petroselinum*—that which is used so much in seasoning and decorating salads and various dishes served at our meals—on the astral plane appears a primrose colour, and the consciousness is mental effort. Celery—*Apium*—is another much used vegetable. On the astral plane it is violet with a crown of yellow. Its consciousness is aspiration and consecration to a principle. Carrot—*Daucus*—is a vegetable that appears on the American table regularly. On the astral plane it is light blue, and its consciousness—religious devotion.

After all this mental effort, we need a little sleep, so the Anice—*Pimpinella*—gives it to us. On the astral it looks a pretty primrose, but the consciousness is sleep; or perhaps rest would be better, for it is not like the deep sleep of the poppy, or the dreamy state of the lettuce.

The Wild Parsnip—*Peucedanum*—is interesting in its complexity, for it blends blue, rose and yellow in its aura, and its consciousness is strenuousness—not altogether mental, but it seems active in good work that requires brain work as well.

| COMMON NAME  | BOTANICAL NAME          | ASTRAL APPEARANCE        | CONSCIOUSNESS          |
|--------------|-------------------------|--------------------------|------------------------|
| Caraway      | ... <i>Carum</i>        | ... Light Blue           | ... Mental ambition    |
| Parsley      | ... <i>Petroselinum</i> | ... Primrose             | ... Mental effort      |
| Celery       | ... <i>Apium</i>        | ... Violet, yellow crown | ... Aspiration         |
| Carrot       | ... <i>Daucus</i>       | ... Light blue           | ... Religious devotion |
| Anice        | ... <i>Pimpinella</i>   | ... Primrose             | ... Sleep              |
| Wild Parsnip | ... <i>Peucedanum</i>   | ... Blue, rose, yellow   | ... Strenuousness      |

### RANUNCULACEÆ

This is one of the most interesting families, for you will agree that it is quite different from any we have so far

observed. We are all familiar with the Blue Larkspurs of the garden; we find them even more charming in their natural surroundings, glowing like sapphires on desert sand, or adorning mountain woods with vivid patches of colour. They blossom at the same season as the Golden Stars already described—and a *jardinière* filled with a combined bunch of the two kinds of flowers is a delight to the eye, to say the least of it.

Now for the name and consciousness. Blue Larkspur—*Delphinium scaposum*—on the astral plane is a dull yellow with an expansive blue aura. Consciousness—on the plane of the anæsthetic. My notebook has this, on entering the consciousness: first my tongue began to prickle, finally my whole body began to feel creepy and numb—another minute and I should have lost consciousness.

Scarlet Larkspur—*Delphinium cardinale*. When one sees these charming flowers for the first time, one can hardly believe one's eyes. They grow in the light shade of cool canyons along the mountain streams they love, often attaining a height of six feet. The flowers have an elfin look all their own, as they swing their little pointed red caps in the breeze. They are identical in appearance and consciousness with their blue brother.

White Columbine—*Aquilegia leptocera*—another well known flower found in the mountain canyons, growing in close companionship with the Scarlet Larkspur. It has an expansive light blue aura, and its consciousness has the same feeling that one has on taking a heavy dose of morphia.

Wild Peony—*Pæonia Brownii*—grows in all sorts of places, from the desert planes of the south to the edge of the snow in northern mountain canyons. The nodding flowers are an inch and a half across, with five or six greenish purple sepals, and five or six petals of a rich, deep red, tinged and streaked with yellow. The whole flower is quite thick and leathery,

sometimes so dark that it is almost black. It is not attractive, and therefore few people seem to remember what it looks like when it is mentioned. The Red Indians use the root medicinally "to give their horses long wind". These plants were named in honour of Paion, the physician of the Gods. On the astral plane it has a yellow-green centre and a plum-coloured aura at least six inches in diameter. The regular blossom aura shines out from the colour. Its consciousness is expansion.

In view of the fact that the plant succeeds in growing everywhere that plant life exists, and that it does expand under cultivation to the size we know it in the garden, it seems quite reasonable to feel that its expansion not only touches the plane of the ethers, but brings out its effect on the more dense physical, which tends also to expand the consciousness of the "human plant".

