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October, 1932

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ADYAR, MADRAS, INDIA

Price: See Supplement, page vi

JUST PUBLISHED

THE MYSTERIES OF ELEUSIS

BY PROF. G. MÉAUTIS OF THE UNIVERSITY OF NEUCHÂTEL

This is an original work bringing together all the ancient material in the way of research and archeological discourses on the subject of the Mysteries of Eleusis. It summarises in small compass what can only be found in many abstruse works. Professor Méautis is well known among European scholars for his contributions to Pythagoreanism. The work has been especially written at the request of Mr. Jinarājadāsa.

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5. **The Secret Doctrine.** By H. P. Blavatsky, Vol. I. The Original Draft of 1885. Printed from the original manuscript at Adyar.
6. **Manameyodaya**: A Primer on Mīmāṁsā by Nārāyaṇa Bhaṭṭa Text in Devanāgari, English translation, with Introduction and Notes by Prof. C. Kunhan Raja, M.A., D. Phil. (Oxon.), Head of the Department of Sanskrit and Prof. S. S. Suryanarayana Sastri, M.A. B. Sc. (Oxon.), Bar-at-Law, Head of the Department of Philosophy University of Madras.
7. **Brahmasutrabhasya** of Śrī Śaṅkarāchārya with **Bhamati** of Vācaspati Miśra for the **Catussutri.** (The first four of the Vedanta sūtras of Bādarāyaṇa). Text in Devanāgari, English Translation with Introduction and Notes by Prof. S. S. Suryanarayana Sastri, M.A. B.Sc. (Oxon.), Bar-at-Law and Prof. C. Kunhan Raja, M.A. D. Phil. (Oxon.)

Theosophical Publishing House, Adyar, Madras, India

The Future of the Theosophical Society
by Annie Besant. D.L.

This is a question which every Theosophist should address to his own heart & brain. We claim to be a nucleus of Universal Brotherhood, & that is a lofty claim. What are we doing to turn our claim into a reality by radiating the formative forces ~~around~~ around us, as is our duty, in order that the nucleus may shape ~~around~~ an appropriate body around it, a temple for the Spirit of Life, the creator, expressing some of its qualities for the salvation of a world perishing from the destructive ✡ agencies of Hate, Hate, which is Death.

ON THE WATCH-TOWER

The President.

ON the first of October, Dr. Besant enters her eighty-sixt year, and THE THEOSOPHIST its fifty-fourth volume For the birthdays of the two fall on the sam day. Dr. Besant is perhaps a shade stronger she has had enough energy to leave her room and go up fiv steps and along a long corridor to visit Bishop Leadbeater i his room. She has paid this visit daily on several occasions

***

Her Message.

The message to Theosophists overleaf, with which thi new volume of THE THEOSOPHIST begins was written by her last year and put away It has been resuscitated from among other papers on he desk. It is reproduced in exact size; it was however writte in pencil. That she wrote it to go into print is evidenced b the three strokes under the letter "c" of the word "creator" she wrote "creator" with a small "c," and the three stroke is the mark to the printer to make it a capital C.

***

Dr. Besant's Biography.

At the end of this issue will be found a sixteen pag pamphlet which is a short biography o Dr. Besant. So many have appealed t Mr. Jinarājadāsa for "something to give to the newspapers," an "something to read at our Lodge celebration on October 1st, that he hurriedly prepared the pamphlet for distribution. biography of Dr. Besant in sixteen pages seems ludicrous but since newspapers desire even less, the pamphlet is th hurried answer to the call. It was read in manuscript at meeting of the Adyar residents, and suggestions were invite regarding omissions, or corrections. Some helpful suggestion have been incorporated, within the limit set by the printer— sixteen pages, and no more! The pamphlet has already bee sent to every Theosophical Lodge and Centre in India, an

newspapers and magazines also, to reach them before October 1st. It will be sent as early as possible to every Theosophical Lodge in the world, whose address has been filed at Adyar by its General Secretary, according to the Rules of the Society.

***

The Theosophist.

The Acting-Editor has toiled hard for nearly two years to follow in Dr. Besant's footsteps to make the magazine attractive and representative of the ideals for which she stands. Heartfelt thanks are due to a few devoted friends, especially in Karachi, who have striven to get new subscribers, and to a few others who have sent donations to help to cover the loss on its production. Without a single month's break the magazine has appeared since it began on October 1, 1879, when H. P. B. was its editor.

***

Krishnaji.

In our last issue an announcement was made that probably Krishnaji would hold a "Camp" at Adyar, to follow the Theosophical Convention to be held from December 24—27. The probability is made a certainty by Krishnaji accepting the President's offer to use the conveniences of Theosophical Headquarters for the Camp. "Headquarters" is an expansible institution; with a few days' notice it can accommodate (*i.e.*, lodge, feed *and bathe*) several hundreds. On the occasion of the Jubilee Convention 3,000 persons resided on the Estate for a week. Krishnaji's meetings will be organised by the Rishi Valley Trust, the organization which represents in India the international Star Publishing Trust. Fuller particulars will be announced in the Rishi Valley Bulletin published in Benares, and also in November and December THEOSOPHIST.

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Gandhiji.

The eyes of the world have been focussed for the last week on Gandhiji and his fast. He has been well-known for the idea of fasting as an act of

penance for the sins committed *by others*. He did it in South Africa at his Āshrama when its inmates did some action which was contrary to its spirit. Yet it is not easy to understand, in a world of Karma where whoso sows inevitably reaps, and there is no way of escape from reaping, what penance for another achieves, except to drive home to him the heinousness of his action. Penance as a *personal* purification is well-known in Hinduism and Christianity, though it is foreign to the spirit of Buddhism.

The occasion of Gandhiji's fast, as explained by him, is to prevent the creation of "separate electorates" for the "untouchables" called the Depressed or Suppressed classes. He has said he did not desire to coerce anyone by his fast, and no one can doubt his sincerity on this point. He has however exercised a very acute moral pressure on all Indians concerned, and created a precedent which will be quickly used by others less pure of heart than he. Apart from the mere matter of political electorates—which matter seems to be settled at the time of writing these notes—Gandhiji has stated that he means to continue till he abolishes all "untouchability" from Hinduism, even if it means further penances till he dies. In enunciating the ideal of a Hinduism free from the inhuman curse of untouchability, Gandhiji has spoken from prison in the highest spirit of brotherhood and spirituality; so lofty and noble indeed are his words that no Theosophist has one word to supplement the magnificence of his utterance. But, as so often before, Gandhiji has a vision of the ordinary man somewhat out of touch with reality; what men see mentally they are not always ready to put into practice, *as he is*. Untouchability is rooted in a long past of ages, and round it exists many an observance which is woven into caste customs. Long rooted evils—whose roots too spread far—can scarce be uprooted in a day, nor by any kind of moral coercion. Men's hearts and minds have to change to

produce a *will to change*, before lasting reforms can be ushered in. Still, Gandhiji's act is a magnificent gesture of what ought to be done, though of such a forced mating of touchable and untouchable one is reminded of Friar Laurence's rumination :

> These violent delights have violent ends,
> And in their triumph die : like fire and powder,
> Which, as they kiss, consume.

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Spirituality in Parliament.

George Lansbury is a beloved figure to hundreds of thousands of the poor and lowly in Britain. And to thousands, too, rich and well-born. A fighter to the manner born, espousing every cause where any man, of his country or of another, was oppressed, no lover of the wealthy or the wastrel class, yet Brother Lansbury (for he is a member of the Theosophical Society) has long had the reputation of being "the only Christian in the Labour Party". For he has made no secret of the fact that, revolutionary though he is, he looks to one and one only as his Master, even the Christ Himself. Now, it is well known that in the British House of Commons particularly, the things which a man feels most about—religion or his affections—must be kept sedulously in the background ; for to reveal these aspects of one's self is "not the thing". All the more is the conclusion of a speech of Brother Lansbury in the House of Commons noteworthy, and equally so the shorter speech of Mr. Stanley Baldwin. Unimaginative "Reuter" never sent them to India, and we republish them here by way of the United States from the *Literary Digest*. If only there were more such testimonies in public life of the *real* life that a man hopes to live, "government of the people by the people and for the people" would not be the mockery that it is.

The last thing I want to say is this, and I ask the House to forgive me, because I know that in this case, probably, I ought not to say it; but I am my age, and I have not a long number of years, perhaps only days or weeks ; I want to say something which is very

much on my mind and which, I hope, the House will take in the spirit in which I am going to say it.

I sit at home occasionally on Sunday evenings and hear Pat Mc. Cormick. I heard previously a doctor, whose name I forget, lecturing on the subject which is now before the House. Both of them said that what was needed was a new spirit in life, something which would bind men and women together in the bonds of comradeship and brotherhood.

I said to my wife, "I wish all the House of Commons could hear this," and I meant it, because, believe me, that is the root thing I wish to say this afternoon. This old world is in its present condition because we have all been living—all of us, you and I and everybody—the wrong way. We thought that we did the best for ourselves by only thinking of ourselves. We believed that the aim of life was what we got and not what we gave.

I believe that the British Parliament and the British nation, if they really believe in the Gospel and in doing to others as they would be done unto, could lead the world in a new campaign. I have tried to put this point of view to meetings all over the country for twenty odd years or more.

The poor people listen to it. Lots of people believe it, but they do not see their way to do it. You believe it, and if you have the will, believe me, you can do it. We can do it if we have the will, but it must be done on the basis of working in the service of one another, and none of us asking from the world more than we are prepared, according to our ability, to give back to the world.

Mr. Stanley Baldwin, the leader of the Conservative party, added :

I am sure that the right honourable gentleman need make no apology to the House for the concluding words of his speech. I know that they will find an echo in many hearts throughout the House, and I think I can say that I have advocated, perhaps not so ably as the right honourable gentleman this afternoon, the general principles of what he has said on many platforms during the last twelve or fourteen years.

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The British Association.

The British Association that meets each year speaks to the layman with the authoritative voice of modern Science. The address of the President for the year is usually an indication of the trend of the thought of scientists. Unusual significance lies in the address of this year delivered at York by Sir Alfred Ewing, F.R.S., the President for 1932. In these days when Youth brushes aside old age, it is not without significance that the scientists

of Britain should have selected him to preside over their deliberations, the oldest President which the Association has had. His address has already drawn attention, because he has said several things concerning Science which are exactly what was indicated by the Adept Teachers who communicated with Mr. Sinnett in 1881. Professor Ewing draws attention to the wholesome change which has come about among the scientists to-day, in that they are much more cautious in their conclusions:

> I am old enough to remember a time when some of the spokesmen of science (never, indeed, the greatest) displayed a cocksureness that was curiously out of keeping with the spirit of to-day. Among contemporary leaders nothing is more general than the frank admission that they are groping in a half-light, tentatively grasping what at best are only half-truths.

Then further he points out what every scientist has known, and that is the difficulty of knowing to-day what really Science has to say. Specialization is so marked that it is impossible for any worker in Science to get abreast of the main trend.

> It is true that the sciences included in our purview have become specialised and differentiated to a degree that would make ridiculous any claim to the qualified omniscience which was possible in our early days. It is also true that each department of science now has its own society of votaries who meet, as it were, in a masonic temple and converse in a jargon that has little if any meaning for the general ear.

But more important than these is his pointing out what Science has *not* achieved. Professor Ewing shows us how great a change has been brought about in man's environment by the plethora of mechanical inventions. Most graphically he says:

> The cornucopia of the engineer has been shaken over all the earth, scattering everywhere an endowment of previously unpossessed and unimagined capacities and powers.

At last we have a man of Professor Ewing's eminence beginning to see the problem, as did the Adepts in 1881, for Professor Ewing notes that:

> Man was ethically unprepared for so great a bounty. In the slow evolution of morals he is still unfit for the tremendous

responsibility it entails. The command of Nature has been put into his hands before he knows how to command himself.

No wonder, therefore, that one who believes in Science and its message, as he does, yet should look somewhat aghast at what is happening to-day with the enormous mass of output from machinery.

We invent the machinery of mass-production, and for the sake of cheaping the unit we develop output on a gigantic scale. Almost automatically the machine delivers a stream of articles in the creation of which the workman has had little part. He has lost the joy of craftmanship, the old satisfaction in something accomplished through the conscientious exercise of care and skill. In many cases unemployment is thrust upon him, an unemployment that is more saddening than any drudgery. And the world finds itself glutted with competitive commodities, produced in a quantity too great to be absorbed, though every nation strives to secure at least a home market by erecting tariff walls.

Therefore, naturally enough, he asks the question which many of us have asked again and again—those of us, that is, who have looked upon man not as the body but as a spiritual entity whose purpose in life is to discover that he is a soul and that there is a larger life beyond the grave.

An old exponent of applied mechanics may be forgiven if he expresses something of the disillusion with which, now standing aside, he watches the sweeping pageant of discovery and invention in which he used to take unbounded delight. It is impossible not to ask, Whither does this tremendous procession tend? What, after all, is its goal? What its probable influence upon the future of the human race?

A charming bit of romance is described by Professor Ewing when he mentions that 65 years ago, as a boy of 12, he asked his mother to take him to a meeting of the Association. He could understand little of what he heard, but thinking over that past incident and the present as the President of the British Association, he says:

There is no boundary to a mother's dreams, but in their wildest excursion they can scarcely then have pictured what is happening in this hall to-night.

ANNIE BESANT—1879

A GREETING

BY GERALD MASSEY

[This poem occurs in Gerald Massey's "My Lyrical Life", published in 1879. He was born in 1828 and died in 1907. Though he was a poet, he was better known as an Egyptologist and the author of "The Book of Beginnings", "The Natural Genesis", and "Ancient Egypt: The Light of the World". Gerald Massey, though a great admirer of Mrs. Besant, never met her.]

ANNIE BESANT, brave and dear,
May some message uttered here
Reach you, ringing golden clear.

Though we stand not side by side
In the front of battle wide,
Oft I think of you with pride.

Fellow soldier in the fight!
Oft I see you flash by night
Fiery-hearted for the Right!

You for others sow the grain;
Yours the tears of ripening rain;
Theirs the smiling harvest gain!

Fellow workers we shall be,
Workers for eternity;
Such my faith. And you shall see

Life's no bubble blown of breath
To delude the sight till death,
Whatsoe'er the unseeing saith.

Love that closes dying eyes,
Wakes them too, in glad surprise,
Love that makes forever wise.

Soul—whilst murmuring "There's no soul"—
Shall upspring like flame from coal,
Death is not life's final goal.

Bruno lives! Such spirits come,
Swords immortal, tempered from
Fire and Forge of Martyrdom.

You have soul enough for seven;
Life enough the earth to leaven;
Love enough to create heaven!

One of God's own faithful few,
Whilst unknowing it are you,
Annie Besant, bravely true.

DR. BESANT'S FIRST USE OF CLAIRVOYANCE

In the year 1895, Dr. Besant and her colleague C. W. Leadbeater, accompanied by Mr. Bertram Keightley, went for a short holiday to Box Hill, Surrey. The holiday lasted from Friday, August 16, till Wednesday 21st. What happened during the trip was reported at the time in a letter received by Miss F. Arundale in Benares.—C. J.

From C. W. Leadbeater to F. Arundale

August 25, 1895

TURNING to other matters, we had a capital time at Box Hill. The weather was splendidly fine all the time we were there (from Friday night to Wednesday evening) so we simply climbed the hill directly after breakfast (which was always at eight), took a rug with us to sit upon, and remained there either all day, if we had taken up some lunch, or at any rate till two o'clock. When we descended for lunch we camped out in the garden (which was large) directly after it, had our tea out there about five, and came into dinner about seven, after which we took a two hours walk and went to bed. That was our life all the while we were there, and we did nothing but talk Theosophy the whole time. I wished very much you could have been with us for I am sure you would have enjoyed it all immensely.

We stayed at a house called "The Cottage", a real old fashioned place, delightfully clean and quiet, but possessing modern conveniences as far as baths and good cooking are

concerned. We were visited more than once by the Masters, also by D. K. and H. P. B., and while we were there Mrs. Besant learnt to use astral vision, which is not only a never-ceasing delight to her, but a great help to me, as I have now another person to help to check my recollection of things. She plunged into it all with the greatest ardour, and we made some very interesting investigations together, the results of which will no doubt materialize themselves presently in the form of papers or articles.

We got some unexpected new lights upon Devachan, shewing possibilities which to me at least had been quite unexpected before. The subject was fairly fully worked out, and a series of examples were shown to us, but the whole explanation is far too long to write here, and the conclusions without the explanation are startling.

Very shortly and roughly put, it comes to this that as a man evolves in goodness and intelligence, he generally develops his consciousness on that plane; the images of him which enter into the Devachan of his various departed friends are no longer mere reflections (which are really illusions) but become a part of his extended consciousness, so that the dead man is not deceiving himself when he thinks that he meets and talks with a friend still on earth; and the higher a man rises the more truly he is present in his friend's Devachan.

Of course this crude statement requires considerable modification, but I am giving the merest outline, and I must say it was a great relief to me to find that it was so. Another interesting point was the extent to which the contemplation in Devachan of a noble idea to which one looks up with love and gratitude may perfect and spiritualize one's character during that period; the example given being that of a sempstress who had been a kind of ministering angel in the slum in which she was. The feelings that her ministrations

aroused among these unfortunates was the only thing, in some cases, that gave them any Devachan at all, so that her earthly help was as nothing beside the impulse she gave them on a higher plane, though of this she was naturally entirely unconscious[1].

We also made further investigations into the different orders of atoms and molecules, the arrival of the first class *pitris* from the Moon, and the manners, customs, religion and history of some Lemurian and early Atlantean races, to say nothing of a few casual incarnation hints. During the latter we witnessed the first birth of Mahatma Morya on this earth, on arrival from the spiritual state following the Lunar Chain, and found him again about a million years ago as one of the great dynasty of "the Divine Rulers of the Golden Gate" in Atlantis.

So you see we did not altogether waste our time though we were taking a holiday. A little rest and change did Mrs. Besant a great deal of good. She is down at Harrogate lecturing to-day and will return tomorrow. She delivered a very fine address here last Thursday evening, sweeping away all the absurd and almost blasphemous exaggerations with which the Path of spiritual advancement has been often described as a "Path of Woe", of ever increasing agony from age to age, and insisting on the sane aspect—the joyous confidence, the serenity and bliss which can be given only by the widening knowledge of the disciple.

C. W. LEADBEATER

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A PAGE IN THE LIFE OF DR. BESANT

BY C. JINARĀJADĀSA

MANY Indians know well that Dr. Besant, though she has a white body, is far more fiery in her pride of Indian nationality than they are. Again and again she has given public expression to the deepest feelings of Indians, which they themselves have been loath to manifest. One such dramatic occasion arose in the year 1910.

For many long years, indeed practically since the days of the East India Company, the attitude of the British in India towards the Indian was one of haughty superiority. This attitude became more marked and more bitter after the Indian Mutiny. In spite of the proclamation of Queen Victoria, which outlined how the two Nations, the British and the Indian, should work together in India, the real situation was one of complete division between the two. The administration of the country was by a small handful of Britons who were the executive heads, but it was their Indian subordinates in various grades who did most of the work. Though in the administration the British and the Indian met constantly in office and in camp, yet a very rigid line was marked between the two races, and the British kept the gap as wide as possible. A very slight indication of the state of things is recorded by Colonel Olcott in his diary of date March 4, 1880.

Mrs. Frances Murray, of Simla, arrived this morning, dined with us at 7, and in the evening was initiated in presence of the

Society. Gopalrao, Hurry Deshmukh's son-in-law, Chintamon Rao Narayan, Moojumdar of Baroda, was also initiated. After the ceremony I called on various Fellows—Seervai, Deshmukh, Mooljee Patwardhan, etc., and they made speeches expressive of their appreciation of Theosophy and sent messages by Mrs. Murray to the London Society. Mrs. M. was astonished and delighted, as she told the Society, to find so much intelligence among the Natives; in her 18 years of life in India she had never spoken to any Native but her servants!

If there had been merely a gap of indifference between the two races, later events might possibly have taken a different trend. But unfortunately the white administrators were not only haughty but they were often indifferent to the brutality and ill-treatment which the Indians met at the hands of some of the white residents in India. This is not to say that every white man or woman was naturally insolent towards the Indian, but that, except in a very few cases, there was a callousness on the matter which it will take many generations to efface from the memory of Indians. If anyone desires to get some details concerning all this, he has only to ask any old European resident of India, not to mention the thousands of Indians themselves who could describe many an incident which they have witnessed. A striking record of what one Englishman saw and knew of is published in the book: *Must England lose India?* by Lieut.-Col. Arthur Osborn, D. S. O., which has been banned by the Government of India, so that it is not on sale in this country. Dr. Besant has approved this action of the Government, *but for a different reason.* The Government bans it as containing lies or as tending to sedition; Dr. Besant desires it to be kept out of India lest the terrible truths in it produce a wave of hatred among Indians that will need many generations before it dies down.

With the rise of the sense of Nationalism, the philosophical disposition and the meekness of the Indian began to change. From that change dates the beginning of the deplorable anarchical wave of assassination still so strong in

Bengal, which is one of the blots on the Indian National Movement. I have myself had a slight glimpse into the mentality of these violent revolutionaries. Some 16 years ago, when I was on a visit to Dacca, in Bengal, there came one day to see me a youth who seemed a thin, anæmic individual with glassy eyes, and evidently of very little stamina. The conversation having come to politics, I tried to explain to him that bomb-throwing and assassination would never cause any Briton to modify his attitude, because no Englishman could be *frightened* into doing the just thing. I said in brief: "The more you throw bombs the more the Englishman will have his back against the wall. You will achieve nothing in that way." He retorted: "You think we have done nothing? We have done this—*we have made the English behave.*" I had no answer.

Let me here state that I think I know well the great services which the Indian Civil Service has rendered to the peoples of India. As a body of organized administrators guided by a high ideal of service they stand unequalled; if lacking in intuition and understanding, they have not lacked in devotion. I have always stood firmly for the "British connection" as necessary for the welfare of *both* peoples, and proclaimed that gospel in Britain, Australia and New Zealand. It is because I have lived with Englishmen and Englishwomen *in England* and know what they are in their own land, that I am utterly convinced that English people will be the first to denounce as un-English any discourtesies towards the Indian. Happily, matters are mending slowly. The "gap" is lessening, and some at least of the English residents in India are finding out, as did Mrs. Murray in 1880, that there is "so much intelligence among the Natives".

Dr. Besant from her first appearance in India drew out from nearly every Indian whom she met a remarkable trust. They told her in a way probably no British administrator has

ever been told by his subordinates what really happened in the country. She suffered much on hearing these things, but went on quietly planning in her own way. One part of her plan was the creation of the Central Hindu College, where the high-spirited new generation of boys could be given some vent for the expression of their Nationalism. While the "C. H. C.," as it was affectionately called, was infused with a lofty Nationalism, Dr. Besant took care that the boys were not involved in politics. It was for this reason that, when the partition of Bengal took place, and feeling among the Bengal lads at the C. H. C. was bitter, she would allow no demonstration in the College, no wearing of signs of mourning, nor would she allow any boy to attend a political meeting. She laid down the principle that since lads were sent for their education as the result of many great sacrifices on the part of their parents, the first duty of the lads was to finish their education, before they took active part in public life in the department of politics. They could study and observe national events, but the time for them to play their part would be after they had done their duty by their parents, who had sacrificed much to place before them the opportunities of education and entering upon a career.

It was in these days of the C. H. C. that an incident was reported to her by one of the lads of the College. He had come up to a second-class carriage at a station and was about to enter it, when an Englishman already in it objected, and shouted at him: "Get out, you Indian dog." There being elsewhere at the same time a similar incident, Dr. Besant issued an appeal to all Europeans and to the Government, on this matter of the outrageous behaviour often shown to Indians. She called upon the Briton "to be loyal to the Emperor, to whose race you have the privilege of belonging, and do not shame his name and undermine his Empire". She appealed

to the Viceroy to "proclaim the reign of peace; bid all officials and non-officials, to forget that their races differ, that their creeds differ, and to remember that their humanity is one. . . . Mutual trust, mutual sympathy, mutual respect—these alone can bind the Rulers and peoples together, and insult breeding outrage and outrage breeding insult will cease, when all know that your high displeasure will fall on each alike". She pointed out how incidents of this kind strengthened the anarchical movement of Bengal, for they convinced susceptible lads that nothing was to be had in the way of justice from Britain by constitutional means, and so drove them into the camp of violence.

The appeal was of course published in all the newspapers. It caused a profound indignation on the part of the British in India. Its re-action was quickly seen in an attempt on the part of the British official in Benares, the Collector. The College at this time had as donors the Maharajah of Benares (who had given a munificent gift of one of his palaces to the College), and many other Indian Princes. Dr. Besant was in Adyar at the time, and so could not herself be present at Benares, when the Collector called the Committee of the C. H. C. to him and bullied them on the matter. The Lieutenant Governor of the United Provinces, Sir John Hewett, was deeply irritated, and subtle influences were brought to bear upon the Maharajah of Benares and on others to withdraw their patronage from the College. Rumours flew that the Government would proceed against Dr. Besant for sedition.

The story can here be taken up by the following documents. The first is from the great Indian patriot Gopal Krishna Gokhale, who founded the Servants of India Society, and commanded the respect of all the British Administrators. He served several terms as a member of the Central

Legislature, and was one of its most valuable members, for his wealth of information and pure patriotism. The letter to Dr. Besant is now published for the first time because it reveals what happened, and particularly for the noble testimony which he who was not a Theosophist[1] gave to Dr. Besant.

I. *G. K. Gokhale to Annie Besant*

2 Auckland Place, Calcutta.
10 March, 1910

DEAR MRS. BESANT,

Your letter of the 23rd. February reached me here on the 26th. I sent you a wire immediately to acknowledge its receipt, which you must have duly received. On getting your letter, I first consulted Mr. Sinha and Sir Lawrence Jenkins and then as the matter belonged to the Home Department of the Government of India, I saw Sir Harvey Adamson. He first took a line of strong disapproval of your appeal, saying that it was unfair to the great body of Englishmen in the country and that the impression it left on one's mind was that a large proportion of Englishmen were habitually guilty of the kind of conduct complained of. He also said that you should not have accepted the Indian gentleman's version without further inquiry and that as regards the other incident referred to by you, the assault had been committed not by an Englishman but by an Indian. Ultimately, however, after a good deal of discussion, he agreed that it was preposterous for anyone to suggest that your object in making the appeal was anything but the highest and he also agreed that it would cause a perfect storm in the Hindu community throughout the country, if the Government tried to touch either you or the Central Hindu College. As I was about to leave, he told me that there was really no official reference made by Sir John Hewett at all in the

[1] He joined the Society, but seems never to have been "active" in it.

matter, that he had only written demi-officially to the Viceroy and that the Viceroy had sent the letter down to the Home Department for minuting on it. I next saw Col. Pinhey, the Viceroy's Private Secretary, who told me that Sir John Hewett's letter had been addressed to him and not to the Viceroy, and that the matter would have to be dealt with by him and not by the Home Department. I left your letter with him and he undertook to lay all that I said before the Viceroy and if necessary to give me an opportunity to talk over the matter with H. E. before it was disposed of. I learnt afterwards that the Government had decided to drop the matter and yesterday morning I got the enclosed letter from Col. Pinhey. Since then I have seen him personally and he said he was going to write to you direct and probably he has already done so.