The Virgin's Bower—*Clematis lasiantha*—is so well known that it needs no description; it has a consciousness of contentment and perfect relaxation, with a gentle swinging movement. The aura and blossom appear much the colour of Roman gold.

| COMMON NAME          | BOTANICAL NAME                 | ASTRAL APPEARANCE       | CONSCIOUSNESS           |
|----------------------|--------------------------------|-------------------------|-------------------------|
| Blue Larkspur ...    | <i>Delphinium scaposum</i> ... | Dull yellow, blue aura  | Unconsciousness         |
| Scarlet Larkspur ... | <i>Delphinium cardinale</i> .. | " "                     | " "                     |
| White Columbine      | <i>Aquilegia leptocera</i> ... | Light Blue              | ... Numbness            |
| Wild Peony           | <i>Paeonia Brownii</i> ...     | Yellow green, plum aura | Expansion               |
| Virgin's Bower ...   | <i>Clematis</i>                | ... Roman gold          | ... Relaxed Contentment |

Egypt L. Huyck

(To be continued)

## VENUS, PLANET OF LOVE AND BEAUTY

By LEO FRENCH

**T**O sentimentalise Venus is a cardinal sin. Venus represents pure emotion, the "soul" principle. Sweetness and Light surround Venus with an aura of indescribable charm: the fragrant sweetness of honey-laden flowers, not the scent of the boudoir; the dewy light of May-dawn, not the gas-lit glare of places where Love is profaned and violated. Venus represents the upward glance of the human eye, in aspiration, in adoration; a love that expresses itself in devotion rather than possession, that "seeketh not itself" and "thinketh no evil".

Venusian vibrations give to man the first stirrings of the æsthetic faculties, the desire to reproduce in the world without, the interior images of beauty visualised within. What Venus begins, Neptune completes, in true Platonic gradation "from Love to Beauty," for Neptune represents that inexpressible, ultimate, universal, Cosmic Beauty, which (Plato knew) cannot be expressed in words. Venus represents the discipline of Beauty, whereof the Aphrodisian is but one octave and aspect, and that among the lower forms of ascent—yet still an ascent, "for it is better that one should yearn to possess Beauty, than to destroy his fellow-creatures". The upward striving "from the clay, toward the seraphim" is felt through the aerial, spiral "urge" of Venus. Venus Astarte and Venus Urania represent the gamut of Venus—what worlds within worlds lie between these two!

The turning inward and upward, simultaneously, marks the epoch of transference from Mars to Venus; from *desire*

to *delight*, from possession of a form to contemplation of the beauty thereof, even though contemplation be a stage leading to possession's consummation. For it represents a marked advance on the ladder of love, when man loves selectively rather than promiscuously, and begins to regard mating as an epoch rather than an episode.

The expression of Love through Taurus and Libra marks a definite, progressive ascent,<sup>1</sup> practically from the Astarte to the Urania octave. Taurus desires Love, Libra desires Beauty. Taurus represents and expresses the glorification and deification of matter, the immanence of Beauty. Libra represents her transcendence; the ache and yearn for the ethereal transfiguration of Love, the Quest and the Grail of Love "whose chalice is seen in ethereal rainbow-form, gleaming and glowing *in the air*," *i.e.*, Taurus loves the Woman, Libra the Goddess. A Libra Native would forbear possession, though he should die of hopeless love, rather than profane what he adores; yet he would *woo* a goddess, tenderly and reverently, hoping for attainment. "The Art of Love" is a Libran phrase. The majority know nothing of the æsthetic discipline, or joy, of Love as an art; no weak sentimentalist nor coarse sensualist may attain, their temperamental limitations exclude, equally, for they are both concerned with *themselves*, their own *personalities* first and foremost—an insuperable bar to the approach to Venus' portal, whether Astarte or Urania.

"He who loves himself most, cometh not nigh to me." This is a fragment from an ancient Cyprian liturgy, symbolic of the attitude of passionate and complete self-abstraction, "the gift of all, hoping for nothing again," representative of one of the preliminary ordeals in the approach to the esoteric secret rites of even the Cyprian Venus.<sup>2</sup>

<sup>1</sup> This is to be understood in its general and universal sense only, with no narrow, personal connotation. For a specific Taurean may be more refined than a Libran.

<sup>2</sup> Corresponding to Venus Astarte.