I am sure Sir John Hewett would never have dared take any action against you personally, and I believe what he wanted to do was to frighten the Ruling Chiefs and others who support the Central Hindu College. Sir Lawrence Jenkins thinks that Lord Morley should see your letter to me. Have I your permission to send it to him? Probably you have already written to him direct. In that case of course it is not necessary to send this one. Sir Lawrence's idea is that Lord Morley should know what manner of man Sir John Hewett is and how he and his officials do not hesitate to treat even one in your position and of your eminence. Sir John Hewett is shortly going to England and it will be an advantage if Lord Morley sees this letter before Sir John meets him.

I need hardly say what you have no doubt noticed—that the hearts of millions and millions of Indians have been with you in this affair. Your appeal has no doubt caused some unpleasantness, but it has on the whole done a great deal of good and the insults and vexation you have had to endure on

its account will be repaid a hundredfold by the gratitude of Indians for the way you have spoken out.

With kind regards

Yours sincerely,

G. K. GOKHALE

P. S. I suggested to the Government that they should allow a question to be put to them in this matter and should give a friendly reply, as that would have a good effect over the public mind. They have however expressed their inability to do this for fear of offending Sir John Hewett.

II. *The Viceroy's Private Secretary to G. K. Gokhale*

Government House

Calcutta

8 March, 1910

DEAR MR. GOKHALE,

I return herewith Mrs. Besant's letter to you. You will be glad to hear that there has apparently never been any idea of a prosecution under the Press Act and Mrs. Besant has been informed accordingly.

All that was done was to consider the advisability of asking the Patrons of the College to repudiate any sort of sympathy with the "Appeal" and to try and have it recalled. The "Appeal" has undoubtedly created a great stir and there was a good article on it in the "Indian Spectator". The matter has now been dropped at any rate as far as the Govt. of India is concerned—and I hope we shall hear very little more about it.

I hope to see you to-morrow.

Yours sincerely

A. T. PINHEY

III. *Extract from Two Letters from Dr. Besant to C. W. Leadbeater*

I

March 22nd, 1910.

I had a very busy day in Calcutta; after the durbar, Lord Minto came and chatted to me for some time, and then I had a long talk with his private Secretary. In the afternoon Gokhale came to see me, and later I saw also the Vice-Chancellor of the University about the Charter.

II

March 27th, 1910.

On Saturday I had over an hour's talk with Lady Minto on Theosophy and have promised to send her some books. She asked me to stay to lunch, and after lunch the Viceroy took me aside for half an hour's talk. He had not disapproved my par,[1] but when I found that he had quashed everything and had himself written to the Lieut. Governor, and that he wanted the thing "closed", I volunteered to say no more.

[1] Paragraph, referring not to the "Appeal," but to a subsequent paragraph on the matter.—C. J.

MRS. BESANT AT WOODVILLE, N.Z.

Woodville Examiner, November 7th, 1894

THERE was a large audience assembled at the Alexandra Hall last evening, when Mrs. Besant delivered a lecture on "Theosophy and Its Teachings". There were many visitors from Pahiatua, Kumeroa, Dannevirke and Palmerston North. The stage was neatly decorated and curtained, with pretty arrangements of flowers and ferns, the work of Mesdames Florance, Nicholson, and Grant and Messrs. Nicholson and Florance. Mr. Haggen occupied the chair, and, in briefly introducing Mrs. Besant, intimated that the proceeds would be handed to the Wairarapa Wreck Relief Fund.

Mrs. Besant's lecture was a wondrous deliverance, clear, logical and forcible, and a masterpiece of oratory. She took her hearers back to the dark ages, to the religions of days past and present. She showed that one great principle was at the basis of all, however much they differed in name and form. She claimed that great principle to be the same as that underlying the teachings of Theosophy. She showed from Scriptural quotations that it was the same in Christianity, but the teaching of Jesus Christ had not been followed by the Church. When divested of the semblances given them by the Churches, the teachings of Christ were properly and simply teachings of Theosophy. She claimed that Science was on the side of Theosophy, that the principles of Theosophy could be proved beyond question. She explained in

brilliant language and simile the theory of Reincarnation, and the progress of the soul by the human will. She claimed that there could be no higher and nobler incentive in life than that given in the teachings of Theosophy, which would place a future state wholly within the control of human beings themselves. She concluded in a beautiful peroration with an appeal to men to help their erring brothers who were a part of the one great whole human family, indissolubly linked together.

During the delivery of the very powerful oration, the audience listened with intense interest to the clear and forcible argument, and one and all enjoyed the feast of reason and the flow of soul. The Chairman intimated that Mr. Florance would be glad to receive the names of those who wished to pursue the inquiry further, and on his motion a hearty vote of thanks was accorded Mrs. Besant for her kind visit, and for the treat she had afforded them.

Mr. Chadwick paid an eloquent and lofty tribute to the noble work Mrs. Besant had done in her lifetime, and referred to the great sufferings she had undergone for conscience sake. His eulogy of her was frequently cheered, and on Mr. Chadwick's motion, a hearty vote of thanks was accorded those who had been instrumental in bringing Mrs. Besant there that evening.

TWO POEMS

BY ANNIE BESANT

(*Written in 1875*)

I

NEVER yet has been broken
The silence eternal;
Never yet has been spoken
In accents supernal
God's thought of Himself.

We grope in our blindness,
The darkness enfolds Him:
O fatherly kindness!
That he who beholds Him
May see with the soul.

Still the veil is unriven
That hides the All-holy:
Still no token is given
That satisfies wholly
The cravings of man.

But unhasting advances
The march of the ages,
The truth-seekers' glances
Unrolling the pages
Of God's revelation.

Impatience unheeding,
Time, slowly revolving,
Unresting, unspeeding,
Is ever evolving
Fresh truth about God.

Human speech has not broken
The stillness supernal,
Yet there ever is spoken,
Through silence eternal,
With growing distinctness
God's thought of Himself.

II

PRAYER

Who pants and struggles to be free,
Who strives for others' liberty,
Who, failing, still works patiently,
He truly prays.

Who, loving all, dare none despise,
But with the worst can sympathize,
Who for a truth a martyr dies,
He truly prays.

Who, when a truth to him is known,
Embraces it through smile or frown,
Who dares to hold it, though alone,
He truly prays.

In musing strength must come to dare,
Petitions are but empty air,
Brave action is the only prayer,
Thus learn to pray.

THE SECRET DOCTRINE

By H. P. BLAVATSKY

Vol. I. Original Manuscript of 1885 *

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CHAPTER I

ON EASTERN AND WESTERN OCCULT LITERATURE

INTRODUCING the Reader and leading him to Chapter II. The evidence of Profane and Sacred History, to an Antediluvian Wisdom-Religion; Divine and Human,[1] or White and Black Magic and Adepts of the same. Old Fragments and Manuscripts known and unknown.

§ I

Archaic Fragments and their Authors—Hermetic Books—Orphic Hymns—The Argonauts—and their probable date—The Cainites and the Noachians—The two Teachers—Chemenesua=Zoroaster.

1—Explanation of the 1st page of *Isis Unveiled*—The Teachers and The Doctrine of Self—The "Souls" of the Stars.

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* [The first part of the foreword, "To the Readers" was published in The Theosophist, H. P. B. Centenary Number, August, 1931.]

[1] "Human" means in esoteric parlance "evil" magic; being materiality.

Volume I of *Isis* begins with a reference to an old Book—so very old that our modern antiquarians might ponder over its pages an indefinite time, and still not quite agree as to the nature of the fabric upon which it is written. It is the only original copy now in existence. The most ancient Hebrew document on occult learning—the Siphra Dzeniouta—was compiled from it, and that at a time when the former was already considered in the light of a literary relic. One of its illustrations represents the Divine Essence emanating from Adam[1] like a luminous arc proceeding to form a circle; and then, having attained the highest point of its circumference, the ineffable Glory bends back again and returns to earth, bringing a higher type of humanity in its vortex. As it approaches nearer and nearer to our planet, the Emanation becomes more and more shadowy until upon touching the ground it is as black as night. Further on it is stated that " A conviction founded upon *seventy* thousand years of experience as they allege, has been entertained by hermetic philosophers of all periods that matter has in time become, through sin, more gross and dense than it was at man's first formation; that at the beginning the human body was of a half-ethereal nature; and that, before the fall, mankind communed freely with the now unseen universes. But since that time matter has become the formidable barrier between us and the world of spirits. The oldest esoteric traditions also teach that, before the mystic Adam, many races of human beings lived and died out, each giving place in its turn to another."

Not one word would be changed in the above statements. Only the few lines may grow into Chapters—the logical and scientific necessity for accepting these hermetic views having to be shown.

The short allusion to "the seventy thousand years of experience" has also to be vindicated and shown correct and

[1] The name is used in the sense of the Greek word ANTHROPOS.

the claims of the Kabalists and the Occultists more definitely stated. The Eastern Adepts claim most decidedly their science to be older than that; for they place its origin with the First Race of men "whose thoughts were objectively expressed in colour" as Speech descended later on, on Earth. The query in *Isis*: "Were these precedent types more perfect? Did any of them belong to the *winged* race of men mentioned by Plato in *Phaedrus?*" having remained unanswered, a reply has to be given now. A ten year old experience, however, having shown that Science is as unwilling as ever to solve problems of this nature, nor is the general public quite ready to follow the landmarks left by the old Occultists and accepted by those of our modern days, the present work is intended for neither of the two. It is offered to the students of Occultism alone. It is the special task of the writer to prove what was stated in *Isis* as true. For instance, the following sentence has to be explained:

As the cycle proceeded, man's eyes were more and more opened, until he came to know "good and evil" as well as the Elohim themselves. Having reached its summit, the cycle began to go downward. When the arc attained a certain point which brought it parallel with the fixed line of our terrestrial plane, the man was furnished by nature with "coats of *skin*," and the Lord God "clothed them".

The cycle having to follow its downward course for some time yet, and man—though his eyes are still opening every day more and more owing to his alleged knowledge of "good and evil"—evidently preferring the latter, it has to be explained how it is that "redemption of sin" and salvation notwithstanding, he has so little progressed in "good" and is actually becoming more sinful with every century since the year A.D. 33—indeed, *worse than he ever was when a pagan.* This can be made plain only by showing *who* the "Lord *the Gods*" was (or were) who "clothed" men in Eden.

The problems will be solved, on the esoteric plane only now; for *Isis* was a first and cautious attempt to acquaint the public with Occultism. Having proved as unpalatable to many of those interested in psychic phenomena as to the sceptical, the present work will have in view the theosophists alone and those who have welcomd the first one.

Although the few lines cited from *Isis* have grown since into a volume known as *Esoteric Buddhism*,[1] the latter work might yet be very easily amplified into 24 such volumes and still the hundredth part of the subject not be exhausted.

The very "old Book" is the original work from which the many volumes of *Kiu-te* were compiled. Not only this, and the *Sepher Dzeniouta*, but even the *Sepher Jezirah*[2] attributed by the Hebrew Kabalists to their Patriarch Abraham, and the book of *Shu-King*, China's primitive Bible, the sacred volumes of the Egyptian Thoth-Hermes, the Chaldean Book of *Numbers* and the *Pentateuch* itself, are all due to that small Parent Volume. Tradition tells us that it was taken down in *Senzar*, the secret sacerdotal tongue, from the words of the Divine Being who dictated it to the Sons of Light in Central Asia at the very beginning of the 5th (our) Race. For there was a time when its language—the *Senzar*—was known to the Initiates of every nation, and that the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis who inherited it in their turn from the sages of the 3rd Race, the *Manooshis*, who learnt it by heart from the *Devas* of the 1st and 2nd Races. The "illustration" spoken of, relates to the evolution of these Races in our "Vaivasvata Manvantara" composed

[1] By A. P. Sinnett. Fifth Edition with annotations. Chapman and Hall, London.

[2] Rabbi Jehoshua ben Chananea who died about A.D. 72, openly declared that he had performed "miracles" by means of the *Book of Sepher Jezirah*, and challenged every skeptic. Franck, quoting from the Babylonian *Talmud*, names two other thaumaturgists, Rabbis Chanina and Oshai (see *Jerusalem Tamlud, Synhedrin*, c. 7, etc.; and *Franck*, pp. 55, 56). Many of the Mediæval Occultists claimed the same, and even our modern Kabalist Eliphas Levi proclaims in print the same thing.

of the Yugas of the seven periods of Humanity; four of which are now passed, and nearly the middle point of the 5th is reached. The illustration is symbolical. When it is said that as it approaches nearer to our planet the emanation becomes more shadowy, until upon touching the ground it becomes as black as night, two facts are meant: *the falling of spirit into matter*, or that which always mars its purity, and the state of our present Humanity especially in *Kali-Yug* or the "Iron *Age*" we are in. The "old Book" having described Cosmic Evolution, and explained the origin of everything on earth including man, and given the true history of the Races, from the 1st down to the 5th Race, goes no further. It stops short at the beginning of Kali-Yuga, just 4,986 years ago at the death of Krishna—the bright *Sun-god* and the once living hero and reformer.

But there exists another book. None of its possessors regard it as very ancient as it was born with, and is only as old as, the Black Age, namely about 5,000 years ago. In about 13 to 14 years hence, the first cycle of the first five millenniums that began with the great Cycle of the *Kali-Yuga* will end. And then the last prophecy contained in that Book Volume I of the prophetic Record for the Black Age will be accomplished. We have not long to wait and many of us will witness the dawn of the new Cycle, at the end of which not a few accounts will be settled and squared between the races.

Volume II of the Prophecies is nearly ready, having been in preparation since Gautama Buddha's time. But this work is really concerned only with the first one. It contains all and much more of that which is permitted to be known to the Humanities of our Fifth Root Race, with the sole exception of its recorders—the INITIATES.

"What do they know—what *can* they know, those Initiates —more than any profane man of science knows," the reader is

often asked. "The imagery of the ancients, their mythology and theories are at best poetic fancies—imagination." Probably some of them are. But poetry—said Campbell—is also "the eloquence of truth." It may sometimes be no doubt the natural language of excited feeling, and "a work of *imagination* wrought into form by art". But imagination, as Pythagoras justly expressed it, *is the memory of our preceding births.* And if "imagination" leads us, as it has led the Samian Sage, to discover and proclaim such great truths as he has—one of which [is] the heliocentric System—then it may be not altogether empty of meaning. Furthermore it is complained—by those who do believe in both the teachers and their science—that the latter is withheld from the public. The reason for this secrecy was stated in *Isis Unveiled* and elsewhere.

Says *Isis*: From the very day when the first mystic found the means of communication between this world and the worlds of the invisible host, between the sphere of matter and that of pure spirit, he concluded that to abandon this mysterious science to the profanation of the rabble was to lose it. An abuse of it might lead mankind to speedy destruction; it was like surrounding a group of children with explosive batteries, and furnishing them with matches. The first self-made Adept initiated but a select few and kept silence with the multitudes. He recognized *his* "*God*" and felt the great UNIT within himself. The "Atman," the Self,[1] the mighty

[1] This "self" which the Greek philosophers called Aogoeides, the "Shining One," is impressively and beautifully described in Max Müller's *Veda*. Showing the "Veda" to be the first book of the Aryan nations, the Professor adds that "we have in it a period of the intellectual life of man to which there is no parallel in any other part of the world. In the hymns of the 'Veda' we see man left to himself to solve the riddle of this world . . . He invokes the gods around him, he praises, he worships them. But still with all these gods . . . beneath him, and above him, the early poet seems ill at rest within himself. There, too in his own breast, he has discovered a power that is never mute when he prays, never absent when he fears and trembles. It seems to inspire his prayers, and yet to listen to them; it seems to live in him, and yet to support him and all around him." The only name he can find for this mysterious power is "Brahman"; for Brahman meant originally force, will, wish, and the propulsive power of creation. But this impersonal Brahman too, as soon as it is named, grows into something strange and divine. It ends by being one of many gods.

Lord and Protector, once that man knew him as the "I Am," the "Ego Sum," the "Ahmi," showed its full power to him who could recognize the "still small voice". From the days of the Primitive man described by the first Vedic poet, down to our modern age, there has not been a philosopher worthy of that name, who did not carry in the silent sanctuary of his heart the grand and mysterious truth. If initiated, he learnt it as a sacred science; if otherwise, then, like Socrates repeating to himself as well as to his fellow-men, the noble injunction, "Oh man, know thyself," he succeeded in recognizing his God within himself. "Ye are Gods," the king-psalmist tells us, and we find Jesus reminding the scribes that the expression, "Ye are Gods," was addressed to other mortal men, claiming for himself the same privilege without any blasphemy.[1] And as a faithful echo, Paul, while asserting that we are all "the temple of the living God," cautiously adds that after all these things are only for the "wise," and it is "unlawful" to speak of them.[2]

We must accept the reminder and simply add that throughout the mystic literature of the whole ancient world we detect the same idea of esotericism and of the *personal* God existing *within* nowhere *outside* of us. But that *personal* God is no vain breath or a fiction, but an immortal Entity—the INITIATOR of the Initiates now that the Heavenly or Celestial Initiators of primitive Humanity—

one of the great triad, worshipped to the present day. And still the thought within him has no real name; that power which is nothing but itself, which supports the gods, the heavens, and every living being, floats before his mind, conceived but not expressed. At last he calls it "Atman" for Atman, originally breath or spirit, comes to mean Self and Self alone; *Self* whether divine or human; Self, whether creating or suffering; Self, whether one or all; but always Self, independent and free. "Who has seen the first-born," says the poet, "when he who had no bones (form) bore him that had bones? Where was the life, the blood, the Self of the world? Who went to ask this from anyone who knew it?" (*Rig-Veda*, 1, 164, 4.) This idea of a Divine Self once expressed, everything else must acknowledge its supremacy; Self is the Lord of all things. As all the spokes of a wheel are contained in the nave and circumference, all things are contained in this Self; *all Selves are contained in this Self.* (*Ibid.*, p. 478. *Chhandogya Upanishad*, VIII. 3, 3, 4.)

[1] John. x. 34, 35.

[2] 2 Corinth. VI. 16.

the SISHTA of the preceding Cycles—are no more among us. Like an undercurrent rapid and clear, it runs without mixing its crystalline purity with the muddy and troubled waters of dogmatism, an enforced Anthropomorphic Deity and religious intolerance. We find the idea in the tortured and barbarous phraseology of the *Codex Nazarenus*, and the superb Neoplatonic language of the Fourth Gospel of the later religions; in the oldest *Veda* and in the *Avesta*, in the *Abhidharma* and Kapila's *Sānkhya*, in the *Bhagavad-Gītā* and in Patanjali. We cannot attain Adeptship and Nirvana, Bliss and the Kingdom of Heaven unless we link ourselves indissolubly with our *Rex Lux*, the Lord of Splendour and of Light, our immortal God *within* us. AHAM EVA PARAM BRAHMA, "I am myself a God," has ever been the one living truth in the heart and mind of the Adept,[1] and it is that, which helped him to become one. We must first recognize our immortality and then conquer it and "take the Kingdom of Heaven by violence" *offered* to our *material* selves—never reached by the latter. The first man is of [the] earth earthy: the *second* (inner) man from heaven. "Behold, I shew you a mystery," says St. Paul in Corinthians (I, xv. 47).

It stands to reason, therefore, that in such a work as this one, the true meaning of expressions hitherto misinterpreted, such as "God, *the Gods*, the God of Gods," etc., should be given. They are met with in the symbolism of every great religion and nation. Moreover, truth has to be vindicated by showing also the distinction to be made—one that has always existed—between bodies and their souls or what we call the "informing principles" in nature. Saturn the "Father of the Gods," and Saturn the planet with its *seven* moons and then rings, must be separated and yet shown *virtually* united

[1] Ye are "the temple of God" addressed by St. Paul to the Corinthians means precisely the same thing. Only the Vedantists who never refer to their *bodies* as being *themselves* formulate the idea still better, who then would identify himself with his house or lodging? And Paul adds: "Ye are God's *building* and the Spirit of God *dwelleth in you*." But fanciful interpretation will go a long way!

—as man and his Spirit are two, yet only *One*. Thus with regard to the stars, as heavenly bodies, and the "host of the stars," *Sabaoth Elohim*;[1] or again, the stars of the Great Bear, the Riksha and the *Chitra* Sikhandina "the bright-crested," and the Rishis, the mortals and Sages who have appeared on earth during the Satya-Yuga. If all of these have been so closely united in the visions of the Seer of every age—the Bible Seers included—there must have been a reason for it. Nor need we go back so far into the periods of superstition and unscientific fancies, to find great men in our epoch sharing in them. It is well known that Kepler, the eminent astronomer, as many other great men who believed the heavenly bodies ruling favorably or adversely the fates of men and nations, fully credited besides this the idea that all heavenly bodies—even our own earth—are endowed *with living and thinking Souls*.

So far, the conquests achieved by astronomy in the domain of material infinitudes have only led the profane to the utter loss of any conception of spiritual infinitudes—in our present century at any rate. As remarked somewhere, by Baron du Potet, Spirit sees better than the eye.

Perchance the day is not far off when the spiritual telescope of the ancients may thus be shown superior—for the increase of human knowledge—to its successor of wood, glass and brass.

With a view of preparing the reader to understand more clearly the teachings on Cosmic Evolution and the birth of man in Chapter II, we will show on the authority of numberless works, ancient, mediæval and modern, the actual existence of a WISDOM-RELIGION whose origin is lost in prehistoric periods. By introducing also to the Reader, for his reminder, some of the most celebrated proficients in the so-called

[1] The meaning of *Sabaoth* or Tzabaoth from the Hebrew word Tzaba (army) shall be explained further on, and the relation of the Hebrew Angelogogy—the Chaldaic and Magian rather—to the Dhyan-Chohans shown.

"Magic Art," whose existence and fame, (the latter having crossed, in some cases, two millenniums) cannot be denied, though their *post-mortem* memory is still slandered, we shall pave the better the way to what follows. If the independent and often unwilling testimony of modern historians and scholars is added to all this, the minds of the readers unacquainted, so far, with the archaic doctrine as propounded by the Teachers.[1] We have to show that the numerous and often (to the profane) contradictory Cosmogonies of various nations are all based upon one *primitive* Revelation to mankind as taught in the oldest record in the world, now in possession and the safe keeping of the few surviving Initiates in Central Asia.

(*To be continued*)

[1] [*By the Editor.* This sentence is obviously incomplete. As in the Manuscript this paragraph has been pasted over an earlier rendering, the Editor un-pasted it, and found the original sentence to be as follows:

"With a view of preparing the reader to understand the better the teachings on Cosmic Evolution and the birth of man in Chapter II, we will show on the authority of numberless works, ancient, mediæval and modern, the actual existence of a WISDOM-RELIGION from the first Races of mankind; we shall devote this chapter to noticing the most remarkable among the works of that kind, adding to them the independent testimony of more than one man of science. Thus we shall have prepared the student for more confidence in the archaic doctrine propounded by the Teachers."]

THE COMING OF ALCYONE TO ADYAR

BY RT. REV. C. W. LEADBEATER

(*Continued from Vol. LIII, Part II, p. 742*)

XXII

January 8th, 1910

I TELEGRAPHED you this morning the information given to me last night, lest by any chance you should not bring it clearly through. As you surmised, Krishna's initiation is to be on Tuesday, the Lord Maitreya Himself will officiate in person, and after it is over we are ordered to take him before the LORD Himself at Shamballa. The necessary work can be compressed into 36 hours, because he already knows the astral work thoroughly and has passed its tests, so that there remain only the ceremony itself and the Buddhic experience.

Many thanks for your consideration in postponing for another week the recommencement of the evening meetings; with this business on hand it will be a great relief. I can arrange it so that I shall miss nothing but one 8.15 meditation on the Tuesday evening, and no one here need know what is transpiring except the family —Mrs. Russak, Mrs. Van Hook and Ruspoli, and of course the father.[1] The latter tells me that since the voice in the train he has felt quite a different man, and he cannot

[1] Mr. G. Narayaniah.

now understand his former attitude. It appears that long ago he took as a kind of motto some words of yours about being an intelligent co-operator with the LOGOS, and the Master seems to have said to him: "How can you co-operate with the LOGOS whom you have not seen if you will not co-operate with His servants, Mrs. Besant and Mr. L., whom you *have* seen?" The common-sense of this struck him, and he reformed accordingly. I had a pleasant talk to him this morning. From Monday evening until Wednesday morning Krishna and I shall be shut up in your room. Please send us your good thoughts. We shall need the strength which they will give us. Krishna is deeply impressed, but thinks he can do what is necessary.

He continues to ride each day, and his cyclometer now marks 369 miles. With very much love.

[*P. S.*]

I send very much love to you. This which is coming is very wonderful, but I know you will help me.

Krishna

XXIII

January 12th, 1910

I think you will have brought through enough to know that everything went most marvellously well. Very many thanks for your telegram giving me authority to close the Shrine-Room. I did not go quite so far as that, for I felt that I could manage without it. I turned out —— and had her room cleaned and white-washed, and then locked the wooden gate between your room and the Shrine, and had cloth nailed over the entrance from Dr. English's room to the drawing-room. In that way I had perfect seclusion, yet the people could get to the Shrine to meditate. I asked them to be specially quiet,

and everybody co-operated most kindly. Subbiah took a holiday especially to see that the gardeners were kept quiet, Subramania sat up all night to repress the watchmen, and Ruspoli slept outside the Shrine-Room to see that the early morning meditators did not bang their lanterns too vigorously.

Of course all the usual astral training had been done long ago, so They could proceed straight to the ceremony, and all that was finished by Tuesday morning. He woke then crying out eagerly: " I remember! I remember!" and I at once said: "Tell me what you remember". What he then spoke I have written down, correcting his tenses where they were wrong, and supplying a word here and there when he could not express himself, but carefully *not* adding anything from my own knowledge, or in any way modifying his expressions. All that about the strength of the sea and the smile like the sunlight is word for word as he said it, and it seems quite an inspiration for a boy of thirteen writing in a foreign language. His intention was to write all this out by hand as a letter to you, but it would have taken him two days, and he was so tired that Mrs. Russak offered to type it for him from my notes. But it is entirely his choice of words, not hers, and I think it is a striking account, considering how little English he knows, so I send it to you just as it is.