Thus the true Venusian ritual and discipline possesses naught in common with the smug, bourgeois "tit for tat," *quid pro quo* doctrine and attitude, characteristic of many amative proclivities dignified by the name of "love". No thought of personal resentment at refusal, no bargaining for exchange of favours, "naught save *desire overwhelming to love*"—that is the first requisite for admission to the Outer Court of either Venus. How few there be, in this day and generation, who find themselves there!

The service of Love tends not to personal self-preservation, for the first ordeal therein corresponds to a wave of devastation, the touch of the Immortal engulfing mortal consciousness; nine-tenths of the neophytes and would-be devotees fail at this first test, for *amour-propre*, "proper pride," "self-respect," and all the pigmy crew, are lost, sent overboard in the trough of the first wave. It matters not what be loved—an idea, ideal, cause, science, art, person, object—so long as it be loved greatly; thus overwhelming and conquering Love's unpardonable sin, the "sin of self-love". The subtlety and power of self-love are amazing; many will consent "to love reasonably"; to love with "divine reason" (Plato) is to love with divine madness, the "intoxication"<sup>1</sup> which in itself constitutes a right to join in the revels of Venus, to participate in the ritual and rhythm of Love. This strange doctrine of Love's sovereign entirety will find an answering echo, even yet, among a few children of Venus, incarnated to-day. Those born between April 21st and May 20th (Taurus), and between September 22nd and October 22nd (Libra), either have been, are, or will be, initiated through Venus, at some time; also among Sun-children, *i.e.*, those born from July 22nd to August 21st, many receive preliminary instruction in this discipline. This is not to say that the majority of those born within the above dates will respond

<sup>1</sup> *i.e.*, divine enthusiasm, self-forgetfulness.

—far from it; an infinitesimal minority only, pass the first test.

But ever aspiration must precede inspiration, and he who goes not forth from the selves cannot approach the Self. Venusian Art remains as a signal token of what may be, has been, achieved through this forthgoing and indrawing of Love, for it is a simultaneous process. To stand before the Venus of Milo is to breathe Venusian air, to know and feel somewhat of the Love that passeth knowledge, while comprehending and including all knowledge. The sculptor whose vision is here reproduced—a sacrament in stone—*knew Love*. Her august serenity, her untroubled brow, the wisdom of beauty, beauty of wisdom, poise of power, power of poise—all these speak to her votaries of that which they adore, towards which attainment they press, counting all well lost if they may but give themselves to the rapture of eternal pursuit—"Beauty fugitive," the eternal spiritual enchantment, divine lure of Venus, Planet of Love and Beauty.

Leo French

## A FAREWELL

WITH footstep soft the New Year draws anigh,  
Weaving the pattern of a boundless dream ;  
It bears me hence—finished the spot of dye,  
Its colour merging in th' uncoloured stream.

Think you the immortal Soul can suffer doom ?  
Of these existences It holds the thread,  
Gazing with unmoved eyes athwart the loom—  
All that Unknown It knows, nor holds in dread.

More beautiful, It knows, our seeming death  
Than the bright chain of lives it yields to birth.  
Give me the measure of the Eternal Breath,  
I count not life the moving scenes of earth.

I fear not death, for I have lived with love  
Stronger than death. One knowing death and life  
Has loved me, and has borne my soul above  
The ever-moving elements of strife.

Him my soul waits on from this sphere to that,  
From that to this—it little matters where,  
So that the Dream is dreamed. Why fear thereat,  
Because, dreaming, we move from here to there ?

For ever and for ever love is mine ;  
This is the promise, too, for all who dwell  
In bodies, and for them this farewell line :  
Brother, 'twixt thee and me is no farewell.

C.

## CORRESPONDENCE

### SKILL IN ACTION

. . . any President, however forceful, seeks but to be the mouthpiece of the world's Greater Brethren . . . as far as we of the rank and file will allow, our leaders place our great movement unreservedly at the disposal of the Rulers of the World, and that, where possible, in settling important lines of policy, the guidance of the Higher Authorities is not only sought but obtained.—George S. Arundale, in *THE THEOSOPHIST* for March, 1919.