He does not mention that after our return from the great audience last night to the Master's house, the Master admitted him to Sonship, and accepted Nitya " because of his overflowing love and his unselfish devotion to My son Krishna", as He said. So we have very great cause for rejoicing all round.

He is tired with the strain of it all, but very well and radiantly happy. The father behaved capitally, embraced him affectionately, prostrated himself before me, rejoiced exceedingly and generally acted quite like a human being. I told only very few what was to happen, but somehow it seems

to have leaked out, and I think almost everyone here knows. So far as I have heard they all take it in the right way, and are very happy over it, but I have not had time to see any of them yet.

The ceremony for the dead mother came to nothing after all. I got the boys ready and sent them off at ten o'clock according to the arrangement, but they found that the whole affair was already over, and their presence had not been required, so all difficulties were avoided. Now they will never attend any more of such ceremonies, and all will go well.

Sivaram[1] had no ill-feeling about his brothers' bicycles; he is not at all that sort of youth. Not unnaturally, he wanted one for himself also, and his father has bought one for him, so he now accompanies the others when they ride. Krishna's cyclometer stands to-day at 444 miles. Hubert and Wedgwood have also bought cycles. I am quite sure that Sivaram will have no ill-feeling about the silver plates; why should he? He fully recognises Krishna's advancement, and is enthusiastic over it . . .

If I am to catch the post I have not time for more. This letter may be somewhat disconnected, for it is hard to get quite back to the physical plane again after all this.

XXIV

EXTRACT FROM A LETTER OF KRISHNAJI TO THE PRESIDENT

January 23rd, 191

Indeed I remember the King very clearly, and I shall never forget Him. He is so glorious, so strong that all the world is just like a ball in His Hands, and yet He was kind just to a boy like me. But in this new life everybody is so kind—the Lord Maitreya and all the Masters, and the members who work for Them at Adyar; all are

[1] Elder brother of J. Krishnamurti.

quite different from the people that I used to know, so that it is a different world for me. Even my father is different now, and everything is beautiful. I hope I may be good enough for it all.[1]

XXV

April 18th, 1910

Very many thanks for yours of the 14th. It is good that old Naraniah has to work hard at Besant Gardens for on the whole it keeps him out of some of his mischief, and gives him less time to brood over imaginary wrongs.

He seems to have had a bad fit of his insanity two days ago, but it did not last long. He said nothing to me (he never does so) but he was rude to the boys, and he wrote a long crazy letter to Wadia, saying that as he had induced him to sign the document[2] he held him responsible for seeing that all that he wished should be done. He pretended just now to have discovered that the boys took milk in the morning, and to be much horrified at it. Of course we know that the milk was for some time sent to his own house, and that he knew all about it, but he did not know that we were aware of that. It horrified him also that they should drink before meditation, but I feel quite serene on that, for you remember the special caution of the Master:

"*Do not forget that India is not England, and that these young bodies are not so strong as yours; see to it that they always have food immediately on rising, before they do anything*

[1] The original of this letter was among the papers handed over by Dr. Besant to the opposing lawyers. I do not know what became of them afterwards. But they appear in the Privy Council Record of the case, No. 23 of 1914, "In the Privy Council. On appeal from the High Court of Judicature at Madras. Between Annie Besant (*Defendant*), *Appellant*, and G. Narayaniah (*Plaintiff*) and J. Krishnamurti, J. Nityananda, *Added by Order in Council, Respondents*".

In the letters published in THE THEOSOPHIST, the following are copied from the Privy Council Record: XV, Dec. 24; XVI, Dec. 27; XVII, Dec. 30; XIX, Jan. 3; XX, Jan. 6; XXIV, Jan. 23 (Krishnamurti's); XXV, April 18; XXVI, April 21. All the remaining letters are copied from the originals at Adyar, including Krishnamurti's account of Dr. Besant's arrival, No. IX.

[2] This was a document handing over to Dr. Besant the guardianship of the two boys in order that they might have the advantages of a fine education.

else whatever and do not neglect to administer it at frequent intervals each day, for what you have to do with them means a severe strain on the physical vehicle for young boys." I have fulfilled these instructions—no, I mean carried them out—most sedulously, especially with Krishna, upon whom the strain has been so much greater than Nitya, and I am proposing to continue to do so, whatever queer old superstitions the parent may have. But is it not odd that he cannot let things alone? It seems such an easy thing to do, just to keep quiet and mind one's own business. However, as I said, he spoke no word to me. Wadia did not answer his letter and now the boys report he is quite reasonable and friendly again.

XXVI

April 21st, 1910

. . . I mentioned to you yesterday that the Master had spoken very kindly and encouragingly about the recent disturbance here, but I had no time to tell you what He said, and I should like you to know it exactly as soon as possible, lest by chance you should not have remembered fully, though I think you do generally remember anything that concerns the boys. I wrote it all down as soon as I woke, so as to be sure to have it accurately, for every word of His is precious.

"*You are passing through a troubled time; but do not fear; you know all will be well. The work which you are doing for me is of such importance that you cannot hope that it will escape the attention of the darker powers, and the nominal father by his anger and jealousy offers them a convenient instrument. I regretfully reiterate what my brother said to you before; the less he sees of the boys for the next few years the better. He must kindly but firmly be made to understand that he must no more interfere with them in any way whatever than with their brother Hubert, that in word*

and deed he must leave them absolutely to follow their own will and your instructions. I approve the careful arrangements that you have made with regard to bathing, eating and sleeping; when any change is needed I will myself tell you. Again I thank my young friend Mr. Clarke for his assistance to you in all this, and for his hearty devotion to my dear boys. My brother Krishna has shown wisdom in his decisive yet tactful management of the case; but he must never allow himself to feel the least agitation, nor to forget even for a moment that the power of the Brotherhood now stands behind him and the Star of the KING shines over him. I send my thanks also to your Vice-President[1]*, and to my young friend Wadia*[2]*, for their ready and whole-souled support of them when danger seemed to threaten them".*

All seems quiet at present, but after the specimen of his insanity that we have had we shall never feel secure until a definite understanding has been arrived at, and even then he will not keep to it. He promises on his honour (I wonder whether he has any) that he will make no further disturbance and will not try to interfere in any way with the boys until you come back, but then he says he is going to dictate his terms. He has not yet come to see me since this outburst, though I sent for him, but Krishna says that he will bring him one day soon, and I have no doubt he will prevail upon him to do what he wishes. I am sorry that all this lunacy should trouble you when you have so many other things to think about . . .

(*To be concluded*)

[1] Dr. S. Subramania Iyer.
[2] B. P. Wadia.

LETTERS OF H. S. OLCOTT TO FRANCESCA ARUNDALE

(*Continued from Vol. LIII, Part II, p. 735*)

X

Rangoon, B. Burma, 27-2-'85

DEAR THERESA REGINA

I must answer in the one note to you those of dear Grandmother, of Mohini (to D.K.M.) and of yourself about the new building. I have pondered your arguments in all lights and cannot see for the life of me how a "Temple of Religions" over whose portal is to be read "There is *no* Religion higher than Truth", and upon whose walls are to hang the portraits of the Founders of all the great world-faiths and many of the great philosophers, ancient and modern, who have been the wisest teachers of the race, could *harm* the Society. Why, if it doesn't mirror the whole image of Theosophy, then what could? You seem to shudder at the very sound of the word Religion—as tho' it had no other meaning than "Sect"; and—worse yet—as though the exaltation of one sect were meant—that of the *Mahatmarians*—despite the fact of all the religions being given equal representation!

Well, my dear Theresa, we shall not quarrel over a title—the more so as no official title has been fixed upon for the new building. Titles are plenty in the Alphabet and I can cook you fifty within fifty minutes. Call it "Hall", or "Gallery", or "Library", or "Cook House" or whatever you like, the building is under weigh, and if nobody cares for those superb portraits but myself I can hang them in my bedroom, and convert the Pantheon into a carpenter shop or

laundry, if so ordered. The Convention received the suggestion for the building with a cheer, and subscribed over Rs. 3,000 on the spot, so my original guilt is shifted to its shoulders. Now if any one thing is true, it is that I hate, abhor, loathe and rebel against sectarianism, and especially the possibility of turning the T.S. into a sect. From the first my voice and pen have been used against it, and in the very Convention (as you will read in the Report of the debates), when H.P.B. said, " her Master said so-and-so about a certain measure, I replied that nothing could be debated in that Convention save upon its *merits*, and whatever might be my personal loyalty to any Teacher or Teachers, the T. S. as a body was absolutely independent of all authority except its own." So, in the plan of the Pantheon (?) was expressed the true character of the Society, and so viewing it the Delegates of various religions vied with each other in enthusiastic support of the idea. And the European Delegates subscribed as readily as the Asiatics. (Here is Leadbeater writing at this same table with me and I shall ask him to write you his views independently.)[1]

As to the blank cheque, next. Our London bank balance has been so largely drawn upon to defray current expenses—owing to the large deficit of 1884—that I dare not send you

[1] The proposed " Pantheon " finally materialised itself as the present Lecture Hall at the Adyar Headquarters. With the genius of a great builder, Colonel Olcott transformed the drawing-room and verandah into a magnificent Hall, and in four niches placed four large figures of Jesus Christ, Gautama Buddha, Shri Krishna and Zoroaster. There were also various mystical emblems on the walls. In large letters was the motto, " There is no Religion higher than Truth ".

During the time I acted as Vice-President, and in view of the coming Jubilee Convention of 1925, I developed Colonel Olcott's idea by placing an Arabic inscription for Muhammadanism (no image of the Prophet could be put, as against Islamic tradition). The old symbols were replaced by clearly recognised symbols of Judaism, Jainism, Sikhism, Taoism, Confucianism, and Shinto among existing faiths, and of vanished faiths, symbols for Mithraism, the religions of Greece and Egypt, Atlantis, Chaldea and Assyria. The Masonic Square and Compasses, and also a symbol for Bahaism were placed. Underneath each figure or symbol there appeared for the first time its name, so that all could clearly understand.

A further development of the "Pantheon" idea was the beginning during the Jubilee Convention by various religious communities small buildings to represent their faiths. The first to be completed was the temple for Hinduism, followed by those for Buddhism and Zoroastrianism. The Christian Church is still a thatched hut, and there are only the foundations as yet of a Mosque and a Synagogue.—C. J.

what you want just now. Let H. P. B.'s £ 15 order wait for the present. You can simply say you will fill it when you are in funds, and then do nothing until you hear from Headquarters again (from the Manager or Treasurer.) We do not even know that the poor old woman[1] will be alive when the parcel could reach her: she may live a year, or may go off of heart-disease between two days. Practically, she has almost ceased to be a factor in the movement owing to this uncertainty, and an active correspondence is already in progress between the Oakleys, Hartmann, L. F.[2] and myself, as to proposed changes in the management in case the apprehended calamity should occur. It is no time for her to be incurring fresh debts, and certainly not such large ones as £15 for books that she might never live to read and that we could do without.

You know that I go to Calcutta from here and shall there see Mohini's family and friends and know what must be done in his case. My most earnest hope is that enough may be realised from his or other literary work to warrant our keeping him in Europe and America, where he can be so useful; but the future will show. You may depend upon my doing my best to make it practicable to keep him there.

Farewell for this time, my dear sister Teresa: you're a loyal girl tho' you do abuse me so severely!

My love and duty to your Mother, love to Mohini, Padshah, Bertram and all friends young and old.

Faithfully yours,

H. S. OLCOTT

XI

Adyar, I. VI. 85

MY DEAR TERESA,

Trouble; excitement; fresh plots exposed; other snakes discovered in the grass; my Bengal trip indefinitely postponed;

[1] H. P. B.

[2] Lane-Fox.

H. P. B.'s resignation put in and accepted; she gone to Europe yesterday accompanied by Miss Flynn, Darbaghiri Nath, and Dr. Hartmann; T. S. to be incorporated (with the consent of the Branches); an Executive Council forming by myself to be, with the President, the administrative managers of the T. S.; the Missionaries and their fragrant allies, the Coulombs, baffled in a plot to drag everybody into Court as witnesses in a threatened prosecution against General Morgan; Bawaji sent with H. P. B. (by direct orders from his own Guru) and a consequent reorganisation of the business department, with Leadbeater as Recording Secretary and Manager, *pro. tem* in Bawaji's & Damodar's place; the expenses of Headquarters cut down to the lowest practicable point; all the responsibility thrown upon me to get the ship through the breakers; the Committee's Report on H. P. B. ordered to be held back—no more copies to be issued; . . . Lane Fox off on a mad scramble to Ladak, in the hope of finding the Masters, from whom he got a bogus message at Calcutta through a pretended Chela of K. H. who turns out to be a mere chela of the Swami of Almora—Hume's Guru—(who jerked him into the Akaz by the coat-collar in short order—as H. pretended—after he was paternally snubbed by our Masters); L. F. failing to induce the Oakleys and Hartmann to quit Adyar and come and form a new Society and start a new journal, with Headquarters at Darjeeling or Simla (alas! poor vain victim of self-delusion); Hartmann confessing his falsehood about the disappearance of the Shrine, to Hodgson, and so absolutely ruining his testimony; (Bawaji sent as H. P. B.'s guardian to protect her from him, as much as anything else: *this for the most private ear of the most discreet only.*) H. with all his talent, boldness, and other good qualities, has proved to be a sorry friend and ally. He not only destroyed the Shrine and thus harmed the T.S. enormously, but he has confessed that he dropped upon Judge's head a bogus Mahatma

letter ordering him back to America, and so did Judge vast harm as well as deprived us of one who under my influence would have been a most useful helper, just at this crisis.) We have had no row with him as yet, and he has gone away with H.P.B. making all sorts of promises, but not a soul of us here now trusts him, and we would not be surprised at any act of treachery he might be guilty of hereafter. As for Mrs. Oakley, she abhors him, and as she is to sail for home in the *Navarino* shortly, she can give you all that is in her heart stored away.

This is a portion of this week's budget of news. Now, Teresa, don't get disheartened: it's a black cloud before the sun—that's all. The T.S. will come out purified of all its past sensationalism, and stronger and more useful than ever. I shall place myself under such administrative restraints as to make it impossible for me to harm the Society by my incompetency and childishness. The expenditure will be reduced—for now H.P.B. has no official connection with the Society, and so no pretext of authority to order money squandered. And speaking of this, I'm afraid you did buy that £15 worth of books, on borrowed money, before getting my Rangoon letter: if so, I shall probably sell them *if* I get the chance. Henceforth, dear girl, you must not take *any* orders for the expenditure of money of the T.S. except they are first submitted to me. A subscription is started here to defray the cost of poor H.P.B.'s illness (over £70) and her present change of residence, including her support until she gets money due her and becoming due at Moscow, for literary work. But with her gouty fingers, and weak heart, and albuminaria I doubt if she will ever be able to do much henceforth. We must regard her as our Pensioner, and see that she is kindly cared. Poor woman—after slaving so hard for the world, that she should under such circumstances be driven away from home, perhaps to die and with a stigma of disgrace fastened upon her brilliant name!

Dear Teresa, the time has come to try your devotion to Truth and to the Cause our Society represents. Stick to me, though I may be far less than an ideal President. Give me the support of your sympathy and best counsel. I shall try my best to do what the situation demands. I shall die at my post, unless some better man comes to the front. For a few days after my return from Rangoon I was awfully depressed—nearer to despair than ever before because of a fresh discovery of H. P. B.'s idiotic imprudence in writing as she did long ago to Hurrychund. But that passed and I am so much myself again, that I feel as firm as a rock even at so disturbing a crisis as this. You will see an article of mine in the April *Theosophist* which gives you the key to my position. The T.S. is in the crucible, and the pure gold is being separated: a great nugget.

Up to date we have not seen a copy of "Man", "5 Years of Theosophy", or my book. Nor received copies for sale of M. C.'s "Light on the Path" What is all this mystery? And why has not Mrs. Cook written me one word since her two magnificent books were out? Do ask her. And please warn her from me against intimate alliances with all Lodges, Brotherhoods, etc., which profess to offer short cuts to Adeptship. She will fall victim to Dug-pas. Do warn her. I am writing a letter to the *Mirror* to expose the humbugs of this sort, who are at work here and abroad. They spoiled Hume, are spoiling Lane Fox, have got hold of Mrs. Holloway, and are plotting everywhere.

My best love and loyalty to dear Grandmother and to all friends. Use a careful discretion as to the persons you impart this information to.

Affectionately yours,

H. S. OLCOTT

(*To be continued*)

THE PROBATIONARY PATH

BY F. M. LEE

IN a previous article[1] the writer endeavoured to show the changes in the world to-day consequent on the beginnings of the sixth sub-race of our Fifth (or Aryan) root-race, on the new order of consciousness now to be developed corresponding to the sixth principle, Buddhi in Theosophical terminology, and the connection of this with the mission of Krishnamurti. In the present article endeavour will be made to show the effect of these changes on the task to be accomplished by the pupil on the Probationary Path, and to explain the nature of the steps on this path from the statements made by Krishnamurti. It is necessary to repeat what was said before that the views expressed are the writer's own and carry no authority whatever.

Hitherto Buddhic consciousness was not touched until the first great Initiation except in a few very exceptional cases. This consciousness, or "liberation" as Krishnamurti terms it, is now open to normal humanity, given due preparation and rightly directed effort, as explained by him in recent talks. Obviously this must make a tremendous change in the work that can be accomplished by the pupil without the direct individual help given by formal Initiation, and what *can* be done *must* be done before that direct link is made to enable the pupil to do what he could not otherwise accomplish. This appears to account for the advice given by Krishnamurti to disregard Masters and Paths and to concentrate on the immediate task of attaining the liberation of which he speaks. The following are the steps necessary for the attainment of spiritual consciousness or liberation, as understood by the writer from the descriptions given by Krishnamurti.

1. *Mental Freedom.* A picture that was popular some years ago depicted a mediæval fugitive who had just gained the sanctuary of the Church. He had sunk to the floor gasping with terror and fatigue while the priest with upraised crucifix held back the officers of the law. The fugitive had gained sanctuary, he was safe. The state of mind of this fugitive was almost exactly that of many good people in the Victorian era who searched desperately for a mental sanctuary in which to shut themselves up, some religious system or creed in which they could take shelter and feel safe; and if for any reason they grew dissatisfied with one and had not decided on another they suffered agonies of doubt and suspense. This terrible obsession has almost disappeared; a man can now live quite happily without the shelter of any formal creed or code of religious belief, and to the younger generation the state of mind described above seems so remote as to be almost beyond belief.

The movement of recent years towards camping, hiking and an open air life is in striking contrast to the stuffiness of Victorian times and, important though it is from the point of view of physical health, it is the natural result of a far more important mental change. We must respond whole-heartedly to this change and learn to live in the open air mentally. We can admire the magnificent thought-structures made by the great religions and systems of philosophy but we need not shut ourselves up in any one of them. Outworn beliefs, mental corpses from which the life has departed, exercise a very serious cramping effect on growth and development, and "intelligent revolt" as recommended by Krishnamurti is vitally necessary.

In our strivings towards mental freedom what should be our attitude to the great body of Theosophical teachings that has been for so many the dawn of reason over a world of chaos? Theosophy is a magnificent philosophic framework

into which the whole of the facts of life, spiritual and material, can be fitted in their right relationship so as to make sense. The Victorians suffered severely because of the mental conflict between religion and science; Theosophy resolves all such conflicts and enables us to integrate our entire mental content into a coherent whole. Theosophy is a weapon, a power, a solver of problems, but it should not be a shelter or a refuge. Should any person say in effect, "I have joined the Theosophical Society, I have read the books, I have accepted the teachings, I am linked with the Great Ones and I am *safe*, safe in this world and in the next," that would be to convert Theosophy into a shelter, and in so doing to erect a barrier to mental freedom. This very probably has been the attitude of many who have left the Society because of the challenge of Krishnamurti. They may return when they have effected the necessary psychological readjustments.

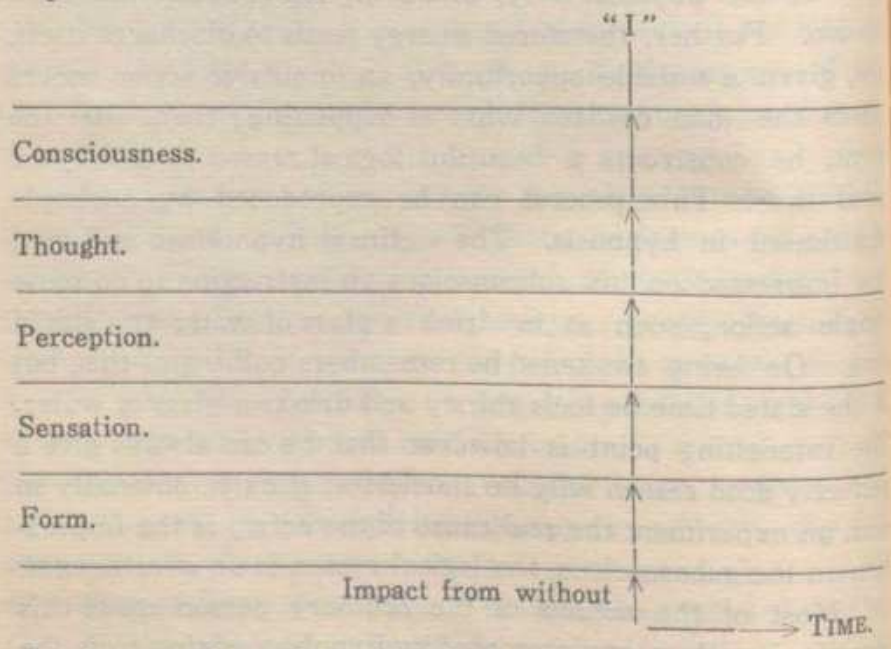
Belief is now out-of-date in the sense in which it has been employed hitherto, *viz.*, a strong preference for certain selected thought systems or mental structures which are considered to be true and of necessity a rejection of others as untrue. "Belief is not necessary for the understanding of Truth," says Krishnamurti. In fact it is a definite barrier and it is necessary to shed all such accretions, as a chicken sheds the egg-shell that enclosed him, in order to step forth into the light of pure reason which will express itself naturally and spontaneously in appropriate mental terms as and when required. Our attitude to any system of thought or belief should be that of the ordinary cultured person looking round a church or cathedral. He would admire the architectural beauties, read with interest the history of the past written in stone, and perhaps sit down and rest awhile enjoying the calm and peace, but he would not be seeking shelter in the attitude of mind of the mediæval fugitive.

2. *A Purified Subconscious.* The "subconscious" or "unconscious" of modern psychology is described as a region of the psyche not accessible to ordinary everyday consciousness, in which the deposits of the past are stored. All difficulties not faced and conquered, desires not expressed in action, fears not resolved by knowledge, stored-up resentments, etc., as they fade out of ordinary consciousness form deposits in the subconscious, and if the emotional associations of these "complexes" are strong a considerable amount of energy may be locked up. This stored energy is just as real as an electric charge and behaves in much the same way. The whole psyche is in a state of strain which communicates itself to the physical body, producing nervous and muscular tension. Further, the stored energy tends to discharge itself, and, given a suitable opportunity, an impulsive action occurs before the man realizes what is happening; then, after the event, he constructs a beautiful logical reason as to why he acted thus. This process can be reproduced by a simple experiment in hypnosis. The victim is hypnotised and then has impressed on his subconscious an instruction to do some simple action, such as to drink a glass of water at a stated time. On being awakened he remembers nothing of this, but at the stated time he feels thirsty and drinks a glass of water. The interesting point is however that he can always give a perfectly good reason why he should feel thirsty; obviously in such an experiment the real cause of the action is the impression on the subconscious, the logical reason is an afterthought.

Most of the actions of the ordinary person are of this nature, *i.e.*, they are prompted by impulses arising from the subconscious, and clearly this state of affairs must be remedied before any right action is possible. Krishnamurti advises an attitude of sustained awareness of all our thoughts and feelings; the impulses are then brought before the bar of our rational judgment and resolved. In the earlier stages the impulse

may give rise to action unawares, but we can at least avoid deceiving ourselves by constructing a logical reason. When the process of purification is complete man is fully conscious, fully responsible and perfectly natural, and is therefore equipped for right action. A good test of the purity of the subconscious is the ability to be perfectly natural, and any "service" rendered before this stage has been attained is likely to do more harm than good.

3. *Freedom from the Illusion of the "I"*. The "I" says Krishnamurti is not the central nucleus around which the personality is built; it is not something real that endures through time, it is an illusion stimulated into activity by impacts from without.



Krishnamurti employs Buddhist terminology in classifying the transitory states of consciousness of the personality, as shewn in the diagram above.

Form is the physical body.

Sensation is the messages received through the five senses, sight, hearing, taste, touch and smell.

Perception is an activity at a mental level below ordinary waking consciousness where the various messages received through the different senses are integrated into the images of physical objects.

Thought is a self-conscious activity of the mind in which these images are deliberately used.

Consciousness is the pure white light of awareness permeating all the other levels.

According to Krishnamurti impacts from without on the form awaken sensation, perception, etc., and finally create the "I". Once created it seeks to maintain separateness and endure through time by grasping, holding, surrounding itself with possessions and with friends who echo its pet theories and settled beliefs.

The following considerations may enable the illusory nature of the "I" to be more clearly understood. Sometimes, *e.g.*, in illness on first awakening in the morning, the room seems different, it is turned round and the window is in the wrong place. This is a very unpleasant experience because not only is our situation in doubt but our personal identity also. Then, with a more complete return to the body, the surroundings suddenly become familiar, thought and feeling flow out in glad recognition and the "I", the personal identity, is restored as it is once more surrounded with its familiar environment. A man might be driven insane by a practical joke if he were unexpectedly removed during deep sleep to totally different and unfamiliar surroundings where there was nothing that he could recognize which would serve to link him with his experiences of yesterday. The "I" of yesterday would then be stripped naked of all that hitherto sustained it and disastrous results would probably ensue. We cannot kill the "I" but we can understand it, get behind it so to speak, and see how it acts. When once the illusory nature of this "I" is clearly recognised we cease to use it as a centre of reference from which to judge the external world. The building of virtues seems to find no part

in this scheme of preparatory work, in fact this course of action is definitely rejected. As Krishnamurti says:

> Do not seek a right conduct, which becomes a stereotyped behaviour and therefore lifeless.[1]

> All virtues and sins make up this bundle which we call the ego, the "I". It is of no value to get rid of a sin or acquire a virtue. What is essential is that you free yourself from the cause of distinction; distinction being created through self-consciousness.[2]

> Life has no temperament, life has no colour, life has no limitations, life has no barriers; these exist only for the one who tries to utilise life as the background, and not himself as the background, the canvas upon which life will paint the picture.[4]

This is not to deny the importance of correcting obvious defects of character and behaviour, but it does bring out the absurdity of drilling the personality into a rigid code of conduct which destroys all sympathetic response, and the impertinence of determining the modes of action of Life. That is working from the wrong end; painting the lily is bad enough, but this is painting the sunbeam. Life when awakened will speak for itself.