FROM time to time the President of the Theosophical Society invites its members to undertake new lines of activity for the further helping of the world. In fairly rapid succession have come the Leagues of Service, the Order of the Star in the East, Social Reconstruction and Politics, Education, Co-Masonry and the Liberal Catholic Church. And in such esteem is our President held, and her invitations received with so much confidence by the members, that they have rushed into action without forethought, in the endeavour to convert invitation into action, monopolising the time of their own Lodges with the new ideas, creating discord amongst the members, and upsetting the work of the Lodge.

In the face of such a state of affairs, we may well enquire why such enthusiasm should produce such a disastrous result. The lines of activity recommended carry their own conviction as to their usefulness and necessity, although at the moment these qualifications are not so apparent in Co-Masonry and the L. C. C. as in the others. But this may change in the future. If the fault is not with the activities, it must of necessity be with the way in which they are carried out.

All these opportunities for service, coming to us as the result of "our leaders placing our great movement unreservedly at the disposal of the Rulers of the World," require Theosophical knowledge and training, and the new attitude towards life which such knowledge brings, to carry them to a successful issue. If we could only grasp the idea underlying all these world-movements, it would at once become apparent that a Theosophical Lodge is not the place in which they should be established and maintained. These are world-movements, to be established amongst the people at large, amongst those who know not Theosophy and its meaning, so that they also may get a glimpse of the true purpose of life and gain in spiritual growth

thereby. These world-movements are opportunities to make a practical application in the world of action of Theosophical ideals and teaching.

The Theosophical Lodge and these different lines of action are parts of a whole; the Lodge is the hub of the wheel; the lines of action the spokes radiating therefrom in all directions. Skill in action is displayed in directing the right action of each part to its appropriate place. The Lodge attracts and teaches those who are willing to work and spread the knowledge so obtained, and the radiating lines of action are the paths along which a practical application of this knowledge may be made.

With this idea firmly grasped, none of the outer activities would be carried on in the Lodge headquarters; the time of the Lodge meetings would not be taken up with discussions on these subjects, to the exclusion of Lodge work; our Theosophical magazines would not be filled with discussions pro and con; Theosophical names would not be given to the outer organisations, to their detriment, and more members would be prepared to enter upon these lines of action in the right attitude, feeling that an opportunity was thus offered them to serve the Rulers of the World along the line that best suited them.

Each outer activity would have its own organisation and its own independent quarters; and as an organisation, would have no connection with the Theosophical Society. The connecting link would be through the individual membership.

The Theosophical Society would be entirely free from the political and social entanglements which disturb the peace of mind of so many good members; there would be no talk of a Theosophical Church or a Theosophical Masonic Body, no heart-burnings or wondering as to why some joined one organisation and not another, for every one would be able to follow his own inclinations in taking up any line of work which appealed to him, or in confining his attention to Lodge work, which would need to be carried on and maintained in any case, as the wellspring of the effort.

It naturally follows from the above, that the members of the Theosophical Society would fall into two classes:

(1) Those that joined the outer organisations and carried their Theosophical knowledge into the world at large.

(2) Those who confined their attention to Lodge matters and Theosophical study proper, thereby attracting a continual stream of new students who would be encouraged to join class (1).

Those whose activities led them into official positions in the outer organisations would naturally not hold official positions in Theosophical Lodges or National Societies, and those holding official positions in Lodges and National Societies would not hold offices in the outer organisations at the same time. Each individual organisation would be entirely free to make its own arrangements and appointments, to

suit its own needs and necessities, and all criticism from others than its own members would be entirely out of place.

The whole thing is so simple, when brought down to this basis, that there seems to be no good reason why this was not seen in the commencement, when these activities first were offered to us, instead of our having to travel the path of bitter experience to gain such knowledge. Some of the later activities have gained this knowledge through experience, and have acted in conformity with the underlying idea, but the karma of their earlier mistakes still follows them, and will probably do so until they bring down the whole of the idea into manifestation. When this has been done, there will be no criticism from those who are not members of the organisation against which it is directed, and all criticism from those who are turning their energies into any line of work, will of necessity be constructive in its nature, otherwise they would be blocking their own efforts.

If we are to put the simplest Theosophical teachings into practice, we must credit the head of any such outer organisation with possessing the best of intentions, and a fair knowledge of the requirements of the work which has been entered into, particularly when the whole of the activities and life is centred in the effort, and also with a greater or less realisation that power vested in anyone, particularly a Theosophical student, is to be used but as a means of helping others, safeguarding their liberties, and helping his weaker brethren to reach up to knowledge and spiritual opportunities which otherwise they would be unable to attain to.