What is the state of consciousness of the man who has accomplished the three steps described above? He ranges freely through the world of ideas, interested in all but not confined to any. He does not refer the facts of the external world to the illusory centre of the personal "I," but perceives them in their right relationship. His universe is the right shape. He is fully conscious of, although detached from, the great tides of elemental life which sweep through the three worlds and through his bodies built of the materials of those worlds, for he has ceased to blind himself by identification with certain aspects as pleasurable and rejection of others as painful. This *is* Buddhic Consciousness expressed in terms of its mode of manifestation in lower worlds, and when the shrine is so prepared the God will manifest.

[1] The Message of Krishnamurti. THE THEOSOPHIST, July, 1932.
[2] *Star Bulletin*, March-April, 1932, page 43.
[3] *Life the Goal*, page 9.
[4] *Star Bulletin*, March-April, 1932, page 48.

THE ORIGINS OF MODERN MASONRY

RECORDED BY RT. REV. C. W. LEADBEATER

MANY Theosophists are familiar with the idea that all the ceremonial activities in connection with Masonry are under the supervision of one of the Adepts of the Great White Brotherhood. The Ceremonial Ray is the Seventh Ray, and as its work moulds the growth of humanity throughout the ages, the work of the Ray is directed by the Chohan of that Ray. There are of course many other types of ceremonial influence other than that of Masonry, but all of them are supervised by the Chohan of the Seventh Ray. This office is held by Adepts of the Seventh Ray in succession one after the other, according to the needs of the work.

For several centuries the Chohan of this Ray is the Adept who played a striking rôle just before the French Revolution. He worked under many names, but he is best known as the Comte de St. Germain. All the biographies of him term him a charlatan, but this does not very much matter, so far as the flippant and prejudiced public is concerned. But those who are seeking the truths of Occultism know that He has the political development of Europe in His charge, and did His utmost to balance the forces of good and evil at the time, so that the French Revolution might be avoided. He did not achieve success in that work, which however was attempted by Him only as a last resort, for the forces of the misery of generations could scarce be adjusted so quickly. Before this incarnation he was Francis Bacon, and before that the mysterious personality called Christian Rosenkreutz. It was the same Adept who earlier still was Roger Bacon the monk, whose experiments in chemistry and physics were precursors of the scientific development of later centuries. Among His activities are those in connection with the Ceremonial Ray. All Masonic activities throughout the world are being used by Him for the dissemination of beneficent influences to humanity.

Anyone who tries to understand the origins of Masonry finds himself lost in a maze of traditions and assumptions, till he scarce

knows which writer to believe. In order to understand more clearly the possibilities in modern Masonry, particularly of that division which is known as Co-Masonry, help was asked from the Master. The necessary questions were formulated by Bro. J. I. Wedgwood 33°. The reply of the Master was recorded by Bro. C. W. Leadbeater 33°. The interview took place in the year 1915. I have placed Bro. Leadbeater's name as "author" merely for purpose of indexing in THE THEOSOPHIST; he is, as will be seen, only a recorder, not author.

C. JINARĀJADĀSA.

Questions placed before the Master the Comte de St. Germain

1. Assuming Masonry to be derived from the Ancient Mysteries, how did the philosophy get into the mediæval Operative Guilds?

2. Was it through the Roman Collegia? Was St. Alban connected with these, and was he an earlier incarnation of the Count?

3. Is there another stream of tradition through the Templars from the Johannite Christians (of the "children of the widow")?

4. Is the Athelstan Charter to the York Masonic Assembly 926 A.D. authentic?

5. Did we lose much in the changes of 1717, and should we find a better version of Masonry in the York workings?

6. How did those degrees originate which afterwards became the Scottish Rite? Had most of the intermediate degrees of that Rite any real value originally?

7. Had the Rites of Memphis and Misraim any substantial basis?

8. Can we get hold of Cagliostro's ritual?

9. How should the Wardens be seated, and the Altar situated?

As to Co-Masonry:

1. Is it desired that we should draw in large numbers of non-Theosophists, and is it well to give them as much esotericism as we have in the Emulation Lodge workings?

2. Is there a likelihood that the genuine esoteric Masonry may be restored for the few; how might we work for that?

3. Has the great Masculine body a future in political and social work?

The Answer of the Master

I was myself largely responsible for its introduction; it was one of many endeavours to keep alive the true traditions. As Christianity became narrower, and less tolerant of fact, those who knew something of the truth, and wished to preserve its enshrinement in the form of ancient religion, had more and more to keep their meetings secret. Such retirement took place simultaneously in various countries, and so several lines of tradition arose. We have always encouraged what was good in all of these, to provide sanctuary for such of the egos born in Europe as could not develop under the cruder teachings which were miscalled Christianity. The philosophy gradually fades out of them, and now and then we take advantage of some favourable opportunity to restore a little of it—sometimes by instigating the establishment of additional degrees in an existing Rite, sometimes by founding a new Rite. Most of those which you mention had originally some such meaning.

I was he whom you now call St. Alban, and I did what I could for the religion of my day, but many of your traditions about me do not agree exactly with my own recollection of the facts. The Knights Templar did find in the East and bring back to the West a different set of symbols and ceremonies. There was a Charter given at York about the time which you mention; you may find different workings there, but you will understand the situation better if you do not try to classify all these varieties as "better" or "worse".

It is not a case of an original orthodoxy and a gradual declension from it, but rather of a number of parallel streams of tradition which frequently crossed and became confused with one another. The losses were earlier than 1717, and the portion which Anderson brought with him was perhaps fairly representative of the general chaos. You are fully at liberty to look back and study Cagliostro's ritual if you wish, but it is only one of many attempts at revival.

The seating of your officials and the placing of your altar depend upon the ancient religion from which your Rite happens to be derived. Your present system is based upon those of Egypt and Judaea, and is as good as any other. The triangular plan was originally Chaldean. Remember that the altar was not in its origin the Christian altar upon which rests the Deity, which is consequently always in the East; it is in its genesis a combination of the altar of incense and of the fald-stool, both of which were always in the central square, and *before* the place of the hierophant.

It is obviously desirable that you should have as many suitable members as possible from the outer darkness, for the Theosophists already have in another form most of what Masonry is designed to give. You ask whether it is well to give them esotericism; for what other purpose do you exist as a separate body?

Your new Ritual for the Blue Degrees is satisfactory, and should be retained just as it is, except that it would be desirable to shorten some of the Charges. I should recommend you to avoid the use of specially Theosophical terms and the introduction of Sanskrit words. I do not wish to be erected into a dogma; there are some of your Lodges which desire openly to recognize Me and to use My portrait. I have no objection to this except that the portrait is a very bad one; I can utilize it and pour force through it. But there may be other Lodges which do not wish to take exactly this line;

leave them free to follow their own devices, and do not in any way treat them differently, or slight or look down upon them. We must be all things to all men, if we may by any means save some. For those who desire it and show themselves worthy of it, the Esoteric Masonry should be given in higher degrees, in which the ritual of the lower Degrees might be explained.

We hope to be able to use the Masculine Masonry in various ways; you can help us in this by making your own body strong and efficient. There should be some among ordinary Masons who would welcome a rational explanation of their mysteries, and the idea of being able to share them with their wives.

I HAVE said that one axiom in all true ceremonial is: "As above, so below". That is why each Masonic Lodge is symbolically a miniature universe, and its roof is said to represent the sky. The Master of each Lodge is a representative of King Solomon who once built a perfect Temple; but then, in so building that Temple, King Solomon himself was only a representative of the Great Architect. The great truth in all Mysticism, that God dwells in us, taught in Christianity in the words of St. Paul, "Christ in you the hope of glory", taught in Hinduism in the words, *Tat tvam asi*, "That art thou", that same truth appears in Masonry, in the reverence given to the Master of the Lodge in his symbolical capacity, and in the opportunity given to every entered apprentice to become a Master of his Lodge by faithful service.

In Masonry—Blue, Red, Black, or White—each higher degree teaches new truths which reveal the hidden meaning in the maxim "As above, so below". Grade by grade, the Mason learns to unfold new aspects of his character. But he unfolds these latent faculties, not only for himself, but also *as for humanity*. For just as the priest at the Mass is the intercessor before God on behalf of the people, so the true Mason does his work in Lodge, not for himself but for the world. It is because in each meeting, of each Masonic Lodge which does its work well, something helpful and inspiring is irradiated to the world, that Masonry cannot be suppressed though Governments have tried to suppress it.—*C. Jinarājadāsa.*

SCIENTIFIC CORROBORATIONS OF H. P. B.'S TEACHINGS

BY E. L. GARDNER

(*Concluded from Vol. LIII, Part II, p. 758*)

The Nature of Mind. The field in which science appears to be most closely approaching the teachings of *The Secret Doctrine* is that relating to mind and matter, their connection and constitution—for the old dualism has disappeared[1]. In Vol. I. Mme. Blavatsky makes these statements about *Mahat, the Universal Mind*:

> Mahat . . . is no other than the Logos . . . He is, in short, the "Creator," or the Divine Mind in creative operation, "the cause of all things". (p. 277.)

Coupling these extracts from *The Secret Doctrine* together with the exposition of centripetal and centrifugal forces on p. 288 and elsewhere, it is clear that, within the planes of the personal nature, *i.e.*, the lower mental, the astral, and the physical planes, the physical may be considered as centripetal in its flow of energy, and the lower mental as centrifugal. In other words, the physical manifests as a vast number of inturned units, as atoms, molecules and their compounds, and the lower mental as a uniform space-filling structure, rigidly held in being as a perfectly constructed unit. The physical manifests as many, the lower mental as one.

[1] See Notes at the end of the article.—C. J.

In view of the more usual conceptions of the lower manas, as being separative and isolating, embodying the Rajasic or active principle in nature, this view of a rigid three-dimensional net, mesh or basket-work structure may be regarded at first sight as a reversal of the facts.

Consider, however, for a moment, the reversals we consistently have made as the higher mental faculty has developed and become an active principle of human consciousness. The flat earth of limited personal judgment has become a sphere; our planet is not stationary, geocentric, as once held, but circles the sun; a child is not an empty vessel needing to be filled, but an abounding treasure-house needing release; healing is becoming an interior mental art rather than an exterior physical science; the Deity is vacating the skies for the heart of man—these and others are all reversals accomplished, or in process of accomplishment, as the higher mental functions of insight and synthesis begin to operate.

Let us then add another reversal in regard to the lower mental activities. It may help us to understand more fully the world in which we live if we interpret in some measure H. P. B.'s exclamation: "There are enormous mysteries connected with the lower manas." (Vol. III, 592). I may be permitted perhaps here to add something which lies between the lines, more than in the actual text.

In the third *Stanza of Dzyan*, appears—"Father-Mother spin a Web"—and in her short comment on this H. P. B. quotes with approval Goethe's couplet:

> Thus at the roaring loom of Time I ply
> And weave for God the garment thou seest Him by.

The garment woven for the manifestation of forms may well be held to be the mental plane, for the only *forms* which exist (forth-stand) are thought-forms! A statue hewn from marble is the externalised thought-form of the sculptor. You

and I, who see the statue, by long practice are able to reproduce in our minds a copy of the artist's thought-form—though probably an incomplete copy of the original vision. We, as human beings, can never know more than this reproduction which we make in our mental bodies. This thought-form alone, for us, built up from sense impacts, constitutes our knowledge of the statue.

The vast significance of the lower mental web is that it provides the material bridge by which the archetypal content of the Divine Mind can be carried over into the outer world of things.[2] It is the canvas for every picture, the clay for every form. And how? In the same manner as the retina of the eye holds and responds to light rays, as a white screen holds and reflects the light and shade of a lantern slide, as a cloud at night reveals an electric beam. Without the retina, the screen, the cloud, there would be no light and shade, no form, no manifestation.

The concrete or dense mind-structure of our universe would seem to be the background for every phenomenon, yet, like the retina and lantern screen, itself remaining unmoved, unaffected, rigid, its action being vibratory only, like a harp. The personal life of man, the swiftly changing, flowing, fluidic astral plays upon and through the lower manas, is localised and formed thereby, and the lit-up, responsive, trembling fragment of the mental web becomes the human mental body of the moment.

Watch an illuminated electric sign at night in the broadway of a city—moving figures, water fountains, soaring fireworks, falling rain, the flashing lights faithfully convey every illusion of movement a clever electrician can devise. Examine the sign the next morning and it is seen to be a rigid framework of metal and unmoving glass bulbs! Similarly, *we* are the flashing lights on the finely drawn meshwork of the mental plane, our one hope and stay in solving the

problem of realization being the resistent inertia of the physical body.[3]

H.P.B. cites in Vol. I, p. 111, even more appropriately in illustration the web of the spider. To the spider the web is one and indivisible. Wherever he places himself within it the slightest disturbance is instantly felt, he is omnipresent in this his home. The spider has the freedom of the web, he travels over it easily, rapidly. Other insects, unwary, blunderful, are held, caught, imprisoned. Such illustrations assist, though, with the possible exception of the retina of the eye with its rods and cones, no physical correspondence is adequate to convey a picture of the infinitesimal gossamer-steel fabric which provides the screen for form-projection on the scale of our planet.

It would seem to be the very rigidity of this structure that enables the subtle concepts of the creative world to be held and contemplated, accurately contemplated only if the web be "surface still". The clarity of the projection depends for its definition and precision upon physical inertia which acts as ballast to the mental mesh by localising its flashing astral current of life. This temporary immobility, this time-lag, thus provided, enables us as H. P. B. says "to analyse the reflection" to become aware of our existence and of our nature.

The world as Mind is the vision presented by H. P. B. In this Mind we are caught as the unwary and ignorant are caught in every net. It is we who distort the web, by the strain of our desire, and thereby learn the nature of our own individuality through the very separateness occasioned by the distortion. Any reaction to the strain we impose is the gentle protest of the perfectly tuned web. To the disharmony we generate we owe our early education. It is the necessity for the readjustment of the web to its original purity that we call Karma.

As we learn the technique of mental freedom, and develop the delicacy of touch required in dealing with mental material,

we may learn how to "inhibit the modifications of the thinking principle," as Patanjali puts it, and thus erase by deletion our own karmic distortions. The technique of this practice is usually called development by detachment or dispassion.

We may then conceive of the thought-mesh as the Universal Mind which unites every one of us intimately together. That fragment of it which we at any moment use constitutes *our* mental body. Nothing, obviously, can stir in any human mind which does not travel throughout the whole mental fabric. Nothing can be thought by any one of us which is not radiographed automatically through the Universal Mind. Fortunately, indeed, our brain consciousness is at present somewhat deaf, or we should be overwhelmed by the confusion of the world's thinking!

Mme. Blavatsky quotes Descartes as having asserted that there could be no possible connection between mind and matter, and this was a very general view in 1890. But listen to the following from Sir James Jeans in *The Mysterious Universe* published last year:

> We discover that the universe shows evidence of a designing or controlling power that has something in common with our own individual minds . . . p. 137.

> The universe can be best pictured . . . as consisting of pure thought, the thought of what for want of a wider word we must describe as a mathematical thinker. p. 124.

> A thought or idea cannot exist without a mind in which to exist. We may say an object exists in our minds while we are conscious of it, but this will not account for its existence during the time we are not conscious of it. The planet Pluto, for instance, was in existence before any human mind suspected it, and was recording its existence on photographic plates long before any human eye saw it. Considerations such as these led Berkeley to postulate an Eternal Being in whose mind all objects existed . . . Modern science seems to me to lead, by a very different road, to a not altogether dissimilar conclusion. p. 125-6.

As we win poise, and consequently some control of the mental principle, we perceive a wonder as the mystery of its

qualities is in part unveiled. Reversing our first conceptions, we see it as a vast and static unity, immeasurably, amazingly, susceptible and responsive to the fluidic astral—and to Buddhi! The lightning flash of its transmissive power seems to spell activity, mobility—but as well describe the sea-wave to be literally flowing water, or a fast spinning top to be idle.

The cognition and realization of all this must be naturally a matter of experience and, as we accomplish that, we "slay the slayer of the real". And the slaying is a letting go, a negative rather than a positive operation, for it consists really in "restraining the mind stuff from taking various forms" to quote Patanjali again—a restraint that can be imposed by will alone.

Our world to-day is being viewed as a mighty mental structure, a thought-built stage, on which humanity plays its evolutionary rôle. A new world opens indeed with the enthronement of Thought, and the foremost pioneer of modern times has been she whom we honour to-day.

NOTES BY THE ACTING-EDITOR

[1] A consummation devoutly to be wished. I am a regular reader of *Nature*, the most authoritative journal in English voicing the opinions of scientists, and so far I have seen no indication in what has appeared in it of such a revolutionary change. It is true that Jeans, Eddington, Lodge in England, and Millikan in U. S. A., and a few others are definitely committed to a philosophy that recognises a spiritual basis for the material universe, but in order to be fair to scientists in general we should remember that "one swallow does not make a summer".

[2] We owe to Plato the concept of the Archetype. According to him, the archetype is sensed only through generals, not through particulars; in other words, it is the higher mind, and not the lower, which senses the Archetypes of the Divine Mind. From the occult standpoint, it is the highest atomic subplane of the Mental Plane which is in relation to the Divine Mind. The consciousness therefore must function in the causal body, not in the mental body, to sense the "Web".

[3] While from one angle it is true that the physical body is our "one hope and stay in solving the problem of realization," from another equally true standpoint it is the physical body which bars the way. Of course Devas who have no physical bodies come to "realization" too. If I might be permitted to raise my voice—rather a solitary one among Theosophists—the usual glorification of the physical plane is to me "curiouser and curiouser". For there is such a thing as Māya. I see it night and day, and I know that for myself the physical is not my "hope and stay". When I shall be free at last from it, then I shall see truly for the first time. The physical plane is where "all we have the wit to see is a straight staff bent in a pool". See *Isis Unveiled*, at its conclusion: "It but needs the right perception of things objective to finally discover that the only world of reality is the subjective."

THE PURIFICATION OF A TREE AT ADYAR

August 16, 1932

BY C. JINARĀJADĀSA

THE sacred land of India has many elements quite the reverse of sacred. This perhaps is natural, as we are dealing with the oldest civilization in the world, having in it ingredients which go back to the far off days of Lemuria and Atlantis. The coming of the Aryans to India is a comparatively recent event, being only 20,000 years ago. When they came, India was even then an ancient land, which for thousands of years had been under the influence of Atlantis, with its cults good and bad.

When the Aryans came to India from beyond the Himālayas with their White Gods, they found the inhabitants already worshipping some of the dark divinities which belonged to the black cults of Atlantis. These dark divinities always claim blood sacrifices, and sometimes, even when there is no actual shedding of blood, a sacrifice of human lives takes place of devotees who immolate themselves in some manner, as some generations ago under great cars, or starve themselves to death in the name of their God.

Though the cult of the White Gods of the Aryans is the prevalent religion in India, much still remains of the more primitive worship. In fact, the story of Hinduism has been in many ways the record of a never-ending struggle between the White Gods and the dark gods—who are no Gods

at all, but powerful artificial elementals. For the sake of conquest and domination of the subject non-Aryan peoples, the Aryans have compromised on this matter and incorporated some part of the cult of the dark gods with pure Aryan worship. Thus, for instance, all the ceremonies involving blood sacrifice to Kāli have been permitted as an excrescence on Hinduism, with the statement that Kāli, the dark goddess, is an expression of the White Goddess Parvatī, the consort of Shiva. Priestly ingenuity has been most expert in finding excuses for horrors which are flatly against the purest tradition of Hinduism, but have been tolerated for the sake of neighbourly peace with non-Aryan peoples.

Thus we find in India, side by side with the pure and beautiful invocations to the White Gods, who are worshipped only with oils, flowers, fruits and such bloodless offerings, many types of worship which require the slaughter of buffaloes, goats, pigs, cocks and hens and other creatures. The sense of fear is always associated with this cult of blood, and the ignorant in India—unfortunately sometimes the cultured also—always lie under a subtle threat that if blood sacrifices are not performed calamities will come upon them. Very often the particular calamity is that of smallpox, which is considered as a special affliction sent by the dark goddess in retaliation for the non-observance of her cult.

A relic of this dark cult exists near Adyar. The property of the Theosophical Society stands in a village called Urur. In this village there are three small shrines, and among them two where, for generations, the dark cult of blood sacrifices has been taking place. The goddess is called "Amman", which is Tamil for "lady", and she is stated to be the consort of Shiva. For some not clear reason she appears twice, as Mari Amman, "health lady", and Ponni Amman, "gold lady", and each has a separate shrine. In one dark temple, that of Ponni Amman, on a particular day in the month in

August, a festival is celebrated which takes us back to far off days in Atlantis. The festival lasts three days, but on the crowning day a boy enters on the scene as a part of the ritual. He has been selected as having the possibility of being obsessed by the goddess. He fasts for three days, and when night comes on the last day—all the dark cults require night time for the success of their nefarious ceremonies—he is needed at a special place.

It is here that the Theosophical residents at Adyar become involved in the matter. For within the Estate, opposite to Vasantā Press, and 200 yards from the river bank, there is a Neem (Margosa) Tree. This Tree has become associated, for reasons which will be explained later, with the dark cult. The villagers of Urur therefore consider that they have an obligation to perform a ceremony under this Tree on the last day of their festival. The ceremony consists of coming in procession, and making certain incantations at the Tree in the presence of the boy. Before the procession arrives at the Tree, the boy has bathed in Adyar River, and from that moment care is taken that no one touches him as he comes to the Tree. The priest—who is *not* a Brahman—wears the red *dhoti* or loin cloth—a sign of the type of magic involved, because in connection with the worship of the Aryan Gods the colour red is never worn by the Brahman priests, but only white. While the incantations continue, it is expected that "Amman" will enter into the boy, who will fall then into a trance. Questions are then asked of him, and he replies.

There is in connection with all this a curious unhealthy emotional excitement, as if the audience were all unbalanced with a kind of psychic intoxication, distinctly suggesting the influences of black magic. After the ceremony of worshipping the dark goddess at the Tree is over, the procession returns to the temple. A ring of hands is made round the boy, so that

the obsessing entity may not be contaminated as the boy returns. By this time, perhaps, it is 8 or 9 o'clock at night. Then continue further ceremonies until past midnight, when between 2 a.m. and 4 a.m. a goat is sacrificed.

Whenever an animal is sacrificed, it is not inside the shrine, but outside, at its gate. The doors of the shrine are *closed* when a blood sacrifice takes place. This evidently reflects a faint intuition that the *white* aspect of Shiva's consort disapproves. That aspect has usually as priest a Brahman. But since there is a dark aspect also, another individual, the "invoker" of the blood-thirsty deity, appears on certain occasions. He is always non-Brahman. Nor does he himself cut the throats of the victims. This must be done by a Panchama, who is caste-less. Other Panchamas are also required. One of them kills the goat, and sprinkles its blood on a heap of cooked rice, and wears its entrails as a garland round his neck; a second bears a sword. A third is necessary as drummer, and the particular rhythm of the drumming reveals at once to those who know that the worship is non-Aryan. There is also a torch-bearer, and of course the invoking priest. With the rice on the head of the man bedecked with entrails, the procession moves, the priest behind, "marking the bounds" by sprinkling blood on the boundary stones of the village. This is supposed to keep out smallpox and other evils.

Of course such a "marking the bounds" within the Headquarters Estate is incompatible with the ideals of Theosophists. Hitherto in the past, by a donation to the temple, the villagers have been induced not to perform this sprinkling of blood on the boundary of the Theosophical Estate towards the Adyar River, which is also the northern boundary of the village. For several years, Dr. Besant had given a donation for this purpose.

The little temple has, as its patron, a resident of the village, called the Dharmakartā, or patron of worship. It is

his custom, in connection with expenses, to collect donations from the villages round about. A few years ago, owing to some local difficulties and want of funds in the village, the ceremony had not been performed twice. Then the functions were begun again in 1925, and here I enter on the scene as a factor. I was privately warned by friends that not only would the ceremony take place under the Tree—the Society has no objection to this part, and grants permission to the villagers to enter the Estate once a year for this purpose—but that a cock or hen might be sacrificed. As there is no right-of-way in the matter, the Society could forbid entrance to the villagers; but instead the Executive of the Society exacted from the villagers concerned a promise that no blood offering should be made. This promise was formally given. But it was pointed out to me that though no sacrifice might take place at the time of the ceremony, there was no guarantee whatsoever that *during the night*, in order to propitiate the offended goddess, a cock or two might not be sacrificed privately. Since there is no enclosing wall round the Estate, undoubtedly anyone who wanted to do so might perform these private blood sacrifices. The problem then was how to arrange matters so that such nefarious doings should not happen.

Now among the worshippers of the dark cult, it is recognized that their practices are incompatible with the worship of the White Gods. The blood-sacrificing worshippers will therefore take care to keep away at a certain distance, and not erect a temple anywhere near a white temple. In Urur village, there is one shrine to Shiva and two shrines to "Amman." But while the two latter shrines are close to each other, Shiva's shrine is clearly at a distance, and furthermore the two Amman shrines have not been placed on a line with Shiva's. Knowing this ancient belief, I determined to circumvent any clandestine offerings of blood at the Tree. I had only 12 hours'

notice, but with the co-operation of the heads of various departments, we did an unusual thing. Next to the Tree, in a few hours and very hurriedly, a tiny temple was built of brick, about 8 ft. by 6 ft. It was to be dedicated to Shri Ganesha, the well-known God with the elephant trunk. He is, moreover, one of the White Gods, and in the Hindu Pantheon he is one of the two sons of Shiva. There was no time to procure an image of Shri Ganesha, but one was quickly made by masons in clay. In the afternoon Brahman priests from the Adyar Library formally consecrated the little shrine as a temple to the God. Later, a stone image was installed.

That evening the procession came from the village, from the dark temple. Naturally the consecration of the small temple to the White Gods became known to the villagers; in fact, in the village there was already a party which had decided to abolish animal sacrifices. So, in some ways, the occasion was looked upon as a kind of tussle between the White Gods and the dark gods. Our Adyar residents were present, and naturally I was there to see that no kind of obsession took place. I knew that no blood sacrifices would take place, at least openly, as an undertaking had been given; but it was undesirable that there should occur anything like an evil obsession of the boy. There was, however, no need for me to do anything overtly, as what had been done by the Brahman priests with their consecration was sufficient.

The dark priest began his usual ceremonies, with a kind of fury in his invocations to the goddess. Then, with eyes upon the boy who stood in front, the priest aimed the incantations at him. But the boy did not fall into a trance. This seemed to annoy the priest very much, and he went on hurling the prayers at the boy more vigorously, as if blaming him for not going off into the trance, as he should have normally done.

But the trance did not come. It was then suggested that possibly the boy had been touched and his magnetism contaminated as he returned from his bath in the river. So off he was sent to the Adyar River again to bathe, and he came back dripping and stood before the priest, who was standing under the Tree. But all in vain, for the boy refused to be entranced, though the poor lad felt that somehow he was not doing his proper part, and seemed frightened. Parenthetically it may be remarked, that the employees at our Headquarters knew that a struggle was taking place between the White Gods and the dark gods, and one of them remarked to me in a whisper: "Goddess not come, Sir!"

This was perfectly true, because the elemental—of whom more later—found that as a matter of fact she—for it has the form of an old hag—could not come anywhere nearer than the Estate gate, because the magnetism prevented her from approaching the Tree to obsess the boy as she used to do in olden days. Of course the procession had to return to the temple with the boy not having been obsessed.

I was told, however, that after he passed the gate, some kind of obsession did take place, which was natural, as the magnetic boundary ended at the gate. Later on, at the temple itself, a full obsession took place, when the goddess was asked why she did not speak through the boy as usual. She put the blame on the villagers for the divisions among them, but naturally she did not give the real explanation.

So the evil chain established by the dark magic was broken for the time. The employees of Vasantâ Press then took the little Ganesha Temple under their charge, and once a week have been performing the usual Pûja of the Aryans.

Ever since, year by year, the ceremony has taken place at the Tree, but there has been no obsession. The Adyar residents have been usually present. But unfortunately, after the procession returns to the village, and at the dead of

night, the old dark cult has been continued, with the ceremony of "marking the bounds" with blood. Rovers and Boy Scouts have kept guard to see that the procession did not enter the Estate to "mark the bounds" with blood.

Slowly things have been changing in the village, and strange to say, the first people to break away from animal sacrifices have been the Panchamas, who are called the "Depressed Classes". Their abandonment of animal sacrifices has naturally brought some pressure to bear on the caste people, who have supported such practices. A few months' ago the caste people in the village organized the "Urur Village Improvement Society". This incipient organization has the idea of collecting funds to put up village lamps, to sweep the lanes, etc. A few days ago this Society, as the result of the growing sentiment against animal sacrifices, helped by the propaganda of the South Indian Humanitarian League of Madras[1], issued the following notice:

This is to inform the generous public that under the auspices of the above Society the old custom of sacrificing animals before the temples of Urur Village Deities Shri Ponniamman and Mariamman has been utterly stopped from the annual festival of 1932 forward. Our beloved Mother and President of the Theosophical Society Dr. Annie Besant and her Colleagues Right Rev. Bishop C. W. Leadbeater and Mr. C. Jinarajadasa of the T. S. have frequently advised the village People to put an end to this miserable custom of sacrificing nature. To comply with their exhortations the Villagers of Urur have now taken this into account and resolved on several occasions by means of frequent Lectures, especially by the Madras South Indian Jivaraksha Pracharak Sabha members and other allied Lectures and Dramas conducted and staged by Mr. P. S. Krishnaswami Iyer, Scout-Master and a Member of the T. S.

As a result of these, the Urur Village Improvement Society have now succeeded in avoiding the old and sinful act of sacrifice to the Deities, which is quite unsuited to the modern way of worshipping, and further the Committee Members of the Urur Village Improvement Society beg the temple authorities of the neighbouring

[1] I am the President of that Society for this year. One of its special activities is to send some of its members to temple festivals where animal sacrifices take place, and to preach against the evil practice.

Villages to consider the demerits of sacrifice before the temples and to avoid thoroughly this bad custom.

A. KUPPUSWAMI MUDALIAR, *President.* A. P. JEEVARATNAM, *Secretary.*

Urur Village
Adyar,
8-8-1932.

In the Tamil circular issued by the Village Improvement Society, a special clause stated that: "The Committee members of the Village Improvement Society are requested to arrange and conduct the festivities". The Dharmakartà of the Temple, Mr. Kuppuswami Mudaliar, appealed to Dr. Besant and me for some assistance with funds, because he pointed out that probably few of the villagers would now be inclined to contribute to the expenses of the festival. A donation was given.

But in order to clinch the matter once and for all, and particularly to remove all trace of evil magnetism in connection with the Tree, something radical and dramatic was planned. It had to be organised hurriedly, as the idea came to me unexpectedly on the 15th afternoon. I found that next day the 16th of August was a Full Moon day—which is a sacred day generally in Buddhism, and also this year a very particular festival of Hinduism. The annual ceremony under the Tree by the dark priest was not to take place till the 21st, yet for the particular purpose in my mind the 16th was excellent. My plan was to request the representatives of Hinduism, Buddhism and Christianity to perform certain ceremonies at the Tree, which would both purify the spot, and also intensify all the new thought sprung up among the villagers to have done with animal sacrifices for good.

A Buddhist Bhikkhu was invited to come, and the Rev. Nilwakke Somānanda, of Ceylon, who was residing at Perambur, at the Āshrama of the Mahā Bodhi Society, was

invited to assist. He came, and the following short ceremony took place, at 8 a.m. on the 16th.

On the arrival of the Bhikku at the Tree, I as a Buddhist and in accordance with custom washed his feet and dried them, after which he was conducted to a seat on the platform which had been built round the Tree[1]. There a chair had been placed on which a white covering lay, according to Buddhist custom, so that the Bhikku's robe might not be in touch with the magnetism of previous occupiers of the chair. The residents assembled were at a lower level, as by tradition a Buddhist monk is placed a little higher as he recites the Scriptures. Then Bishop Leadbeater and myself, as Buddhists, "took Pancha Sīla" from the Bhikku. After this was over, the laity sat down while the Bhikku repeated three Suttas or Discourses of the Lord Buddha used on such occasions of Blessing. They are: Mahāmangala, Ratana and Metta Suttas. The first is the Sermon which describes the "Greatest Blessing"; the second enumerates the excellencies of the "Three Gems"; and the last is "the Discourse on Pity". Though these are sermons of the Lord Buddha, yet they are repeated with strong intention to spread the power of the great thoughts in them. The second Discourse begins by calling upon all creatures of earth and the invisible worlds who are present at the spot to attend, and to give their good-will and assistance to human beings. It is in this Discourse that, after each verse describing the excellencies of each of the "Three Gems"—the Buddha, the Dhamma and the Sangha—there comes a strong affirmation of power in the words: "By virtue of this Truth, may there be blessing".

There is no attempt at exorcism, or the creating of a magnetic centre in any magical way. But the gentle and

[1] When I constructed this platform last year, I arranged for it on one side to touch the Ganesha Temple, so that the Tree might be magnetically linked with the Temple.

beautiful forces of Buddhist influence are evoked and they create such an atmosphere as puts a barrier for the time to all noxious influences. The ceremony lasted 20 minutes, and after it the members dispersed for the time.

In the afternoon a Christian ceremony took place, with the similar purpose of removing whatever evil influences still persisted in connection with the Tree. Bishop Leadbeater, assisted by the Rev. C. D. T. Shores, went in full vestments, with mitre and crozier, to the Tree. There, according to the Christian ritual, he magnetized salt and water, and then asperged the Tree, circumambulating it. The residents present sang as the opening hymn, "All people that on earth do dwell". After the Asperges, the Bishop exorcised and drove away all evil influences, and prevented the spot ever being used again by the invisible entity of the dark cult. The Tree was already protected in a semicircle to the eastward by the Ganesha Temple, and the elemental could not approach from that side. Bishop Leadbeater therefore barred the way from the westward, and placed the Tree under the guardianship of a minor Deva. The members ended the brief ceremony with "O God, our help in ages past."

Later in the evening, at 5.30, four Brahman priests performed the Hindu ceremony. They repeated Vedic verses, and at the end of half an hour of these chants, the water, which was in a brass pot, and had become magnetised in the process, was sprinkled by one of the priests, using mango leaves as a sprinkler. The Tree was sprinkled all round, and the ceremony ended. All these simple ceremonies of the three Religions were performed, partly to free the spot from evil influences, but more to give aid to the efforts of the villagers to abolish blood sacrifices as part of their religion.

The occult side of this unpleasant cult was described by Bishop Leadbeater on August 27 of last year in a letter which

he sent to some correspondents narrating what he witnessed on the last occasion.

They [the worshippers] seemed to think that this abominable entity was the spirit of the Tree; it was nothing of the kind, but an artificial elemental formed long ago (not so very long, perhaps two hundred years) by a local leader who knew something of the darker magic, and attached by him to that particular spot because a peculiarly atrocious murder had been committed there. It appears at present in a most loathsome form—that of a leering and unspeakably disreputable old woman, full of cruelty and insatiable greed—half human in shape, yet rough-hewn and indescribably distorted, like an image cut with a blunt tool by some primitive savage—an incarnation of incredible evil, craving ever for more and more of the blood which alone enables her to prolong her baneful existence.

The spirit of the Neem Tree recoils from her with horror, and is exceedingly thankful for the erection of the little temple of Ganesh. The demon's devotees fear her, because they credit her with the power to bring small-pox and cholera upon them when she is dissatisfied; for example, they attribute Mr. Aria's death to her, because he was Recording Secretary when the Ganesha temple was built. Weird superstitions still survive, even in the twentieth century!

To conclude: when each year henceforth in August the tom-toms beat, I shall not need to send my thought to protect my friend the Tree. We have also added one more beautiful spot to Adyar. And if other villages want a similar purification, we will assist them to get rid of this frightful incubus of an evil cult in their midst.

MARGARET SANGER

REBEL, SCIENTIST, LIBERATOR

BY MARGARET E. COUSINS

THERE is a peculiar satisfaction enjoyed when one has come to an independent opinion and later finds that the world and his wife express the same opinion.

Since I came to the United States I have had the privileged opportunity of meeting many of America's women leaders, and of addressing many meetings of the cross-sections of America's average womanhood. Amongst all these, two women of the younger generation—I myself having crossed the 50-50 line—have seemed to me predominantly creative and directive of the forces of the New Age.

One of these has intertwined herself amongst my roots. The other, Margaret Sanger, captured my imagination the moment I saw her and felt her firm hand-clasp. She is of the quality best described as "radio-active" with the connotation of all that radium itself stands for. Something about the auburn tint of her wavy hair, the fleckings in her wide-apart expressive eyes, something in her fairness and her taut and willowy form seemed to express a radiance of spirit which struck fire in me as a flint on a tinder-box. "Here," I thought, "is an Original, here is an Unique, here is an Ego, one of the pioneers of the type who made America, and who now through America is pioneering the whole

human race into a New World"! In this free soul who had suffered obloquy, persecution and imprisonment for her Cause of Family Limitation, I was satisfied that the World Mother had found the fitting liberator of the mothers of the world from one phase of human serfdom to one of Nature's laws without relation to Nature's other laws. In my mind I at once ranked Margaret Sanger as the most magnetic, significant and famous woman of an international order thrown up by the age emergent after the War.

It was natural then that I purred with pleasure when I read in the Press some time later that the American Woman's Association had chosen this same Margaret Sanger, founder in 1921 of the American Birth Control League, out of all the millions of New York's womanhood as the first recipient of the medal they intend to award annually to the woman in the metropolitan area who has gained outstanding distinction in the arts, science, business or professions. In making this remarkable award the President stated that they consider that Mrs. Sanger's contribution to humanity, achieved single-handed against the State, church, schools, the press and society, has "changed the entire social structure of the world and opened the doors of knowledge to give light, freedom and happiness to millions. She has shown the qualities of vision, integrity and valour".

A woman who gets such praise from an influential association of New York business and professional women, and against odds which for over a period of twenty years had used every weapon to defeat her and her mission, is worthy of study. It happened that Mrs. Sanger's latest book came into my hands as unsought and as seemingly by chance as my personal introduction to her, and it has completed my appreciation of her character, courage and crusade. It is typical that its authoress does not call it her "Autobiography" —which it is—but sinks her personality in her mission and

calls it "My Fight for Birth Control". In reading its fascinating pages one is reminded of the scene in Maeterlinck's "Blue Bird" where the souls about to be born on earth discuss their futures, and some are shown as commissioned to reveal to the world a certain idea, and they know that everything in the earth life will help them to fulfil their mission. Mrs. Sanger's book describes the forces of nature and nurture which have given her the character and circumstances necessary for liberating womanhood from the Curse of Eve. No one should pass a final judgment on her or her message without reading that life story, so vivid, so linked with human destinies and philosophies that it carries on the Great Tradition of "sacrificial living". The message made the messenger. It is easy to see that Margaret Sanger is supremely a Lover of humanity.

Throughout her experiences her heart has directed her intuition, and her actions many a time have preceded her intellectual perceptions of all the issues and detailed steps involved. She is simple, pure, thorough, consecrated through and through. "Life has taught me one supreme lesson," she writes. "If we are really to *live* at all, if we are to enjoy the life more abundant promised by the Sages of Wisdom—we must put our convictions into action." Her Clinical Research Bureau in New York is such a demonstration of her convictions and action. In it can be felt her own atmosphere of moral cleanliness, modesty, human helpfulness, efficiency. In it science is applied to one of the most pressing and heart-breaking problems of life. But it is a science of life, not of licence; it gives knowledge and trained aid to those in ignorance, fear, disease and helplessness. Mrs. Sanger's motherly heart has answered the agonised cry for help of mothers immolated on the altars of the sex-habit of their mates. She has made science their handmaid because she values children too highly to allow them to be cheapened by

the old-fashioned, casual, thoughtless method of mass production without reference to good health or good sense. Since 1913 she has devoted her life to this Promethean task. She has borne insult, persecution, poverty, suffered imprisonment, experienced the most poignant personal losses, but through all she has raised her cause to publicity and popularity, and become through her world travels the internationally respected champion of family limitation. In America she has carried the campaign successfully through its stages of agitation, education and organisation. She is now concentrating on its legislative stage. It is imperative that the old American law of 1873 be repealed, or made non-effective by a new law. That law makes it a crime to mail or supply information, or any articles relating to the prevention of pregnancy. Therefore the legal aspect in America is at the point where Bradlaugh and Mrs. Annie Besant took it up and reformed it in England in 1876. There are so many points of resemblance between the autobiography of Annie Besant and Margaret Sanger that one does not wonder that the younger rebel is just now following in the steps of the older crusader. She will undoubtedly win her battle for freedom of knowledge from the fetters of out-of-date law. She has already won in the fields of medicine, education, and the Protestant religion. She is born for victory.

But when that battle at Washington is over I think she will again follow, consciously or unconsciously, the Freethinker who became the Theosophist. She is just the age that Annie Besant was when the latter deepened the currents of her life. Margaret Sanger is too essentially a spiritual visionary to be content with securing *conditions* only by which every member of the future race will be a welcomed, planned-for, healthy baby. I sense from the revelations in her life story that having made possible the regulation of the quantity of population she will, like Mrs. Besant, turn her brilliant and

mystical Irish nature to the investigation, realization and propaganda of the "things that are more excellent". She will want to set free the imprisoned Divinity in even the physically best-born child. Till now she has not been the idealist of ultimate perfection. As she herself has written, "There in that field (Eugenics) I took such care to plant the seeds of an idea. There is the little garden I tried to cultivate." Her objectives have been for immediate amelioration of suffering and the solution of world population problems. Her sense of logic and real values is too keen to be satisfied with the releasing of knowledge which applies to the sociological and emotional strata of life only. She has it in her nature to delve into the mysteries and to soar into the ecstacies of the Divine Marriage, and to realize that there can be a transmutation of sex into that union with life in all its beings and manifestations so absolute that no necessity is felt for any separated specific Beloved. She is greater, and so is every one potentially greater, than to be satisfied merely with such a middle term in spiritual evolution as objective control of the desire nature. Remembering what realms of light Dr. Besant entered at the same stage of her strenuous career, may we not look forward to a similar expansion of the kingdom of the human Spirit to its full circumference in this radiant personality from the apprenticeship of caring for the "little garden" in which she has scotched the serpent, and see her take her place amongst the little band who are leading humanity to a Paradise regained where Perfect Love will have cast out fear?

OCCULT RESEARCH INTO THE EARLY AMERICAN INHABITANTS

By GEOFFREY HODSON

On May 16, 1931, a small party interested in archæology took Mr. and Mrs. Geoffrey Hodson to "house-site ruins" recently excavated in Hummel Park, three miles north of Omaha, Nebraska. These excavations were made under the leadership of Dr. Robert F. Gilder, the internationally known archæologist and discoverer of the Nebraska Cultural Man. Dr. Gilder himself was present during the clairvoyant investigation, and was accompanied by his friend, Mr. A. L. Bishop, a brother archæologist. Also present were Dr. Edith Pettegrew and two representatives of the Omaha *World Herald*. Precautions were taken by Dr. Gilder to prevent any other member of the party knowing in which direction and to what discoveries he intended taking them.

The party sat down inside the house-site of the previous findings, concerning which Mr. Hodson had no knowledge whatever, and he was handed a grooved mandible of the mule deer, which had been excavated from a cache at the side of the house. The cause and purpose of the groove was conjectural.

A verbatim report of Mr. Hodson's findings was made by Mrs. Hodson and is offered herewith, together with the comments of Mr. Bishop.

A. I get a picture of a man weaving with this bone; he is using it to push his cross threads up tight. He is sitting in the sun, outside of a group of buildings, and working on a kind of loom. The whole contour of the country was utterly different then from now. There were here a number of earth houses, making a community. This man is using the woof and warp principle and keeps tapping the new threads up against the old, with this bone.

Comment on "A" by Mr. Bishop: Archæologically, these sites are recognized as semi-subterranean. This suggestion as to the use of the bone and cause of the grooving is very convincing, the hand polish being still visible.

B. He has a number of other instruments beside him, some of which are made from the pointed antler of a deer. There is also a flat, bone-shaped instrument with a sharp edge resembling a knife.

Comment on "B": The pointed antler implements have actually been found and are in the possession of Dr. Gilder and Mr. Bishop.

C. This is a group of hill-side dwellings cut out of clay. The general architecture is plain and square. There is very little attempt at ornamentation. The uppermost houses have pole roofs over which is a hard earth covering.

Comment on "C": Each of these three statements is amply borne out by actual discoveries.

D. These people possess a certain refinement of culture, shown by the presence of some quite well-made pottery, decorated in colours and consisting chiefly of large pots and jars.

Comment on "D": Fragments of pottery of this kind have been found, though so far all in this district have been uncoloured.

E. These houses are built in terraces, each house being cut back into a kind of cliff of hard earth with the openings on the cliff's face. These particular groups extend for at least one hundred yards on either side of this site and the system was extended further in a chain of similar groups.

Comment on "E": Actually, five similar house-sites have already been discovered and explored within one hundred yards on each side of this group.

F. These people show a refinement which suggests that they are the remnants of a highly cultured civilization

centred some hundreds of miles east of here. They have language and considerable domestic development. They are lighter of skin than the later Indians, to whom they bear no resemblance, belonging obviously to another race. There are blonds among them. I see one white haired old man who is undoubtedly a venerated tribal figure. He belongs to the religious side of the community and presides over certain ceremonies, at which fires are lit. Then he, entering into a lucid state, speaks to the people.

This community appears to be the decadent remains of a once more highly developed civilization. The American continent was shaped differently at that time. The Eastern coast extended right out into the Atlantic where the centre of this civilization was established. These people, though still cultured, are somewhat effete. I see no signs of military activity among them, the communities being religious and cultural.

Comment on "F": We had already concluded for a fact that these communities were small, isolated and without any evidence of protection; that their inhabitants were peace-loving people.

At this point Mr. Bishop sought information as to the origin and final destiny of these people and the period in which they lived.

G. These people are the relics of a great colony, immigrating from the south-east—from a land now under the Atlantic ocean. They were led by very highly evolved men and came in from the direction of Florida, then a part of the Atlantic mainland. They spread out fanwise and gradually travelled westwards to the Rocky Mountains. Thousands of years passed, during which they settled the country. The sinking of their land cut them off from their original centre, after which a decadence set in. Then began the decline—physically, mentally and in numbers. Finally a concerted movement south-west toward Central America began, gradually

denuding America of this type of man. This was caused by a general change in the climate, this region becoming extremely cold. This country would lie under snow for three parts of the year, when this change had reached its height.

Comment on "G": Geologically, there is evidence that the ice-caps have descended at least six times over the northern continent, at unknown periods.

H. These people tamed types of deer and used them as carriers on this migration. Large numbers died on the journey and the race seems to have almost become extinct. I think the scene I have described is at least 5,000 years old.

Comment on "H": Lime accretions and other evidence had already brought us to the same conclusions regarding the age of the pre-historic house-sites.

The newspaper report, which included Mr. Hodson's statements, verbatim, but not Mr. Bishop's comments, concludes its account of the expedition with the following:

"Mr. Bishop and Dr. Pettegrew were outspoken in their commendation regarding Mr. Hodson's efforts.

"Dr. Gilder added: I was much impressed with what Mr. Hodson had to say. Many of his utterances tally with my findings and theories. I cannot take exception to anything he said. I have found antler implements such as he described. These dwellings, when excavated, were rectangular and were not made round as some in the east have maintained. It is also my belief that these earlier people may have come from the east and been related to the mound builders of the Ohio Valley. Mandan Indians were reported to have had blue-eyed children among them, and some with light hair. I am glad I came on this expedition. It was decidedly interesting!"

THEOSOPHICAL "PIONEERS" IN NEW ZEALAND

BY S. A. GILBERT

I HAVE often thought how the seeds of the age-old Divine Wisdom came to the then small isolated Township of Woodville in New Zealand; but we find that when the time is ripe for advanced thought the pioneers are always found.

The first, I think, was the late Mr. E. T. Sturdy who brought the knowledge of Theosophy to the Wellington and Hanks Bay districts. I met him twice on his occasional visits to Woodville where he owned some property. He had done some work in Wellington and had published, at his own expense, a small Theosophical Magazine, but there was then not sufficient response and he discontinued the publication of *Hestia*. Nevertheless seeds were sown that bore fruit later on. One day hearing about him from a friend I felt that he could tell me something of that for which I was seeking. At the time we were very isolated, for there was as yet no New Zealand Section and we had no literature. Through correspondence I heard that Mrs. Isabel Cooper-Oakley had paid a short visit to Woodville, but as Theosophy was not understood at the time the visit was kept very quiet.

Mrs. Besant visited New Zealand later, in 1894, and lectured in Woodville. I have in my possession the correspondence in

connection with this visit. The then owner and editor of *The Woodville Examiner*, the late Mr. Alex Haggan, and his wife entertained our President. The lecture was held in the Town Hall and the proceeds of the collection went to the Wairaparapa relief fund. The Hall was filled to overflowing and the audience appreciative; the account of Mrs. Besant's visit in *The Woodville Examiner* is given on p. 23. No lecture since has impressed me as that first one did. One of the things I have noticed in her lectures, particularly so in her early Convention lectures on *The Wisdom of the Upanishads* and many others, was her appeal to her hearers to ignore the lips that were so feebly trying to express some of the great Truths for our help. This especially appealed to me for the reason that, unless there was an intuitional response, I felt I could not accept anything on authority. To me it seems that we ourselves create authority by our craving to lean upon artificial props, whereas if we can but realize and touch the spring of our intuition truly do we find the answering truths within ourselves. After leaving Woodville, the President went to Napier where also she lectured.

On her second visit to New Zealand it was my good karma to meet her again, this time in Wellington, and I had a few minutes' private talk with her. Again I met her, the third time, in July 1924 in England when I stayed with my son near Birmingham. The President was to preside over a members' meeting at the Birmingham Lodge and I availed myself of the opportunity and once more came into contact with her. As was her custom, any one who wished could say goodbye to her after the meeting, and I did so, telling her I came from far-away New Zealand, thinking at the same time of her thoughtfulness in this action. Mistakes—yes, there may be some, but we can never forget or ignore the work she has done for us and for others. This will ever live

through all the misunderstandings which may arise. We know that pioneers must ever bear the burden of breaking up the rough ground, and face misrepresentations and misunderstandings of the world in general; in this, no doubt, mistakes are made, but can we not ignore the flaws and pick out the golden grain that has so freely been given out for our enlightenment?

Think of a young Colony like isolated New Zealand, the then crude and undeveloped state of both road and rail, and all the more do we feel love and gratitude for the help those pioneers of early days gave us. They gave us the hand of true fellowship in our search for truth; true, we must ever lean upon our own strength but we all realize that the hand of human fellowship is welcome. Learning of the passing over of Mr. Alex Haggan in Canada, whither he had gone finding there more scope for his abilities, I felt that I must write these lines in memory of those who helped to bring the New Zealand Section into being.

It was formed in 1895, after the President's first visit, Mr. Haggan giving much help. Mr. Staples, Australia's first General Secretary, visited New Zealand for the purpose. I was present at the meeting arranged for Mr. Staples in a room of the Council Chambers at Woodville. I can still picture him talking so earnestly to that little gathering. We were told that there must be seven Lodges with not less than seven members each before a Charter could be granted, and all those present gave their name for membership. The Lodge Charter came duly by post on July 16th, 1895; my own diploma bears the same date. At our first meeting the president of our small Lodge placed the Charter in my hands for perusal—I did not know then that later it would be my responsibility to keep the Lodge going; it has proved to be one of the privileges of my life. Nearly all those who were present at that meeting have passed over, but they live in our

own hearts as the pioneers who helped to lay the foundations of the Theosophical Society in New Zealand.

Another visit we had was from the Countess Wachtmeister, who kindly stayed for a fortnight, Mr. Haggan again helping with the arrangements. The Countess gave two public lectures, meetings were held in Mr. Haggan's house and visitors and enquirers were received. I had a private talk with her; probably I was expecting too much, telling her of my difficulties and thinking no doubt, as many young members do, to get help there and then! Very gently came the Countess's reply, that that was just what I needed to teach me, to surmount the difficulties in my own strength. Her lecture on "Death and After" was illuminating to me, as, having been all my life more or less clairvoyant, she made *clear* to me things that were already *true* to me. All our early members know how uphill the work was; hard study and self-reliance were needful. One thing which impressed me in the teachings was the call to spiritualize them, always to try to see the spiritual meaning behind the form. I found this to be of great help. For me changes have come but the old homestead "Woodlands" that entertained not a few dear "T. S. folk" is still in the family, and I trust it will ever remain a Theosophic home. Only love has prompted me to pen these lines in grateful memory of help received in the search for Truth.