If there is anything in the suggestion that the members of the Theosophical Society are being used as the physical hands and feet of the Rulers of the World in these lines of action now being initiated on the invitation of the President, then we may be sure that They will not allow their plans to be blocked by anyone who does not realise the duties and responsibilities of the position which he may hold in the work.

All such lines of activity must produce organisations such as liberal-minded people can accept, and which will secure the co-operation of co-workers. Success or failure for the work waits largely on this. And who is there amongst those who have in any way recognised the greatness of the plan and entered into it with joy, that will not do his utmost in work and self-abnegation to make it a glorious success?

*Seattle, U.S.A.*

T. W. THOMASSON

## BOOK-LORE

*The Liturgy according to the use of The Liberal Catholic Church.*  
Prepared for the use of English-speaking congregations. (The  
St. Alban Press, Sydney, London, and Los Angeles.)

This book contains all the services in use for worship in the Liberal Catholic Church, hitherto known as the Old Catholic Church. We have the wording given to us of all that is to be said by the Priest and the congregation at the following services: Holy Eucharist, Vespers, Benediction, Prime, Complin, Baptism, Confirmation, Matrimony, Confession and Absolution, Holy Unction, and Burial of the Dead. In addition we have the following rituals: (1) for the conferring of Minor Orders—Clerics, Door-keepers, Readers, Exorcists, and Acolytes; (2) for the ordination of Sub-deacons, Deacons, Priests; (3) for the consecration of a Bishop. Included in the Liturgy are also forms to be used for the admission of a Singer or Server, and for the blessing of holy water, objects in general, a house, holy oils, and for the consecration of a Church. We have therefore, in full detail, a description of what is done in the ceremonies of the Liberal Catholic Church.

This ritual has certain striking characteristics which make it different from the other rituals existing among the various branches of the Christian Church. The first of these is that there has been eliminated from the services every phrase which could bring up in the mind the thought of a fear or wrath of God; all the gloom which is sometimes to be found in other Christian rituals has been eliminated, and its place taken by a joyous aspirational utterance. There are no temporal petitions, but praises of Divine Beneficence instead. Throughout the principal services, one finds the acceptance of the thought that the Spirit of God is in Man also, and that therefore man's worship of God is a mode of return to the Source whence he comes. This idea of God in man not merely modifies the tone of the prayers, but the modifications have the effect of bringing in a certain joyousness to the ritual. There is clearly recognised the sacrifice of God in the creation of the universe, and man's need to remember that primordial act.

Needless to say, as this Liturgy is one for Christian people, the "act of power" is the making of the Sign of the Cross, and the key which unlocks, so to say, the occult forces, is the phrase "through Christ our Lord". The Christ is conceived in His dual aspect as the Logos made manifest to man and as a great Teacher and Priest of humanity.

Though there are, therefore, many changes in wording, it is evident that there is no change from the older rituals in the fundamentals; for instance, in the most important part of all Catholic services, that of the Holy Eucharist, every care has been taken to see that no radical change is made in the crucial part known as the "Canon". This is, of course, recognised as the very heart of the Eucharistic service, since it was instituted by the Christ Himself; therefore, though the wording is here and there modified, the sequence of manual actions has not been changed.

At the end of several of the services there is given the usual Christian benediction, but there is also added a second benediction of a most striking kind, which is as follows :

May the Holy Ones, whose pupils you aspire to become, show you the Light you seek, give you the strong aid of Their Compassion and Their Wisdom. There is a peace that passeth understanding; it abides in the hearts of those who live in the Eternal; there is a power that maketh all things new; it lives and moves in those who know the Self as One. May that peace brood over you, that power uplift you, till you stand where the One Initiator is invoked, till you see His Star shine forth.

In this new ritual, evidently the congregation is expected to co-operate more fully than in the older rituals, especially such as that of the Roman Catholic Church. All the services, including that of the Holy Eucharist, are said aloud by the Priest *in English*, so that all can follow what he says and does; and furthermore there is more to be said and done by the congregation itself in the ceremonies than is usually the case. We have thus a strong thought that the congregation worships with the clear intention that what the Priest does is on behalf of each member of the congregation.