MEANING AND PURPOSE OF PAIN

BY PRANLAL P. BAXI

WHAT is the meaning and purpose of pain? This is the question of questions that is ever asked. It is generally understood that pain is the opposite of pleasure, joy, and material well-being. When there is any disharmony among man's three bodies—physical, emotional or mental—the feeling of pain is at once experienced. Theosophical students are familiar with the teaching regarding the Cosmic Will—the mighty Will of the Logos of this Universe—and the individual will, which is called free-will. The latter is free, no doubt, but when it works in opposition to the mighty Will of the Logos, its freedom is checked, and then the individual finds himself entangled in various ways, *i.e.*, physically, emotionally or mentally, which he calls pain. The great Will is like an ocean, and individual wills are but as centres in it with their "evolved" freedom. When these act in harmony with the mighty rhythm, never opposing each other, there is a sense of pleasure and joy.

From the time of his individualization man seeks for the solution of this problem, and he goes on seeking until he reaches the stage of human perfection. The "Spark from the Divine Fire," or the individualized centre of consciousness, is always moving forward on its evolutionary journey until the unity and oneness with all other centres is realized. This unity is realized at last after going through the pleasurable

and painful experiences of life; beings are attracted towards, or repulsed from each other in their selfish and separative tendencies. In gathering these experiences, life after life, the ego—the real man—weaves for himself a web of causes and effects, by a process generally known as the "Law of Karma". When a man is too self-centred and separative, the Great Will impels him to be more in tune with Unity, and the experiences thus gathered are always painful. Self-centredness is the cause of all pain.

The man possesses mind, emotions, and a physical body for experiencing pleasure and pain of his own making. The purpose of pain is to teach the individual the Wisdom of knowing himself. The self is known only by the wise. Wisdom is the essence of these pleasurable and painful experiences. Though the whole world is groaning with painful experiences, the ultimate aim of them all is to teach Wisdom bit by bit. If humanity has very little or no faith in its saviours or sages as regards what they have taught, these experiences are the practical lessons from "on high" to lead them on to the right path.

Let me describe a personal experience which fairly illustrates the meaning and purpose of physical pain. It was that of a surgical operation. The nervous system is an instrument through which the Self acts, feels and knows; it is like an inverted tree having many tender branches, beautifully arranged and preserved in the physical casing. This nervous system is spread throughout the body, and it is the medium through which the self contacts the outer world, and feels either pleasurable or painful experiences. When any portion of this nervous system is affected, either from inside or outside, it cannot perform its legitimate work.

In the case in question a surgical operation had to be performed in the abdomen. Chloroform was not given, but local anæsthetics were used to make the surrounding parts

insensible to pain. The surgeon found the mischief to lie deeper than he had expected. The patient as he lay on the table watched all the surgeon's movements as from two different angles of vision. On one side he felt very conscious of his link with his body, and on the other he seemed to be removed to some open and freer space, from which he watched what was going on below. It was a kind of "double" consciousness, feeling the pain from one side, and watching the effects of pain as a spectator from the other. The surgeon, busy with his knife amid the group of his assistants, remarked, "I have never seen a patient with such strength to bear the pain." At first there was very little feeling of pain, but the pain increased to its maximum limit. The patient seemed to know inwardly the limit of pain at which death of the physical body would follow. He also knew in a flash all about the meaning and purpose of pain, and became thoroughly convinced as to the capacity of pain to teach and train.

The patient learnt from this experience how to feel for the sufferings of others, and also how to rise above the condition of suffering. In a word, he realized a stage beyond pleasure and pain. He also bears testimony to the help that he received during his illness and recovery from those Elder Brothers of humanity, who so very tenderly and lovingly accorded it to him.

THE "MENACE" OF COMMUNISM

By LEONARD C. SOPER

THERE are many who consider Communism as a "menace"; this fact may be due to a wrong definition of the word or to a pre-conceived idea of the meaning of the term Communism. Some seem to identify it with "physical comfort and well-being". Now Communism in the strict sense of the word means *economic equality*, and it is this that many apparently are up against.

There is, though, an ever-increasing number of cultured intellectual people, including Mr. Bernard Shaw and Mr. Krishnamurti (if the writer has understood the latter aright) who are convinced that economic equality forms the only true and lasting basis for a state of Society, where spiritual inequality may find full freedom of expression. There is also one great State, the U. S. S. Russia, which is successfully attempting to build up a civilization *de novo* on such a basis. Of course, it is not expected that every one will believe this. The familiar arguments of those who take the opposite view have been reiterated *ad nauseam*. Still, it is suggested that they read some of the views expressed by people who have visited or sojourned in Russia, and are obviously not *parti pris*, *e.g.*, *Seeing Soviet Russia* (Griffith), *A Scientist among the Soviets* (Huxley), *An Editor Looks at Russia* (Long).[1] Better still, they should personally examine some of those who have lived and worked in that country, Americans for preference, since they cannot be accused of having a national bias in favour of Communism. Best of all,

[1] See Notes at the end of the article.—C. J.

they should go for a tour of the country. This is only advisable if they speak German or French,[2] to avoid the possibility of being taken on one of those "personally conducted tours" of which one hears so much—from people who have never been!

Those interested in Astrology may be reminded that Russia is said to be ruled by the sign Aquarius, and that during the years immediately preceding and following the Revolution of 1917 the planet Uranus was passing through that sign. Also there is authority for saying that the Slavs will form the basis of the seventh sub-race of the fifth root-race.[3]

An inference which is drawn by the writer of an article on "Utopias" in the July THEOSOPHIST, from the fate of "Utopias" such as Peru, seems false, since there is no analogy with Communism. These "Utopias" were governed despotically from above, and their peoples had no choice but to obey their self-appointed rulers. The day of "Divine Kings" came to an end "lest one good custom should corrupt the world," which is the probable reason for the destruction of these seemingly idyllic civilizations, and humanity has to learn, through the painful process of "trial and error," to itself choose its rulers—"government of the people, for the people, by the wise" as Dr. Arundale says, and, the writer would add, "chosen by the people themselves".

It is said that "physical comfort and well-being" are a "steep descent to spiritual oblivion". But is this so? The appalling misery and wastage of human life and faculty which a poverty-stricken environment forces upon the majority of mankind under the present economic scheme of things is not a sound basis for a "steady uplift towards the super-human". We have heard sufficient of the "spiritualizing influence of poverty" from those who have more than enough of this world's goods to recognize it for the lie it is. But many are apparently misled by seeing that where *one section* of the

community is enabled to enjoy the fruits of the labour of others, that section has invariably degenerated, *not* because of the state of "physical comfort and well-being" itself, but because that state was not obtained through its own effort, but through the labour of others, which enabled it to reap where it did not sow. The economic equality of the Communistic State is based upon the common work—both of hand and brain—of all.

The standardization which is often deplored seems necessary if everyone is to be supplied with the necessities of life, but it does not follow, nor is it the fault of standardization, that mass-production should be allowed to penetrate those aspects of life where its influence is inimical to mankind. The mass-production of food and building-materials need not lead to standard meals and houses.

In the sense, therefore, that Communism means the establishing of a *classless Society*, with complete *economic equality*, the writer is proud to own himself a Communist. That is his interpretation of the meaning and purpose of the First Object of The Theosophical Society:

To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, *sex*, *caste* or colour.

NOTES BY THE ACTING EDITOR

[1] I would recommend adding to this list, for any one who desires to hear the other side also, *Russia Unveiled* (*La Russie Nue*) by Panaït Istrati, who worked in the U.S.S.R. workshops as a workman, and was in the "rest homes" provided for workers. The value of the book lies in the many extracts *from Russian papers* describing the tragic life of the workers.

[2] Surely to make a "tour of the country," an adequate knowledge of Russian is a pre-requisite, for any one who desires to get at facts for himself?

[3] Where is there "authority"? The following is what *The Secret Doctrine* says:

"Now Occult Philosophy teaches that even now under our very eyes, the new Race and races are preparing to be formed, and that it is in America that the transformation will take place." (II. 463.)

"After this, in about 25,000 years they will launch into preparations for the seventh sub-race; until—in consequence of cataclysms, the first series of those which must one day destroy Europe, and still later the whole Aryan Race (and thus affect both Americas), as also most of the lands directly connected with the confines of our continent and isles—the Sixth Root Race will have appeared on the stage of our Round." (II. 464.)

THE GENESIS OF THE ELEMENTS:

I.

THE BUILDING OF LI, F, K, MN, RB, MA, CS, IL, YT, RE, AND " 87 ".

BY C. JINARĀJADĀSA

VERY rapid developments are taking place to-day in the theories regarding the structure of atoms. Almost every week some new fact is discovered, and there is scarcely a university in the world where young scientists and old are not busy in this department of Science. Distinct and apart from their work, there exists a quiet, unostentatious record of other work done on the structure of the elements, of which only a few are aware. Yet this work has been proceeding since 1895.

The workers are two: Annie Besant and C. W. Leadbeater. Their method of work is unusual, for they do not use any mass spectroscope, but use the faculty of Clairvoyance which they possess. One power in highly trained Clairvoyance is the faculty to magnify far and away beyond the capacity of the ultra-microscope. This faculty has been described in the old books on Yoga as the power to be " infinitesimally small ". For when the observer is infinitesimally small, then what he sees appears large. This briefly is the rationale of clairvoyant magnification. It is not the principle of the microscope which enlarges the image of the object; on the other hand, the observer minimises himself in consciousness so that his " size " is infinitesimally small.

What clairvoyant magnification records as to the structure of chemical elements was first described in 1895, in the November issue of *Lucifer* (London). Diagrams and detailed descriptions were given of Hydrogen, Oxygen and Nitrogen. After a gap of some years, the work was resumed in 1907, Dr. Besant and Bishop Leadbeater collaborating as before. Diagrams were made of 54 more elements, in their natural state, not under any electrical excitement as in the spectroscope, and their appearance when ionised or "broken up" was also recorded. Three unrecorded elements were described to which the provisional names Occultum, Kalon and Platinum B. were given. These researches were published in THE THEOSOPHIST (Madras) in its issues of January—December, 1908. In the December issue Radium was described, as also a new group of three Interperiodics, coming between Ru, Rh, Pd and Os, Ir, Pt. The main diagrams of all these elements were drawn by me. The articles appeared as the book *Occult Chemistry* by Annie Besant and C. W. Leadbeater, 1909.

In July, 1909, the work was resumed by Bishop Leadbeater when 20 more elements were mapped out. The rough drafts of drawings were made, but they were not published, as I the comprehending and enthusiastic draughtsman was in U. S. A. and was not available to do the drawings. But a general description was given in THE THEOSOPHIST of that month. Three more unrecorded elements were noted, as too an isotope of Mercury which made a solid Mercury.

Once again there is a break. But in 1920 the work was resumed, and descriptions were made, now, for the first time, of Compounds. Water, Salt and Methane were the first to be examined clairvoyantly; and others followed, diagrams of all of which were published in THE THEOSOPHIST.[1] The Carbon compounds of Ring and Chain series were examined, Benzene

[1] For all this work, see THEOSOPHIST, March, April, August, 1924; March, April, August, September, October, 1925; July, 1926.

being especially revolutionary of old ideas and fascinating. A complicated structure was the Diamond, composed of 594 Carbon atoms.

Though a second edition of *Occult Chemistry* was issued in 1919, it contained no additional matter, and gave no record of any work after 1907. Mr. A. P. Sinnett, who edited the second edition, merely wrote an introduction, and did not even see the new material filed away at Adyar. A third edition, to contain all the material to date, has long been planned, to be issued under my supervision. Part of the preliminary re-writing has been done, and if only I could be free for six months from all other duties the new edition would be an accomplished fact. Generous friends have already contributed to its cost, so the work is not being delayed for want of money.

It is as related to the proposed third edition that I publish, in a new form, some of the old material of 1907—1909, with new material of September, 1932. One group of elements, a "family" so to speak, has been selected, so as to give some idea of what Clairvoyance reveals regarding a "Genesis of the Elements," to use the phrase of the late Sir William Crookes.

It is therefore necessary to gain a general idea of what is termed the "periodicity" of the elements or their "Periodic Law". The simplest form of presentation of this law is that by Crookes himself in a lecture which he gave to the Royal Institution of London on February 18, 1887. He used then a diagram which we publish; the "block" which we print is the original one which he used in his pamphlet of the lecture. He presented it to the Occult Chemistry researchers as of possible use to them. Of course Crookes's diagram of 1887 does not record elements not then known. But all discovered since then have their place in the diagram. Crookes visualizes a cosmic energy at work on cosmic substance which he terms "protyle". We can imagine this energy as of two kinds, one tending as if downwards, from

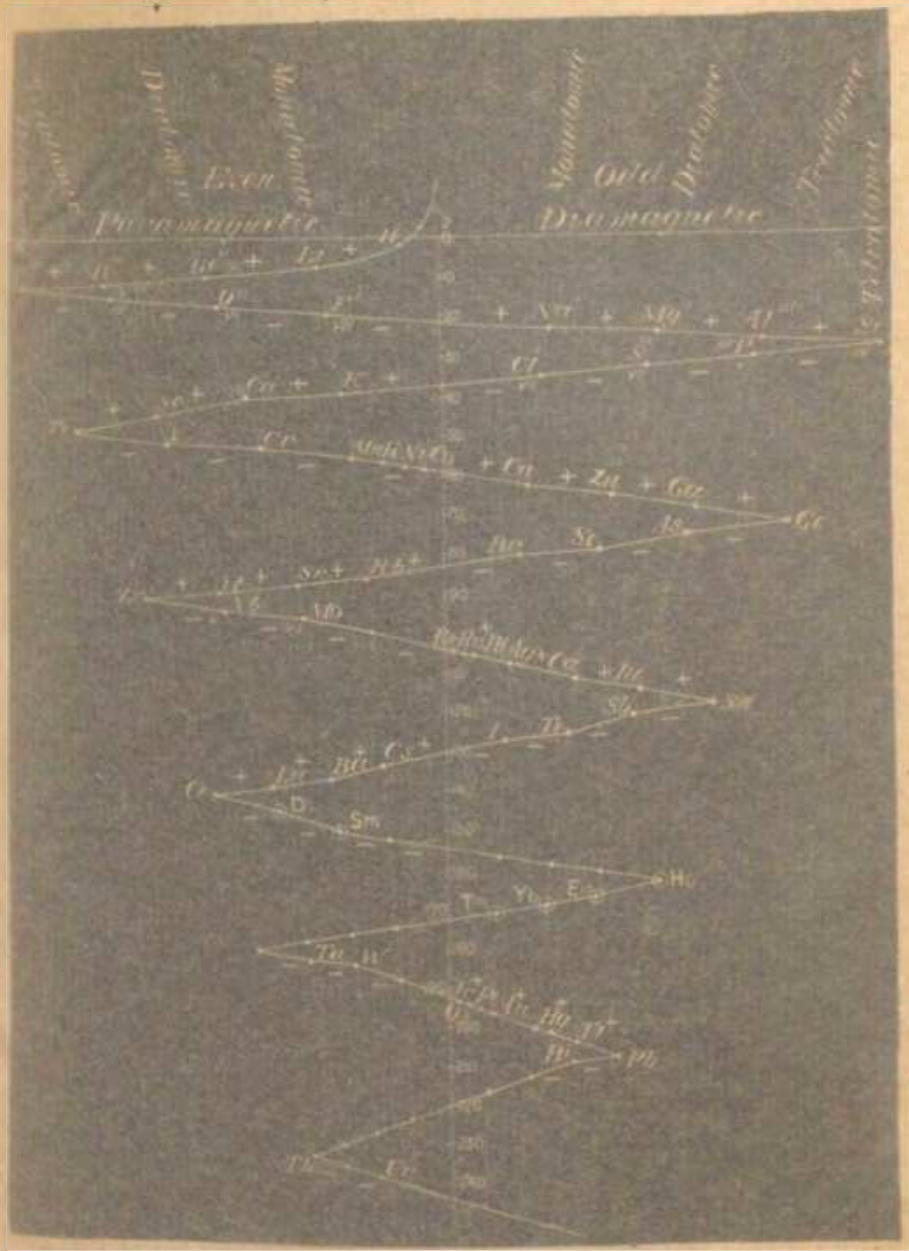
above below, the other as if swinging pendulum-wise from right to left, left to right. The swing of the pendulum slowly narrows, because of the vertical force which slowly adds resistance. Both forces are rhythmic, and they meet and cross at set places or periods. Where that happens, then "protyle" is affected, and an element is generated.

A study of the diagram will now explain the theory of the Periodic Law enunciated by Mendeléef and others; Crookes's diagram is the most graphic.[1] As it is not my purpose to describe this law in detail, I must refer the reader to other works, particularly to *Occult Chemistry*. Clairvoyance revealed that the atoms of the elements have clearly recognised shapes; among them are tetrahedra (diatomic), cubes (triatomic) and octohedra (tetratomic). Monatomic are of two varieties; those paramagnetic have a shape termed "spikes," and diamagnetic one termed "dumb-bell". The interperiodics have been labelled "bars," the neutral gases "stars". Hydrogen, Helium, Oxygen, Nitrogen and Fluorine, as also "Occultum," have unique shapes. These are all illustrated in the book.

We take now the paramagnetic, monatomic elements of Crookes's diagram: Lithium (Li), Fluorine (F), Potassium (K), Manganese (Mn), Rubidium (Rb), Masurium (Ma), an element discovered in 1931 spectroscopically, but recorded about 1909 by the clairvoyant investigator, Caesium (Cs), Illinium (Il) discovered in 1926, Ytterbium (Ym), Rhenium (Re) discovered in 1926, and "87" discovered spectroscopically in 1931.

The diagrams of all these are given in the two charts which accompany this article. Each black "dot" is what was termed by the Occult Chemistry recorders an "ultimate

[1] He made a three-dimensional model in 2 lemniscates, and published it in the Royal Society's proceedings, Vol. 63, p. 409. Fifteen years ago I made a model in 4 lemniscates which is more graphic still. It is now in the Adyar Library. Its base is 82 cm. square, and height 166 cm.



THE PERIODIC LAW

DIAGRAM BY W. CROOKES, F.R.S., IN 1887

As the pendulum swings away from the central perpendicular, the elements which appear are electrically positive; as it swings *towards* the centre the elements are negative. On the central perpendicular come the neutral gases, Neon, etc., discovered from 1898 onwards.

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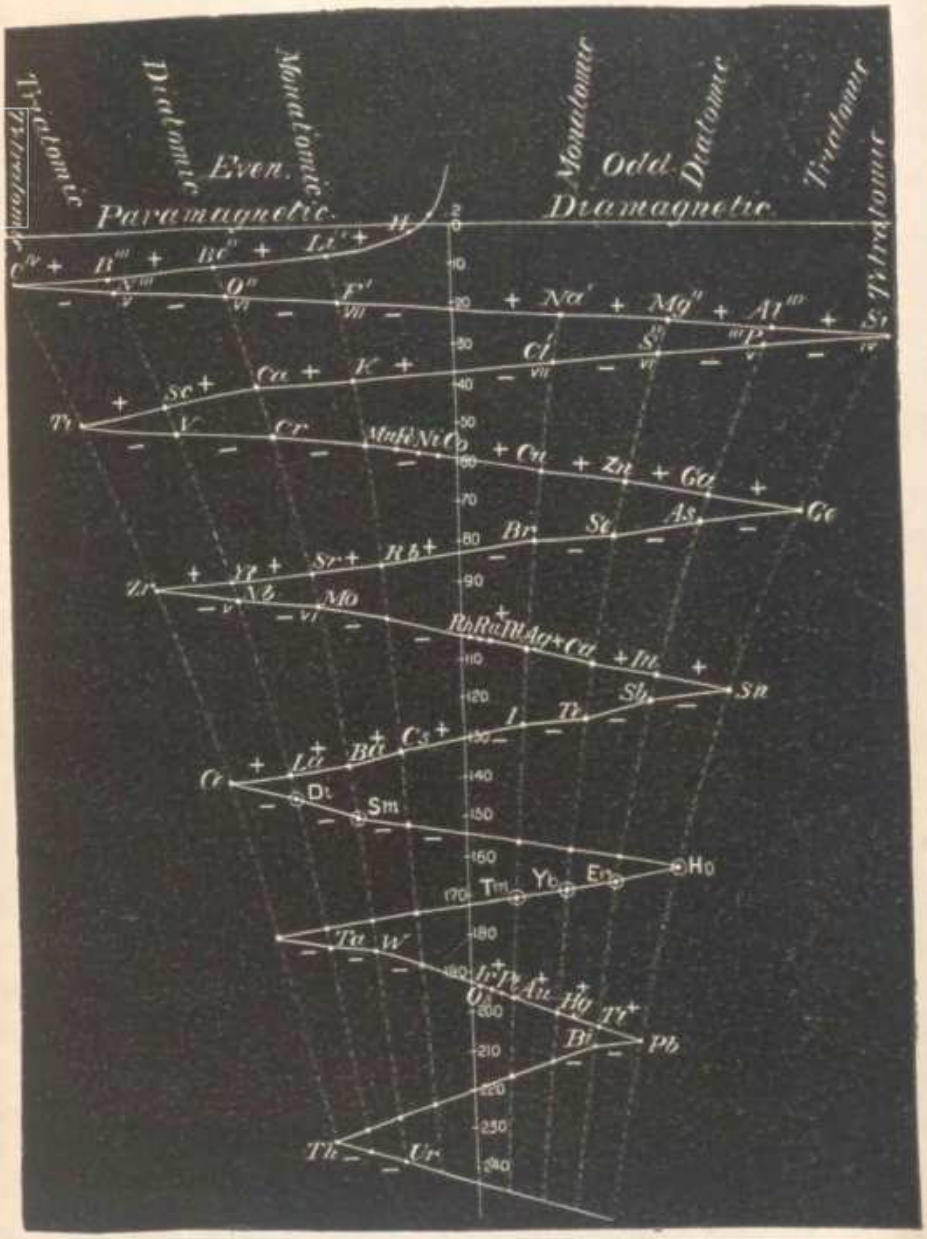


THE PERIODIC LAW

DIAGRAM BY W. CROOKES, F.R.S., IN 1887

As the pendulum swings *away* from the central perpendicular, the elements which appear are electrically positive; as it swings *towards* the centre the elements are negative. On the central perpendicular come the neutral gases, Neon, etc., discovered from 1898 onwards.

physical atom". A full description, with a drawing, was given of it in 1907. It is neither the proton nor the electron. It may possibly be the neutron, when the present theories about it become more coherent and we know at last what a neutron is. It exists in two varieties, electrically positive and negative. Both are identical, as to general appearance of size, but the "whorls" or flow of force is reversed, and each is a looking-glass image of the other. It was described in 1907 as spinning on its axis, pulsating, revolving with others round a common centre; electricity; and a *strain*, for it is *not* substance, but composed of "bubbles", which are the *negation* of substance, in tension.

As it is inconvenient to use the long phrase "ultimate physical atom," I substitute the well known Sanskrit word "Anu," which has been used for ages for the unit in the "atomic" philosophy of Kaṇāda ("eater of atoms"). "Anu" is represented by the letter A. Hydrogen has 18 "Anu". For measurement, Hydrogen of 18 Anu is taken as the unit, not the usual Atomic Weight of Oxygen=16. The weights of the elements in terms of H=1 have not been reduced to this O=16; when so reduced the weights will of course be less. As there appear to be isotopes of Oxygen heavier than 16, possibly chemists will revert to H=1 as their standard. The weights quoted in the last column of O=16 are from the last list issued in 1929 by the International Committee on Atomic Weights.

The diagrams are not drawn to scale; to do so, each diagram would probably require a hectare of paper. Not only does each Anu revolve round its own axis, if with others it revolves round a common axis also. It has been found that where groups radiate, they do so along lines whose directions are marked by the corners of crystals.

In this "spike" family of eleven elements, Fluorine is only partly to type. Its mystery still awaits solution.

From Potassium onwards, a group N 110 appears (Fig. 1), as the centre from which the "spikes" radiate. It first appears as a sub-element in Nitrogen, and hence it is called N 110.

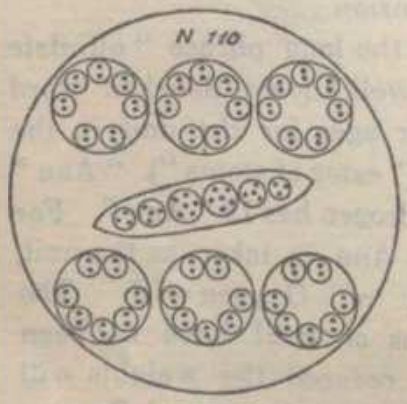


FIG. 1

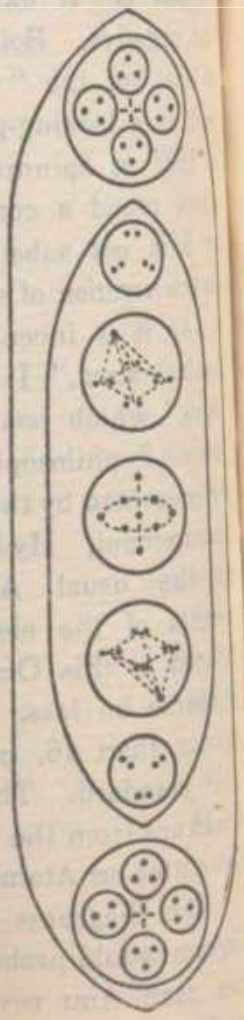
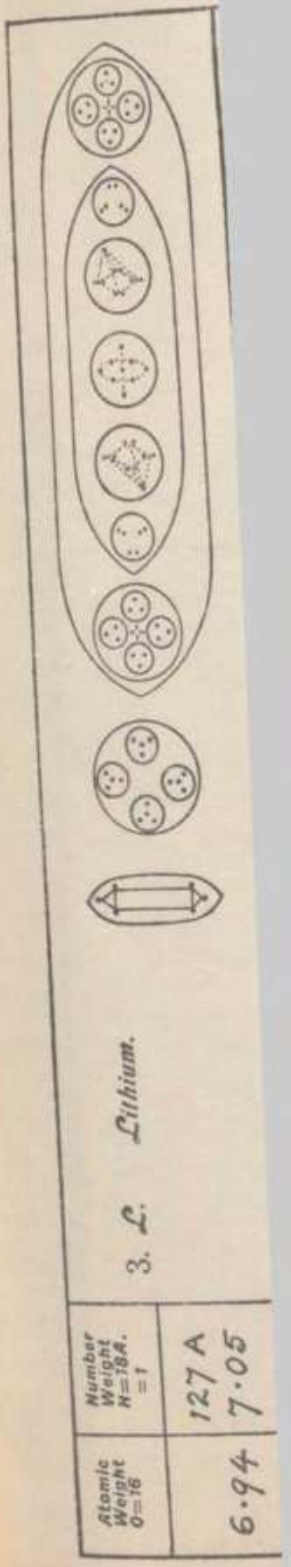
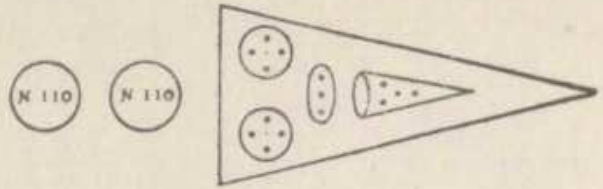
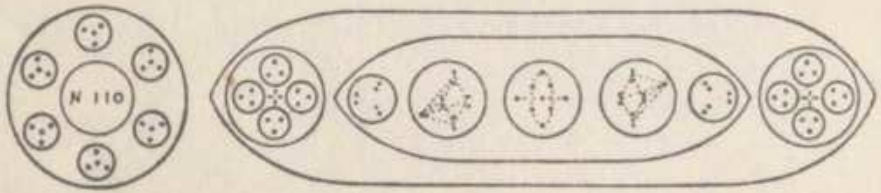


FIG. 2

The most striking figure in all the elements of this group, except Fluorine, is Figure 2 above. It contains 63 Anu, and has been termed the "Lithium cigar".