The present reviewer, who has seen this Liturgy in actual working, can testify to an unusual richness of effect, as also to a more joyous spirit throughout the service than one finds in the ordinary Christian churches. All who are interested in the development of Christianity will undoubtedly be glad to possess this Liturgy, as the religion of Christ reflected in it has aspects which are not to be found in the Liturgies of the other Churches. Of course, it is put together from other Liturgies, and is not original in the sense that it has been newly written from beginning to end. The Bishops of the the Liberal Catholic Church, who have put the Liturgy together,

evidently consider that they are carrying on in substance and in the most beautiful form, an ancient and holy tradition given to them from the Christ Himself. There is therefore no "break" from the orthodox—Catholic, Roman or Anglican—worship. One who has seen the Liturgy in actual use can truly say that it is a very beautiful one. Undoubtedly this new reform of Christianity from within Christianity itself is a striking phenomenon in the history of religions in general; and this new Liturgy is therefore bound to mark a new era in the development of Christianity.

C. J.

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*The Theocracy of Jesus*, by Ignatius Singer. (C. W. Daniel, London. Price 1s.)

The author, a layman, takes up the statement which so many thoughtlessly repeat at the present time, that Christianity has failed—the crowning evidence of such failure being the World-War. He first examines that which goes under the name of "Christianity" and finds there two absolutely different categories of teachings—teachings so different as to be impossible of reconciliation—and to this he attributes the confusion of thought, belief and practice among the many who call themselves Christians. He distinguishes thus between the teachings of Christ, on the one hand, and the Christology of Paul on the other, and maintains that the last has been adopted by all the Churches and that the former have never been given a fair trial by any Church, and are generally put on one side as "impracticable". His address is a plea for these teachings and for their adoption, so that a Christianity which the Christ would recognise as His own, might spring up among us.

The book is addressed to "all earnest and sincere ministers of religion," and we would recommend it to every sincere and earnest thinker of the West—not that we expect many to agree with the author in his scathing denunciation of St. Paul, but that the very earnestness of the writer and his devotion to the personality of the Christ will help every one, and perhaps especially those who disagree with him, to sift for himself his own beliefs and acceptance of the current form of Christianity. While we fully agree that Christianity has never failed, because it has never been tried, we would not limit the religion of Christ to his recorded teachings, but find room within it for much which He never expounded but assumed as already known to and

accepted by His pupils. We take it that He did not come to give a completely new religion or to destroy the old, but, as He Himself said, "to fulfil"; and to the author and others in his position we would suggest that they should try to find what was the *context* of the sayings of their Lord. This address is one of the many signs of the times that the public is thinking, and thinking clearly and earnestly; and that its leaders, whether political, educational or spiritual, must at least do likewise if their leadership is to continue.

A. L. H.

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*Modern Religious Movements in India*, by J. N. Farquhar, M.A., D. Litt. (Oxon). (The Macmillan Co., New York.)

The name of J. N. Farquhar is well known as that of a scholar who has made an elaborate and sympathetic study of religious conditions in India, their history and their significance. He writes, of course, from the missionary standpoint, having been himself intimately connected for many years with various missionary institutions; but he represents the Christian view of India and things Indian at its best.

The subject of *Modern Religious Movements in India* is a vast one, and, as the author himself tells us, it is one which presents enormous difficulties to anyone who wishes to deal with it adequately. The collecting of the necessary data is a very laborious task, for many of the minor movements have never been described before, although they are of real importance as factors in the whole, and they are scattered all over India. Furthermore, even where facts are easily obtainable, it is no easy matter to present them in a true light, when everything depends on the writer's capacity to penetrate to the heart of each movement in turn, and to avoid fixing his mind on mere externals.

The author classifies these movements under several heads: movements favouring serious reform; movements which tend to check reform by a defence of the old Faiths; those which attempt a full defence of the old religions; nationalist movements conducted on religious lines. A chapter on Social Reform and Social Service is added, since these two branches of activity are, in India more even than in other countries, intimately related to religious thought.

Mr. Farquhar writes very vividly. He tells the story of such well known organisations as the Brahma Samāj and the Ārya Samāj in considerable detail, and describes, besides the many minor movements of which most of us have heard, many obscure, though significant, sects of whose existence the general reader is probably quite

unaware. The text is illustrated by numerous portraits, which help the reader to understand the character and temperament of the men and women intimately connected with the religious life of present-day India.

In the group of movements which are said to discourage reform by defending the old religions, we find the Theosophical Society. The writer sketches our history and summarises the teachings of the Theosophical leaders, and he supplements his account by an Appendix which contains numerous extracts from certain Theosophical publications (notably *H. P. Blavatsky and the Masters of the Wisdom*), and the object of which is "to give readers some idea of the extreme unreliability of the historical literature of Theosophy" and "to show the publishers of these books that they are thoroughly inaccurate and misleading, and on that ground appeal to them to withdraw them from circulation"! The author impresses the reader as a balanced and fair-minded critic—fair-minded in the sense that he is evidently sincere in his effort to understand and represent matters clearly and in an unbiased way. But he has been utterly unable, nevertheless, to enter into the heart of the Theosophical teaching. Theosophists will realise the general trend of his interpretation of T.S. affairs from the following jumble of facts, half-facts ("half" because presented without explanatory context) and misinterpretations.

There is a regular hierarchy of gurus (*i.e.*, teachers). They teach forms of meditation which are meant to still the mind and to make it receptive, receptive not only to teaching, but to impressions on the sub-conscious plane. There are secret manuals which are put into the hands of junior members, and they are taught to practise this meditative discipline privately. The gurus use telepathic impressions and hypnotic suggestions to bring the minds of their disciples under their control. Everything that is taught must be accepted on the authority of the teacher: nothing can be tested. When these processes have been continued for some time, the mind becomes almost paralysed and is ready to receive and believe anything that comes through the teacher and to disbelieve everything adverse.

This and many other passages leave one very much in doubt as to how deeply the author can have really grasped the elements of Eastern philosophy and religion. The fact that "meditation" and "making the mind receptive" should suggest to him merely a negative condition in which the subject's mind becomes half paralysed and ready to believe anything that comes through the teachers, suggests an attitude of mind, on the part of the writer, uninfluenced by the fundamental principles of Eastern psychology. This is only one of many instances.

As for the history of the T.S., the author is prejudiced from the beginning by his initial mistake of placing that movement among those which hinder reform. His facts are arranged and selected with a view to establishing his main point. He gives Theosophy credit for

some constructive work, but grudgingly. For instance, of the attempt to spread the ideal of the Brotherhood of Religions he says: "They [the Theosophists] have attempted to do in the wrong way the work the Church of Christ ought to have done in the right way." He recounts in detail many incidents which are always brought up by our critics in disparagement of the T.S.—the Coulomb trouble and the rest—ranging himself always on the side of those who assume they understand the whole question perfectly and find it highly discreditable to the Theosophical leaders. It is, of course, impossible to go into details here; all we can say is that those who wish to satisfy themselves as to the real facts and their significance should study for themselves the books here quoted and should also take into account many factors of which the author is evidently unaware. The work that the Society has accomplished is the best answer to such criticisms.

Dr. Farquhar's general conclusion as to the significance of the religious movements of to-day in India is that, although undoubtedly the old Faiths show signs of triumphant revival, these signs are in every case accompanied by unmistakable indications of inner decay; furthermore, it is Christianity which among the many shaping forces "has ruled the development throughout".

The volume before us is a reprint of a work first published in 1915. Four years is a long time in days of turmoil, upheaval and change such as those in which we are living. It is unfortunate that the book has not been revised and brought up to date, as already certain portions of it are behind the times to a considerable extent.

A. DE L.

*My Holy Place*, by Arthur Burgess. (Theosophical Publishing House, London. Price 1s.)

This booklet is daintily printed and is offered by the author as a gift in aid of the Servers of the Blind. From the Preface by Mrs. Duckworth we learn that the young author is a great sufferer himself, and we gather that these short meditations are the outcome of many a difficult and sleepless hour, and are offered in a spirit of gratitude and brotherliness to the many who, being unable to see the "sweet glories of earth," are the more dependent on suggestions from others to occupy their bitter moments. We join with the author in hoping that the purpose of his offering will be fulfilled.