19	340 A 18·88	9. *F.* *Fluorine.* 
39·10	701 A 38·85	19. *K.* *Potassium.* 

From
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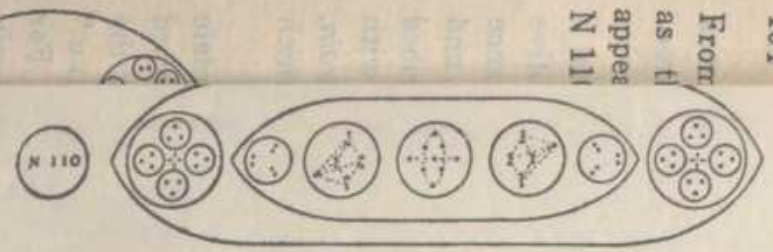
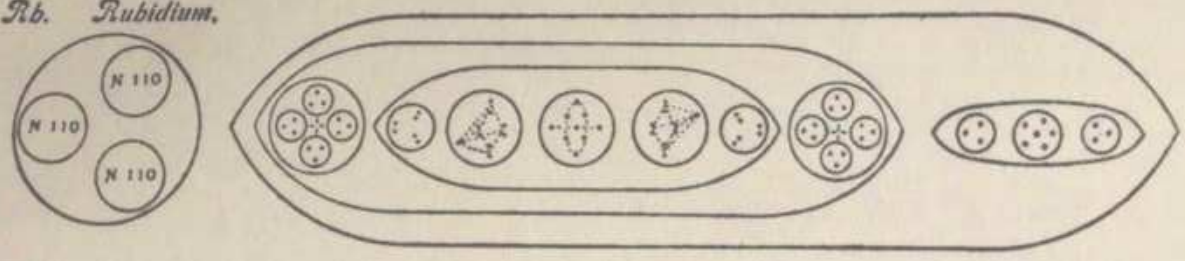
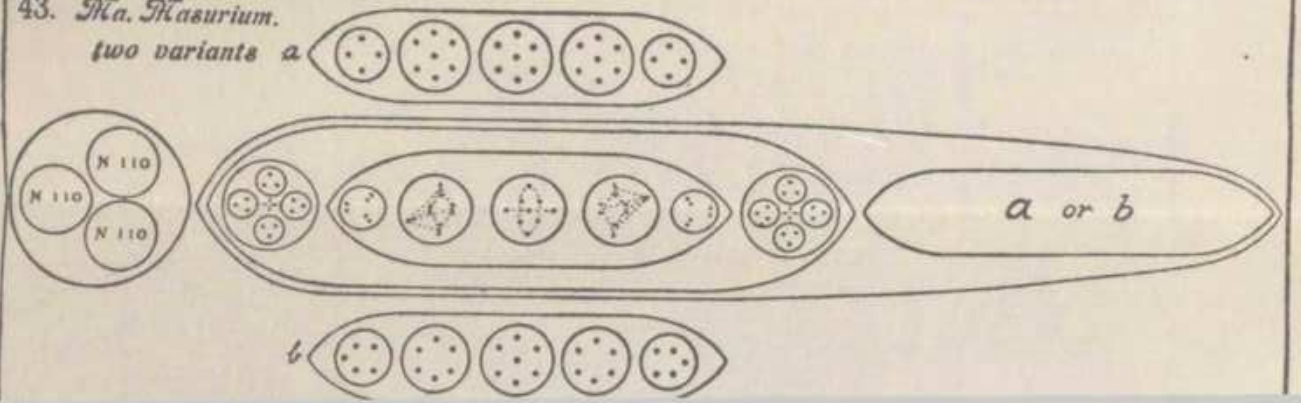
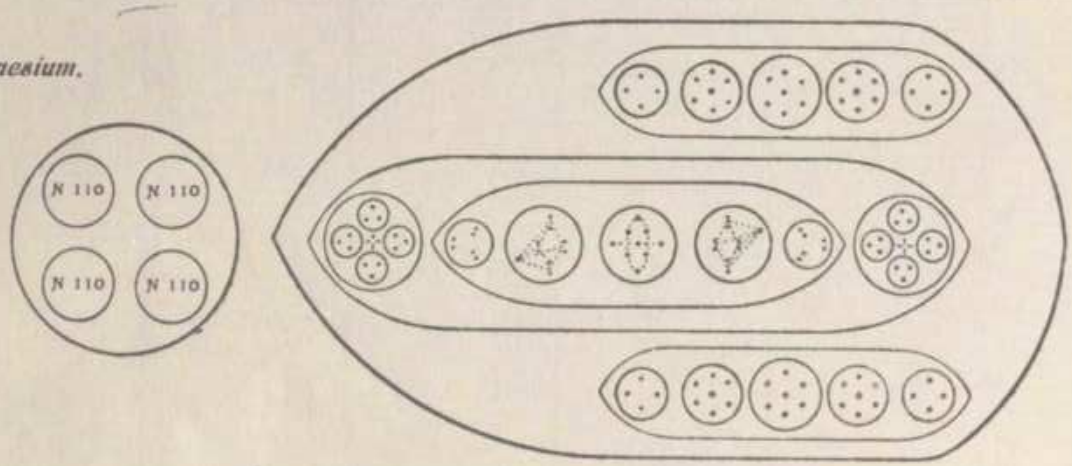
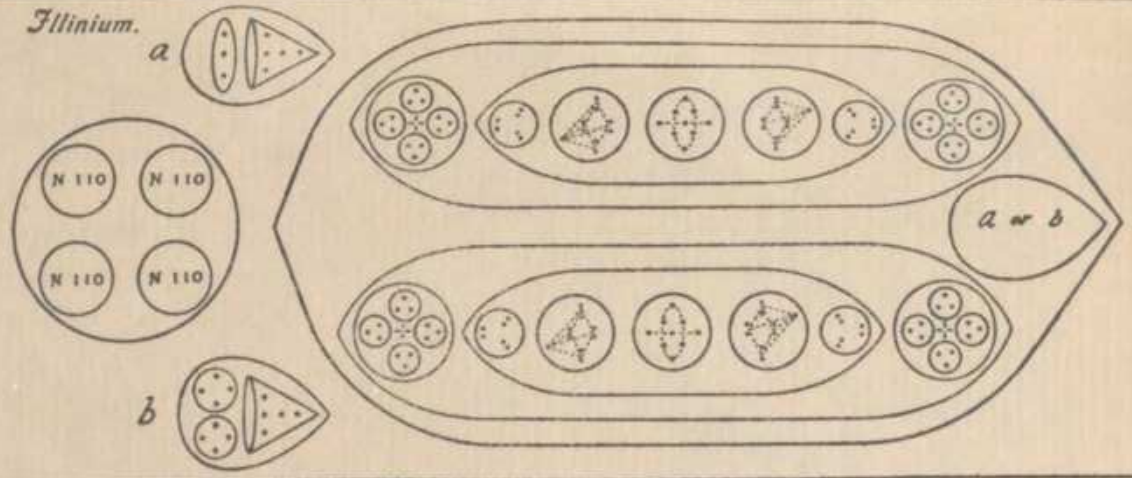
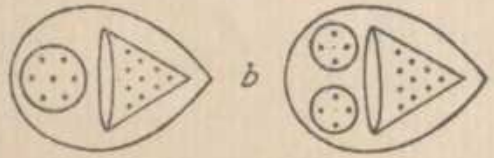
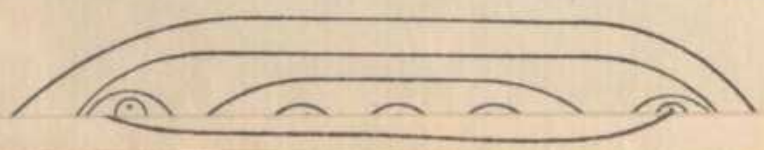
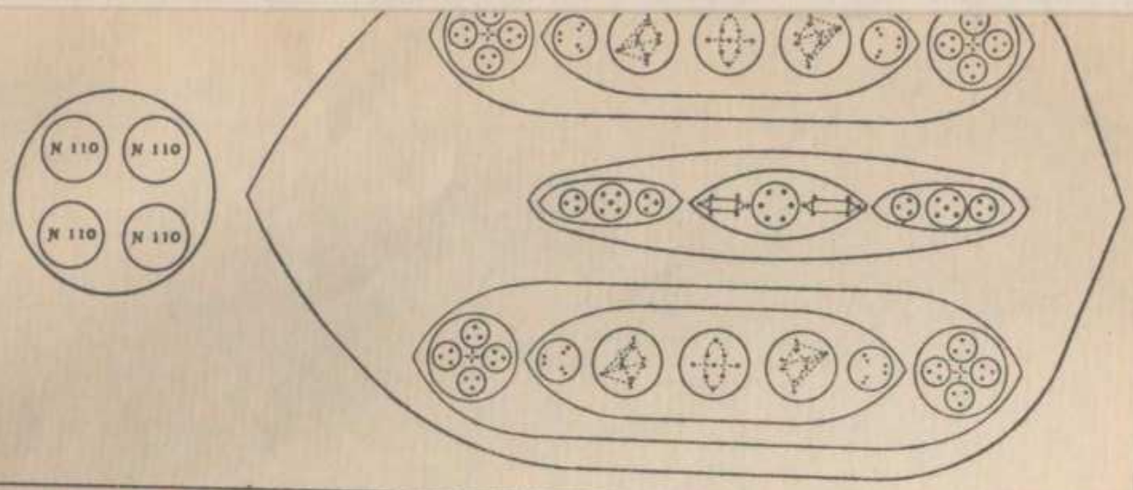
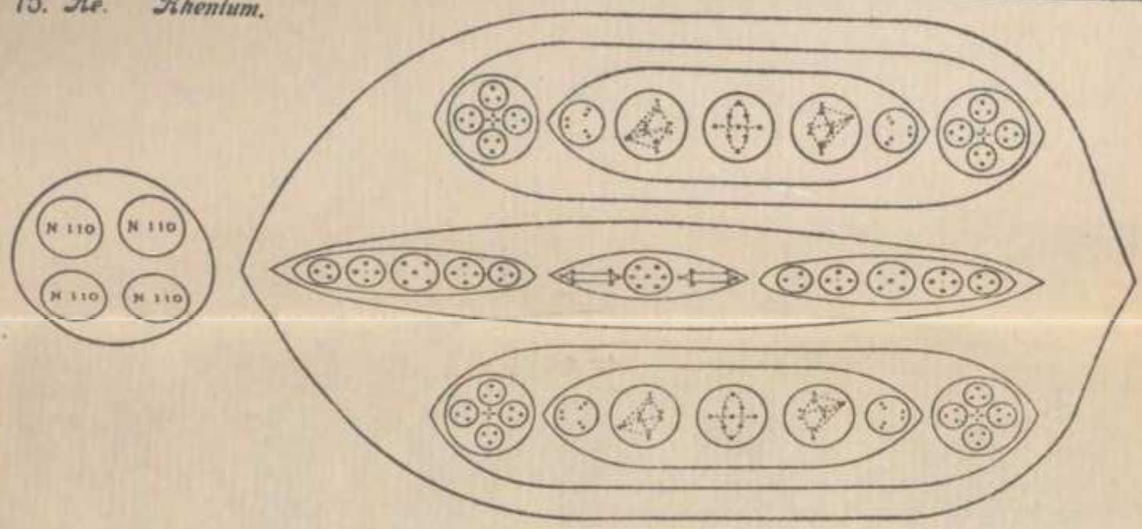
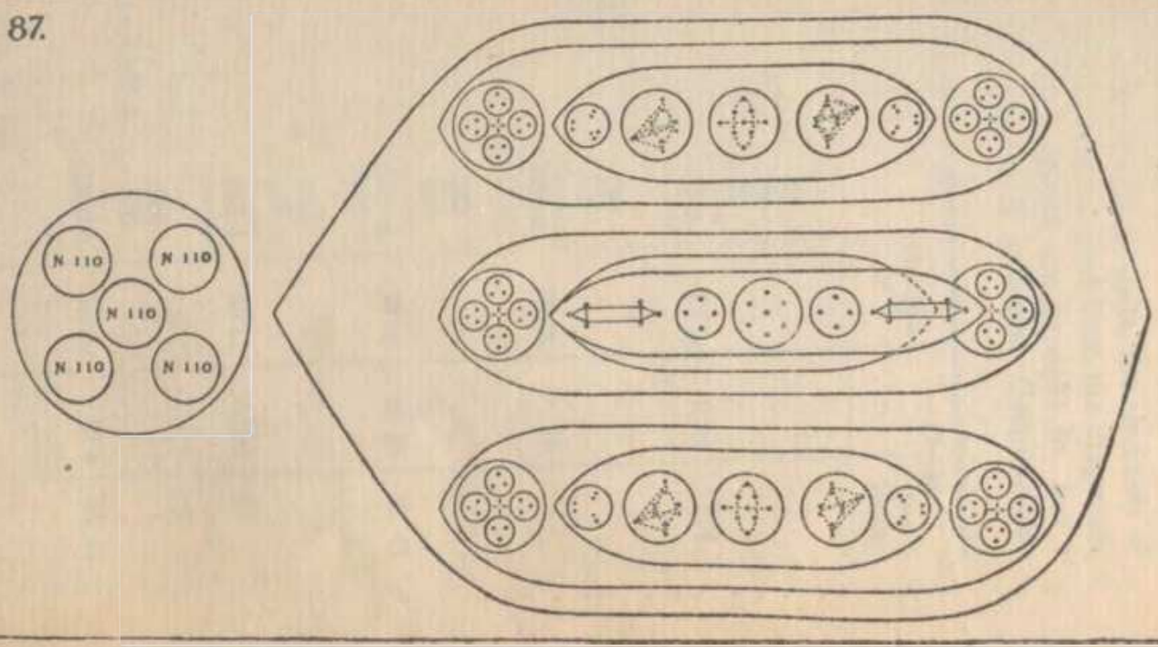
N 110

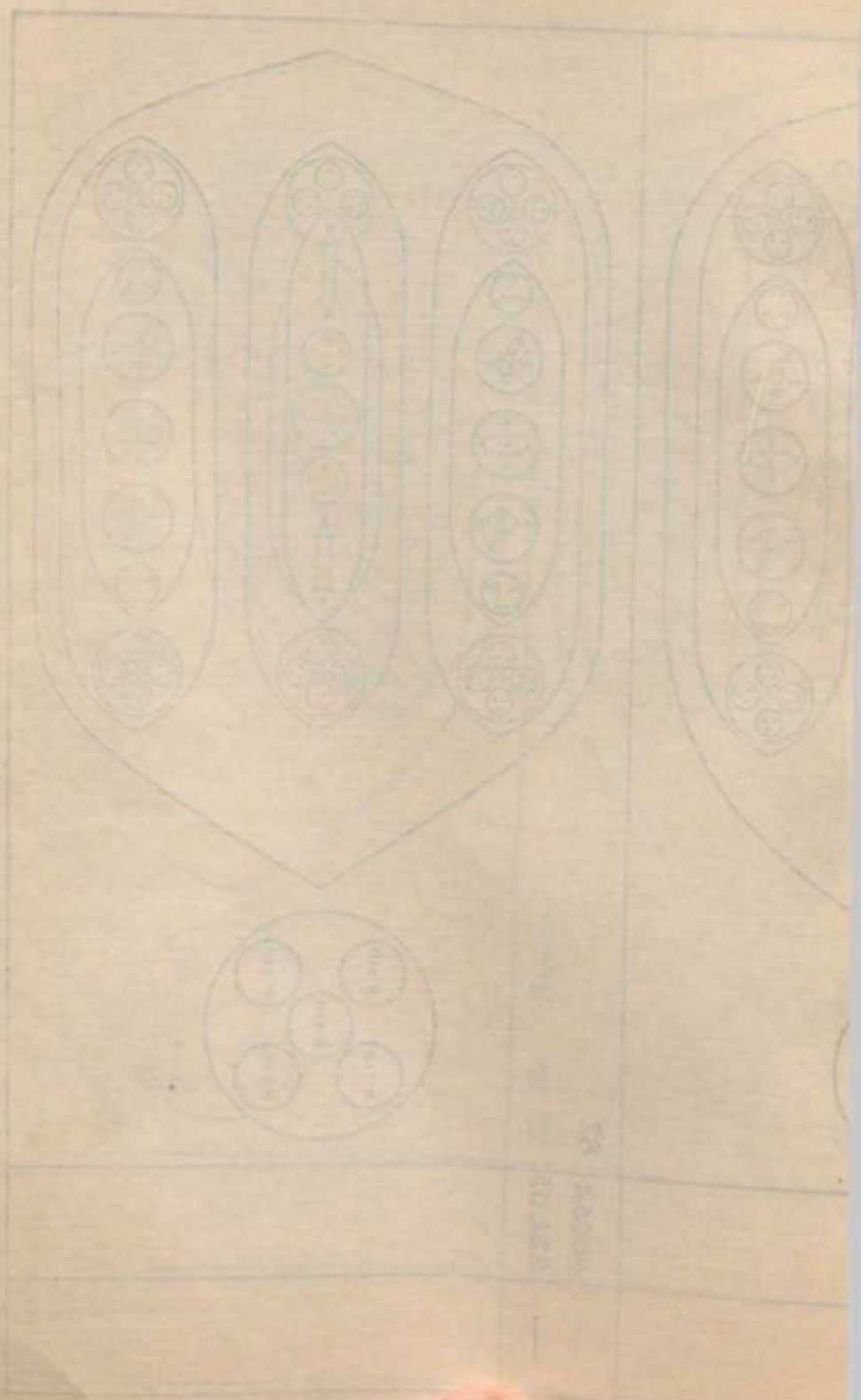
54·96	992 A 55·11	25. *Mn. Manganese.* 
85·4	1530 A 85	37. *Rb. Rubidium.* 
—	1802 A 100·11	43. *Ma. Masurium.* *two variants* a 

exceptional
has be

132·8	2376 A 132	55. *Cs.* *Caesium.* 

Atomic Weight O=16	Number Weight H=18A. =1	
—	2640 A 146·66	61. *Il.* *Illinium.* a  b
—	2736 A 152	61. *Il.* *Illinium. Isotope* a  b
173	3096 A 172	69. *Tm.* *Thulium.* 

		
—	3368A 187·11	75. *Re.* *Rhenium.* 
—	4006A 222·55	87. 



How with this Li 63 and N 110 as units, the elements of this family are generated can be studied from the diagrams. Of course, additional smaller bodies are brought in, but a wonderful symmetry appears, as if a Grand Geometrician were indeed the Builder.

		H=18A = 1	O=16	Isotopes
Lithium				
1 cigar of 63 A ...	63			
8 petals of 6 A ...	48			
1 globe of 16 A ...	16			
	127 A	7·05	6·94	7, 6
Fluorine				
8 small spikes of 15 A ...	120			
2 globes of N 110 A ...	220			
	340 A	18·88	19	
Potassium				
9 spikes of 63 A ...	567			
1 globe of 134 A ...	134			
	701 A	38·85	39·10	39, 41
Manganese				
14 spikes of 63 A ...	882			
1 globe N 110 A ...	110			
	992 A	55·11	54·95	55
Rubidium				
16 spikes of 75 A ...	1200			
1 globe with three N 110 A...	330			
	1530 A	85·00	85·4	85, 87
Masurium				
Two variants, both of the same number of A in each spike.				
16 spikes of 92 A ...	1472			
1 globe with 3 N 110 A ...	330			
	1802 A	100·11	—	

		H=18A = 1	O=16	Isotopes
Caesium				
16 spikes of 117 A ...	1872			
1 globe of 4 N 110 A ...	440			
	2312 A	128·44	132·8	133
Illinium				
16 spikes, eight of *a* variety, eight of *b* variety.				
8 spikes of 135 A ...	1080			
8 spikes of 140 A ...	1120			
	2200			
1 globe of 4 N 110 A ...	440			
	2640 A	146·66	—	
Illinium Isotope				
8 spikes of 143 A ...	1144			
8 spikes of 144 A ...	1152			
	2296			
1 globe of 4 N 110 A ...	440			
	2736 A	152·00	—	
Ytterbium				
16 spikes of 166 A ...	2656			
1 globe of 4 N 110 A ...	440			
	3096 A	172·00	173	
Rhenium				
16 spikes of 183 A ...	2928			
1 globe of 4 N 110 ...	440			
	3368 A	187·11	—	
"87"				
16 spikes of 216 A ...	3456			
1 globe of 5 N 110 A ...	550			
	4006 A	222·55	—	

(To be continued)

ERRATUM

Caesium				
16 spikes of 121 A	... 1936			
1 globe of 4 N 110 A	... 440			
	2376 A	132·00	132·8	133

A PROFOUND wisdom, a deep understanding of the ultimate needs of human nature, underlay the ancient Hindu system of the four *Āshramas*. Till he reached the age of twenty-five years, or thereabouts, the young man was trained in the *Brahmachāri* way of life. For this, as soon as he was emotionally capable of living without his mother's care, he left the home of his birth, and went to live in the house of his *Guru*. This did not mean, however, that he was deprived of maternal affection, for it was the sacred duty of the *Guru's* wife to treat him as her own son.

In these days, unfortunately, the idea of a *Guru* is too often associated with that of an elderly scholarly solemn-faced teacher, past the prime of life, and incapable of vigorous physical activity, however muscular may be his spiritual capacities. Judging from the old stories of Indian boyhood, I think that the true picture of the *Gurus* of the past is very different from this. Dronāchārya taught his group of young princes many martial and athletic accomplishments; it is clear that he, at least, was no middle-aged pedant, or, if middle-aged, at least no mere worshipper of the Goddess of Wisdom from the seclusion of a study or a *pūja*-room, but rather a lover of her beauty in the open air. Such a life of healthy activity and eager interest in the world must have made the *Brahmachāri* way less difficult for those young men than even the wonders of our modern Indian school

eight of a variety:				
8 spikes of 135 A	...	1080		
8 spikes of 140 A	...	1120		
		2200		
1 globe of 4 N 110 A	...	440		
		2640 A	146·66	—
Illinium Isotope				
8 spikes of 143 A	...	1144		
8 spikes of 144 A	...	1152		
		2296		
1 globe of 4 N 110 A	...	440		
		2736 A	152·00	—
Ytterbium				
16 spikes of 166 A	...	2656		
1 globe of 4 N 110 A	...	440		
		3096 A	172·00	173
Rhenium				
16 spikes of 183 A	...	2928		
1 globe of 4 N 110	...	440		
		3368 A	187·11	—
"87"				
16 spikes of 216 A	...	3456		
1 globe of 5 N 110 A	...	550		
		4006 A	222·55	—

(To be continued)

DETACHMENT AND A WAY TO IT

BY F. G. PEARCE

A PROFOUND wisdom, a deep understanding of the ultimate needs of human nature, underlay the ancient Hindu system of the four *Āshramas*. Till he reached the age of twenty-five years, or thereabouts, the young man was trained in the *Brahmachāri* way of life. For this, as soon as he was emotionally capable of living without his mother's care, he left the home of his birth, and went to live in the house of his *Guru*. This did not mean, however, that he was deprived of maternal affection, for it was the sacred duty of the *Guru's* wife to treat him as her own son.

In these days, unfortunately, the idea of a *Guru* is too often associated with that of an elderly scholarly solemn-faced teacher, past the prime of life, and incapable of vigorous physical activity, however muscular may be his spiritual capacities. Judging from the old stories of Indian boyhood, I think that the true picture of the *Gurus* of the past is very different from this. Dronāchārya taught his group of young princes many martial and athletic accomplishments; it is clear that he, at least, was no middle-aged pedant, or, if middle-aged, at least no mere worshipper of the Goddess of Wisdom from the seclusion of a study or a *pūja*-room, but rather a lover of her beauty in the open air. Such a life of healthy activity and eager interest in the world must have made the *Brahmachāri* way less difficult for those young men than even the wonders of our modern Indian school

class-rooms with their inspiring white-washed walls adorned with maps a dozen or so years old in dust.

At 25 years, the life of study ended, the young man was ready to enter on the *Grihastha* stage, to marry, earn his living, and support his wife and family. This was considered to be the *duty* of every man, between the ages of 25 and 50 or 60 years. There were exceptions, but they were rare, and recognized as exceptions and not the rule. Those who felt that the householder's life was not for them were even at that stage at liberty to live the solitary life. Those only would take to such a way, who felt that their work for the world was study and retirement, to seek the world within; it was not ordinary studies which made a man withdraw from the household life, for the *Gurus* themselves were in most cases married men; it was only when the inner call was so strong that it brooked no rival interest in life.

There was consequently no forced asceticism in ancient India, no unhappy victims of the self-tortures of the mind, complex-ridden and neurotic. The training in habits of self-discipline and self-control which the young man had undergone during his *Brahmachāri* period, must have stood him in good stead as a householder. When all the children had grown up and were self-supporting, the husband and the wife, (not man alone, be it noted) were ready to pass into the third stage, that of *Vānaprastha*—he who retires to the forest. This brings me to the real subject of this article.

All great religious teachers have agreed in telling mankind that perfect peace of mind is not to be attained without detachment. We are sometimes told that the rules were different in the ancient days, and that nowadays, under changed conditions, detachment is equally possible even if one be a business man working amid the bustle and turmoil of the city, or a husband concerned to support his wife and family in comfort

and decency and to educate his children to do better work for the world than he has been able to do. *I doubt it.* One may attain, it is true, to a certain emotional detachment. One may reach a point when it is possible to accept without losing one's balance any personal loss, any terrible deprivation. But, so long as one is *responsible* for the material maintenance and upbringing of those who are actually dependent upon him for the fulfilment of those fundamental needs of their lives, quite apart from their moral or emotional needs which are no less important, it is impossible, in a world in which the earning of a livelihood is so uncertain as in our world of to-day, to be really and truly and completely detached. However completely one may have banished all care or fear for one's own safety or sustenance, so long as there are others physically dependent upon one, there cannot but be a lurking fear, in a world such as ours.