A. L. H.

## THEOSOPHY IN THE MAGAZINES

## PHENOMENA OF MATERIALISATION

LOOKING back over the magazines, there have been few more striking contributions on the subject of psychic research than Mr. Ralph Shirley's Editorial Notes in *The Occult Review* for August. As soon as one turns to these pages, one's attention is arrested by four uncanny and almost repulsive photographs of partial materialisations, but curiosity perforce prevails, and one hastens to read how they were obtained. The phenomena which they illustrate are, we read, described in a book by Mme. Bisson, of Paris, entitled *Les Phénomènes dit de Matérialisation*, and have been recently confirmed by Dr. Geley, who carried out a series of investigations with the medium employed by Mme. Bisson. In an address he gave at the Amphithéâtre de Médecine of the College of France, Dr. Geley stated that he had witnessed the gradual formation of faces, heads, hands, etc., from a white, amorphous substance which issued from the body of the medium. Not only was he able to touch these materialisations, but he succeeded in photographing them in different stages.

The scientific interest in these results lies chiefly in the discovery and behaviour of this substance, to which the very descriptive name "ideoplastic" has been given, and the biological significance of its differentiation into the flesh and bone of an apparently living organism. In this latter respect Dr. Geley draws an interesting parallel between the process of materialisation and the change which takes place during the chrysalis stage of an insect.

The body of the insect actually dematerialises within the protecting envelope of the chrysalis. It melts, as it were, into a kind of uniform pulp, an amorphous substance in which all organic or specific distinction of the parts of the various organs of the insect temporarily disappears. For the time being, there is no such thing as muscular, visceral, vascular, or nervous organisation. There is nothing but this primordial substance, the essential basis of life. Then, responding to an impulse, the source of which no naturalist has ever been able to determine, this uniform substance reorganises itself, and a new materialisation is effected, of which it forms the basis. Bit by bit the adult creature is reconstituted, entirely different in character and appearance from the primitive larval form. Here we obtain two parallels in biological development—one, the normal development of the insect; the other, the supernormal evolution of the human organism—and the processes in either are found to be practically identical.

The use of such a term as "primordial substance" for what is evidently, in Theosophical terminology, matter of one or more of the etheric sub-planes of the physical plane, naturally strikes the Theosophical student as premature; but it deserves to be welcomed in the meanwhile as an acknowledgment of "the essential unity of organic substance". Later on, Mr. Shirley distinguishes between this

apparent basis of life and the real primordial substance ; speaking of the writings of alchemists, like Thomas Vaughan, he says :

Surely there is more than a mere accidental parallel in the resemblance between this description of the first matter in alchemical terms and that of the formative material which goes to the making of the phenomena of the materialising séance. I do not, of course, mean to imply that the two are in any sense identical ; but rather that the basic substance which issues from the medium, brings us one step nearer to that primordial substance which is the vehicle of all life in manifestation.

The second important admission of Dr. Geley is that of "a dominant, organising, centralising and directing force," a force of which Mr. Shirley enquires : "Is not, we may ask, this ideoplastic force at the bottom of the evolution of all forms of life?" The characteristics attributed to it in this connection certainly remind us of the Theosophical conception of the life-wave from the Second Logos, the Builder of forms. The influence of mind over matter is also touched on from the metaphysical standpoint, and the truth regarding the unreality of matter is skilfully disentangled from its exaggerations, as follows :

The error we make is to credit matter with qualities and attributes which it does not in reality possess. This error will not be corrected by regarding matter itself as purely illusory. If it were so, it would produce no impression upon our consciousness. The mistake of the materialist is to accept matter at its face value ; that is, to believe it to be what it appears to be, and not what it actually is, a mode of motion of primordial substance.

Another important point, brought out in the description of these experiments, is the danger to the medium. The photographs, which plainly show the etheric matter issuing from the body of the medium—in this case from the mouth, but sometimes, we are told, from other parts of the body—leave a forcible impression of the serious responsibility undertaken by experimenters on this line ; for instance, we read that this medium used to faint, at first, under the shock of the flashlight photographs, and is always affected by the least disturbance during the experiments. We should say that only an exceptionally strong physical body could have withstood this treatment at all, and her sacrifice is all the greater in that she appears to take no personal interest in the phenomena. It is to be hoped that these methods will be limited to investigators of high character as well as scientific qualifications.

W. D. S. B.