In providing for this contingency lay the greatest wisdom of the ancient Hindus. Their sages did not only counsel detachment in the later stages of life; they provided the means for it. They provided for it, neither too early nor too late in life. To advocate relinquishment of the ties and responsibilities of household life, before they were completely fulfilled, would have been a grave injustice to the children. The *Vānaprastha* life was to be entered on when, and only when, all the householder's responsibilities were completely fulfilled. It was left to each man and wife to shape their own lives in such a way as to bring those responsibilities to a close, when they thought fit. No uniform law is possible, for human beings differ. Yet, it was recognized that it was best for all to have at least some years for this peaceful stage of life, not years of idleness, but years of activity of a new kind, suitable to that stage of life and to that alone.

The life prescribed is in itself of interest and significance. It is not the solitary life. That is left for the final stage, that

of *Sannyāsi*, which all are not capable of entering upon. But the very idea of *Vānaprastha* is that of a life so simplified as to be almost independent. India, perhaps, is favoured by Nature in this respect. A life of rustic simplicity and retirement is more easily possible in a country where there is but little fear of the weather, and where the climate is such that very little toil in a garden-plot will suffice to meet simple needs[1]. Husband and wife do not separate at this stage, their mutual love is no longer a fierce flame, welding them in a bond of mutual responsibility, but a light to guide them on the remainder of their road together.

Wisely indeed have those Great Ones, who dedicated their whole lives to a quest for Truth and a mission to enlighten humanity, shown by their own example that he who would directly share the task with them should willingly eschew the responsibilities of the earlier stage. Detachment, such as their work demands, is impossible without utter concentration. For such, it is no sacrifice. They have set that object as their one aim and goal in life. To reach that goal, they must adopt the means. There is no other way. And this ancient Hindu way of life sets forth an ideal which is well worth more than a passing thought in the turmoil of our modern life.

There is no question of following a system, be it ancient or modern, simply because it was prescribed by *Gurus*. It was prescribed because there was a reason for it, and that reason holds good no less in these days than in theirs. Should we not, even in these days when *Vānaprastha* may no longer mean literally retirement to the forest, plan our lives with our definite goal in view, and to that end make provision for this stage, to be shared with the partner of our life, if both are true partners and sharers of the same ideal, even as we have planned the earlier parts of life, for the purpose that they serve?

[1] Whereabouts in India is this ideal soil?—C. J.

LET THEOSOPHY ENLIGHTEN OUR MINDS

BY A. A. SAARNIO

MOST people become constantly disturbed about quite trifling matters. They become angry and bitter, or sad and mournful over events that occur. We all recognize how much better it would be if we could always be in good spirits! But, alas, now and then most annoying things befall a man; how, then, can he help losing his serenity? We find, however, that many people who have been ill-treated by fate are always cheery and rejoice over apparently small pieces of good fortune.

It seems to me that we ought not to permit outer circumstances so constantly to govern our state of mind, but that we should learn to master our moods. Common sense proclaims that it is no good getting angry or becoming grieved because some one has insulted us, or something annoying has befallen us. What has happened *has* happened, irretrievably, and it will not become better through indignation or lamentation; whereas those moods, which consume our strength and disturb our well-being, only increase the evil results of the annoying event. Hence, it is the wisest and most sensible thing to keep in good spirits, but—how to do it?

Observe how a child and its nurse play together. When a castle of cards many stories high tumbles down, the child in his disappointment gets angry and perhaps bursts out crying, whereas the nurse does not trouble herself about such a

trifle, but smilingly consoles the child and begins to build up a new castle. For the moment the castle of cards is all in all to the child, as if its life depended upon it, but to the nurse it does not matter, even though she takes part in the game with all her heart. The child wishes to delight in the castle itself, the nurse delights more in building it up; she knows "a larger and more real life" and considers the erecting of a castle of cards only a game and pastime.

Although we have not positive knowledge about a life which for its largeness and reality would stand to our ordinary life as the nurse's life to the child's game, yet a humorist, for instance, in looking at life would somehow unconsciously recognize that there exists some greater and more lasting plan than the one we know. Such a man would not regard an insult or an injury to himself as an irremediable evil, but would smilingly turn the laugh against the offender. For humour is based on a deep insight into life, and the attitude of a true humorist towards his fellowmen, and even towards his own life, is very similar to that of the nurse towards the child and its game.

Does there really exist some more lasting life of the soul or spirit, a life the experience of which can endow us with a wisdom as far transcending our ordinary understanding as the understanding of a nurse surpasses that of a child? To try to seek the answer to that question would take us too far away from our main subject, but it is sufficient to state that some people, certain humorists for instance, *do* possess such divine wisdom, some more, others less. Inquiring into the subject more deeply we find that many others, not humorists alone, enjoy this clear vision which expresses itself in various ways, such as heroism, self-sacrifice, veracity, faithfulness to the inward monitor, etc. It is evident that all these qualities spring from the same great and lofty Wisdom, call it what we may.

Many people nowadays have begun to call it Theosophy, a term which originally implied certain religious and philosophical theories of life, and in that sense it is still used along with its newer meaning. The word "Theosophy" nowadays does not so much connote so-called Theosophical theories or philosophical systems, but, as Dr. Besant has said, it is *Divine Wisdom* that is the Inner Light of every man who is incarnated in this world. It is not the peculiar possession of any one person, but the common possession of all men. When this Theosophy, the wisdom based on one's own inner experience, one's inner enlightenment, illuminates the mind sufficiently, then one's state of mind will be calm and tranquil under all circumstances and adversities. Then it becomes an easy matter to control our state of mind and, as common sense dictates, always to keep in good spirits without letting anything disturb or annoy us overmuch.

Although we cannot all at once reflect that Divine Wisdom, yet we can begin to clear away the things that hide it. We can learn to look at life's incidents more and more from the viewpoint of the Eternal. Life's incidents will gradually cease to disturb us, and by and by we shall get rid of the fetters of the world and lift up our consciousness to our Super-self, to Enlightenment, to that Inner Splendour which some day will blossom fully within us—the knowledge of whose existence we owe to Theosophy.

Perhaps the most effective way of calling forth Theosophy within ourselves lies in the vanquishing of our sense of separateness, for that sense is like a wall that encloses us. Let us pass beyond that separating wall and have the same attitude towards ourselves that we have towards any other form of life. Then shall we realize that we are one with Life itself. Within ourselves there will awaken a general feeling of brotherliness towards all beings, and our mind will share in the light of Theosophy radiating from within.

MARY THE MONKEY

BY THE REV. F. H. ALDHOUSE, M.A.

THE Hon. Mrs. Montray was a stout old lady with a very red face. She was a widow and childless, consequently she frequently adopted pets, but she never kept them long. She was too capricious and irritable to do that. She kept dogs, but they took the mange or bit her, or overate like herself and succumbed. Cats did the same. A parrot she procured swore so fearfully that the Bishop, who was at tea, got up and left the house in horror. The bird was therefore returned to the vendors. Mrs. Montray was petless for a while, but the appearance of an Italian with a barrel organ and a monkey suddenly filled her with the wish to have the animal for her own. The barrel organ man was very willing and the monkey changed hands for a five-pound note. The Hon. Mrs. Montray named her purchase "George Bernard" after a well-known writer whom she did not like.

The monkey did not prove a greater success than Mrs. Montray's other adoptions. He frequently bit people, several times escaped and did considerable damage in the house, and finally came behind his mistress at a tea party and snatched a wig off her head before the entire company. This last episode ended his career at Milverton House, for his mistress gave him away next day to Mary Sulivan—the daughter of a poultry farmer who lived not far from the house. Mary, who helped her father in his business, had the reputation of being able to handle or tame any animal. She was a pretty Irish

girl with dark shingled hair and blue eyes, and even cross old Mrs. Montray liked her. Mary thanked her and, perhaps thinking that his not liking Mrs. Montray was not a conclusive proof of similar iniquity, accepted. After that Mary and George Bernard became inseparable companions. The animal was completely amenable to her wishes, resumed a number of tricks he had learned from the Italian but abandoned when at Milverton House, and was a constant source of amusement to Mary and her father.

The village people christened Mary, Mary the Monkey, in consequence. In Ireland that is the custom, Paddy the Horse means Paddy the horse dealer. Willy the Post is Willy the Postman, etc. Mary had previously been called the Chicken in connection with her family occupation. So if you asked in Milverton about Mary Sulivan, people would say is it "Mary the Monkey" ye mean, or "Mary the Sweep"? For there was a "Chimney Doctor" of the name of Sullivan (two ll's) who also had a daughter called Mary. Mary the Monkey grew very fond of George Bernard, he used to go with her on a lead like a dog, or free and jumping from branch to branch of trees in the wood. But the best of friends must part and George Bernard took a chill one awful spring. In vain Mary nursed him like a child, in vain the Vet. did his best. The chill became pneumonia and with a look of love a child might give its mother the poor creature died in his mistress' arms. Mary was inconsolable, she nearly cried her eyes out—she was only seventeen and soft-hearted. Her father tried everything he could think of to comfort her; even a new hat failed, and the offer to buy her another monkey only caused her to weep the more. But time is a great healer of wounds, and Mary the Monkey—as she was still called—if not cured, was at least resigned, and with her old capacity and briskness helped feed the fowls and sold eggs and poultry as of yore.

Mr. Sulivan had a fondness for trying new breeds of fowl, and hearing that another poultry keeper in a village twenty miles away had started keeping an Australian breed of speckled hens, arranged to exchange a sitting of Sicilian Buttercups' eggs for a sitting of the Australobes. He was invited to go over one evening, make the exchange and sleep the night. He left Mary the Monkey in charge of his establishment with confidence that all would be well. As a rule there was another girl, Fanny Hair, in the fowl farm, but she was gone to her home for a few days, her mother being ill. That evening Mary was alone in the house, but she was not at all disturbed by that; it had happened before and would happen again. She read a book till ten o'clock, saw that all was quiet in the chicken pens, and went to bed and soon was asleep.

Young girls who have been up at six o'clock in the morning and have been engaged in varied occupations for a fourteen-hour day are generally sound sleepers, and Mary was no exception to the rule, and the gradual entry of thin wisps of smoke did not arouse her. Suddenly a small hairy paw caught her hand. It pulled but she only moved slightly. It pulled harder and Mary awoke. She said afterwards:

I was broad awake at once, and I saw George Bernard. I knew he was dead, but I also knew he had come back because he loved me and wished to help me in some way. I was not in the least afraid of him. "What is it, my pet?" I said. He looked at me just as he did when he died in my arms, so soft and loving and sad. And he chattered and ran to the door and I saw smoke. The kitchen was on fire, but not badly. I was able to put it out with father's chemical extinguisher. It must have been a cigarette-end that Fanny Hair threw down before she went home. She was always such a careless thing there was no trusting her. I'm glad she's giving up the poultry business and going to stop with her mother in future. I only wish George the monkey could come back every day. I know he loved me and I know he loves me still. Death can end life but not love, and whatever dies in man or beast, love is immortal and will outlive the stars.

I do not wonder people still call Mary, Mary the Monkey, and I am not surprised she does not mind a bit. What does astonish me is that people suppose that man's race alone survives the change we call death. I am certain that the loyal, generous, and true, be their status what it may, have as good a right to persistence, and that sometimes they can still help those who were good to them. Perhaps not by return, but somehow, somewhere.

THE VISION OF THE FAIRY HOST

THERE was a sense of lightness
Like sunbeams gleaming nigh,
A heart of joy and brightness,
A clarity of eye;
And then the fairy host showed clear,
A sight all radiant, wondrous, dear.

Brief was the moment splendid,
But with it vision woke,
The old blind life is ended
By one sweet sun-bright stroke.
Though Beauty fled on glancing wings,
Yet I have known the Heart of things.

Oh Joy, beyond earth's sorrows!
Oh Life, that truly lives!
Welcome those glad to-morrows,
Which Vision to us gives.
Transformed to Beauty we shall be,
From loving the fair Love we see.

F. H. A.

ANNIE BESANT, THE HEROIC ENTHUSIAST[1]

A SOUL that knows no defeat—such is Annie Besant, now white-haired and venerable, the world-honoured President of the Theosophical Society. Teacher, Orator, Statesman, Guide, these she is, as all know; but perhaps only a few have had the privilege of seeing glimpses of the dauntless fiery soul who never acknowledges defeat. Life has been hard for her, with every year some battle to encounter; and fate has not given her in every case the success which is her due. Many a time when some long-planned scheme has been nearly brought to completion, the action of foes or of misguided friends has broken the plan, and left only ruins for her to contemplate. But her gaze on the wreck of her plans is only for a moment; a second plan is at once made and the full strength of soul is once again directed to the new plan.

It is this fiery enthusiasm of hers which has made of some of us, her disciples, such men and women as we would never have become but for her. The world taunts us with being her "followers"; we are proud to be that. But why do we follow her? Not because we have no individuality of our own; nay the rather just because we have great dreams, and to be her follower is to see each of those dreams come to fruition. Out of our weaknesses she teaches us how to forge strength; she fans our little flame of aspiration till it becomes a beacon to help thousands. She teaches us how to become bigger, nobler, more capable than we thought it was in us. She teaches us the glorious mystery of sacrifice, and infects us with heroism.

The world will honour her for her gift of wisdom and for her dauntless fights in all good causes. We, her disciples, revere her and love her, because she has made of us heroic enthusiasts, and taught us to look up, and not down, and in the day of defeat never to acknowledge that defeat as final. She has infected us with her supreme conviction of victory, and life is all different for us now because henceforth in the myriads of struggles which lie ahead of us we see only Victory.

C. JINARĀJADĀSA.

[1] Written in 1926. The term "heroic enthusiasts" is a translation of a phrase of Bruno, "gli eroici furori".

THE MASTER SPEAKS TO HUMANITY

By CHARLOTTE WEAVER

EARTH borne, Aum conceived,
Traveller in realms of mist,
Darkness with its gleaming colour-forms,
Its radiant movement,
Its deep sounds,
Beguileth thee.

Wouldst thou arise?
Wouldst breathe thine Aum?
Wouldst merge thine earth-born atoms in
their dance-of-death
With Monad stuff?

Arise then. Clothe thyself.
Take up thy seven veils.
Nor shed them one by one;
But wear them.

Fantasy and patience,
Movement and design,
Ceremonial—these hide not truth.
These weave her
Even as thou, their wearer, make a weaving.

Truth's seven veils?
Thy seven bodies where through
Deep-limbed trouble steps with exaltation,
Knowing Siva,
The Creator,
The Defender,
The Destroyer.

The One Other—the Great Aum
Wherein children grow from innocence
Through error into wisdom
By way of aspiration,
And flesh transmutes its energies eternally
By way of will,
By way of pure desire,
By way of action self-controlled.
Thus is Great Aum attained.

Wouldst know this Aum?
Thou wouldst?

Arise then. Clothe thyself.
Take up thy seven veils.
Nor shed them one by one—
But wear them.

For through their perfect wearing
Dost thou become that miracle of Siva,
Wherein Great Aum's created atoms
Are defended,
Are destroyed,
Become transmuted,
Through thee alone, O traveller in realms of mist;
Through thee alone, by thy evolving consciousness;
Through thee alone, thou Saviour of great energies.

Look!
By way of self,
Creating with thy seven veils,
Wilt thou find union with Great Aum made possible.

THE THEOSOPHICAL FIELD

Africa is a continent where it is perhaps particularly difficult to run a well-organized Section of our Society, the enormous distances which separate Lodges, and the distinction of nationalities inhabiting the country being obstacles to co-operative work. But to-day as ever in the past are to be found there faithful and valiant tillers of the Theosophical field. Mr. Sidney Ransom who occupies the position of General Secretary of the Central South African Section issues in his *Bulletin* a stirring call to action, that the new Life in our Movement may be utilized to the full. The President of the Johannesberg and Pretoria Lodges add their programmes of work and activity, all of which suggest a busy autumn of propaganda. No journal has appeared for some time of the older South African Section.

Many will read with pleasure a personal paragraph in the *News Bulletin* which records the celebration of Mr. and Mrs. Ransom's Silver Wedding, on which occasion evidently a cake was presented by the Pretoria Lodge. Mrs. Ransom who was away working in America, and who is now returning to England, writes to record her thanks to the Lodge and her appreciation of the kindly action of her old colleagues.

Netherlands Indies. The August number of the official organ of the Society in the Netherlands Indies gives an account of three Theosophical schools in Java, called the Arjuna Schools. They seem to correspond somewhat to our Panchama Free Schools at Adyar. The number of pupils varies between 32 and 220 and local Fellows of the Society conduct them and give of their best to the schools.

We must add the remark that the use of initials only instead of the full name saves space for the editor, but it has its disadvantages for the reader! In this case at least it seems as if "H. I. S." would indicate the standard attained by the larger one of the schools.

The acting President of the Society in Java regrets that the notice of the Olcott Centenary was not received earlier [1] so that the second of August might have been commemorated by the Lodges;

[1] The date was mentioned last year. See pp. 554-5, THEOSOPHIST, August, 1931.—C. J.

he invites the Lodges to make a point of devoting as yet one evening to the memory of our President-Founder and suggests that a public lecture be given that his work may be better known.

Austria. The official bulletin of this Section, *Die Theosophischen Nachrichten*, is edited by Mr. Riedel of Vienna; it aims at giving the members of the Society in Austria some information about the activities of our leaders and of important events taking place in the Society. Articles will be translated from THE THEOSOPHIST and other English magazines. The *Nachrichten* are also meant specially as a link between the Lodges in neighbouring countries and the centre at Vienna.

U. S. America. Most people like the "personal touch" as the editor of *The Messenger* no doubt realizes, for in the July and August issues snapshots are given of the President of the American Section and the Headquarters staff with vivid little pen portraits, and of the visitors at Wheaton who would take part in the Summer School and Convention.

The August number contains an address by Dr. Arundale on "The Wide Field of Theosophical Work" and the opening address by Mr. Sidney Cook. It is too early yet for us to have received information of the forty-sixth Convention of the American Theosophical Society. It was convened for August 15th.

Toronto, Canada, writes that a visit is expected to their city of Mr. Krishnamurti on November 4th—6th.

France. In the *Bulletin Théosophique* for July we note an interesting little story of how a young Soudanese Theosophist combated the tradition of his co-religionists who expected him to make a blood-offering on his father's grave and to invite them to eat the sacrifice afterwards. After prolonged meditation near the grave he addressed the assembled people—whose Chief he is—telling them that he believed his ancestors did not desire further blood sacrifices, and that in future they would be discontinued. The people appear to have been impressed by his firmness and to have accepted his statement.

England. Our contemporary *Service* which does such admirable work in bringing to the notice of readers what is being done in different directions for the protection of the defenceless, publishes in its last issue an interesting photograph taken at the unveiling of the statue, which has been sculptured (and partly also donated) by Mr. C. R. Hartwell, in memory of those truly great humanitarians and Theosophists—are they not the same?—Harold and Gertrude

Baillie Weaver. *The Goatherd's Daughter*, as the statue is called, will by its position in a London Park, and the inscription on its base, arouse perhaps in many generations of beholders a response to the call of chivalry, that quality which so distinguished the two friends of humanity who called it forth.

Switzerland. A programme has been sent to us of lectures given at the "International Centre for Spiritual Research" at Ascona on the Lago Maggiore during the month of August. The languages used were French, English and German, and among the names of the lecturers we find those of Dr. and Mrs. Cousins, Prof. E. Marcault, Dr. Demarquette from Paris, Dr. L. Baeck from Berlin, Mrs. A. Bailey and others. The circular states:

> Our Work here is in the first place Service, based upon a realisation of the fact that spiritual force can be translated into a practical factor in every department of life.
>
> Special groups will be formed for the study of Healing, Meditation, spiritual training, *The Secret Doctrine*.

Italy. The Italian Theosophical Review *Gnosi* gives in its May-June number a page to an interesting set of questions and three short statements by Mr. J. Krishnamurti. The questions have probably been collected from Camp Talks, no references are given. It might interest many to have this collection of questions, but few read Italian. They reminded the present reader of the "Sermon on the Mount".

Greece. We read in the *Theosophikon Deltion* for April-June that the fourth Annual Meeting was held at Athens in February; the secretary reported that there had been a decrease of members, partly due to economic causes, partly to apathy. An account of the Adyar Convention is given and a summary of some of the articles in THE THEOSOPHIST. The July-September number gives an account of the visit of Mr. E. Wood and Mrs. Wood. This visit has been a great success; several public lectures were given and gatherings for members were held at the Official Quarters at Athens.

CORRESPONDENCE

WHEN, as a new subscriber to THE THEOSOPHIST, I recently received my first copies of that periodical, a peculiar blessing seemed to accompany them; and I should like to acknowledge this to you as the acting Editor. May I also express hearty thanks that we have you to do this editorial work; personally I always eagerly watch the Editor's remarks at the bottom or top of the articles, as the former often let in more light on the subject than all the rest!

HAROLD E. TYRWHITT

REVIEWS

The Mysteries of Eleusis, by Georges Méautis, Professor at the University of Neuchâtel. Translated from the original French Manuscript by J. van Isselmuden. (Theosophical Publishing House, Adyar. Price Rs. 2-4 and 1-14.)

The reference to the Mysteries of Eleusis by Greek and Roman writers show how powerfully they affected Greek civilization. All true born Greeks, both men and women, were admitted to them, and they lasted nearly 1500 years without a break. We know that they had a deep ethical significance, and that in some way they gave to their Initiates the promise of a life beyond the grave. The subject has always interested students of Greek civilization, and of course fascinated all who believe that in the Ancient Mysteries deep occult truths concerning life were to be found. There has, however, been the difficulty that what little knowledge existed about them was scattered in many books, and there was no single book which summarized it all. For the first time such a book has appeared in this work of Professor Méautis. As Professor of Hellenistic studies in the University of Neuchâtel in Switzerland, his scholarly attainments command at once respect. He has also already proved his knowledge of Greek sources by his researches into mystical tradition in various articles which he has contributed to European magazines. He brings, therefore, to the writing of this little work much specialized knowledge. All this knowledge has been put in a brief compass in this work. Professor Méautis guides us through the mass of many theories with the tiny thread of the few facts which can be ascertained from classical writers, and particularly from inscriptions on monuments.

We are given first an account of the development of modern research into the topic of Eleusian Mysteries, and then we are given a description of the place where the Mysteries were celebrated. Professor Méautis describes the ruins of the Temple of Eleusis, and four plates enable us to get some idea of the Telesterion, or the

inmost Shrine where the Mysteries took place. Then follows a most fascinating chapter describing fully how the Mysteries were celebrated—the processions, the places where they halted, and all that made the Mysteries so dramatic to the Greek.

One of the most remarkable facts about these Mysteries is that though millions witnessed them, no single Initiate has ever broken the oath revealing what they actually were. Nevertheless, from the allusions to them, and from various rules and regulations for the conduct of them, it is possible to glean some idea. One part of the Mysteries evidently dealt with a promise of a life beyond the grave, but another also with the spread of the higher cultural civilization which was embodied in Greece and which it was considered was the duty of the Greek to give to the "barbarians". This appears in the legend of Triptolemos. In an Appendix a complete translation is given of the famous *Homeric Hymn to Demeter*, which is linked to the tradition of the Mysteries. The book is illustrated by 7 plates.

Theosophists will be interested to know that during the European Congress of Theosophical National Societies in Geneva in 1930, I suggested to Professor Méautis the writing of this book. Since Mr. G. R. S. Mead has withdrawn from Theosophical work. Professor Méautis is the sole scholar of ability and repute who can help us with the ancient traditions of Greece. While he converses in English, he felt unable to write a formal thesis in English, and undertook to write the work in French if I would arrange for its translation into English. We have been fortunate in getting the aid of the Assistant Editor of THE THEOSOPHIST, Baroness J. van Isselmuden, who has most carefully translated from the original French manuscript.

Professor Méautis was General Secretary of the Swiss Section of the Theosophical Society during the years 1926-23, so he approaches his subject both as a classical scholar and as one who reverences the spiritual teachings in all Mysteries.

C. JINARĀJADĀSA.

A Wandering Harp, Selected Poems by James H. Cousins. (Roerich Museum Press, New York.)

Dr. James Cousins needs no introduction to the reader. His book is meant to supply a long-felt need of placing before the public a representative selection of poems from his many books. And it fulfils this purpose to an eminent degree. A glance at the book is enough to show that Dr. Cousins:

> Speaks the single spirit-speech
> From heights where East and West are one.

The entire book is a reminder of the fact that East and West can combine and give to the world a wonderful product, a product in this case being a poetry of "new beauty and extended significance". The vision which Dr. Cousins gives us "from heights where East and West are one" is naturally a vision which all mystics have communicated to the world at different times. And one has only to read the beautiful poem on "Will" (from which I quote the following lines)

> The whole in all its parts fulfils
> One purpose through the warring wills.
> The strength that broke thee is thine own:
> Thyself thyself has overthrown.

to be reminded of a score of similar quotations from the Vedantic poets, the great Bhakta poets of India and the Persian and Sindhi mystics. The collection has a further advantage in this, that it does not merely consist of mystical poetry. The reader will enjoy the refreshing poems "Installation Ode" to the first woman magistrate in India and the two poems on "Ireland". Apart from the imaginative powers of Dr. Cousins and other merits, the reader is bound to be inspired by the broad internationalism of the poet, which is well expressed in his "Complete Love":

> Read my confession here unfurled:
> I am the lover of the world.
> All things that cross my senses' verge
> I seize and in my being merge . . .

This is indeed the gospel of Dr. Cousins' life—a gospel which he has tried to fulfil in his life by preaching and living that broad internationalism, which is the harbinger of the new world that we all feel coming so rapidly.

M. N. I.

Modern India Thinks, compiled by Keshavjee R. Luckmidas. (Taraporivala & Sons, Bombay.)

The student of Indian thought in particular, and of human thought in general is sure to find in this book a very useful and handy compendium of the thoughts of people who matter in modern India. As the front page shows, it is meant to be a symposium of suggestions on problems of modern India. India as it is to-day, articulate India, is unhappy and poor, and there is an irrepressible urge, a dynamic impulse in every one to aspire for national freedom. The great war has left an indelible impression

on Indian thought, and it has compelled India to think seriously of her position in international life. The cleavage between our ancient philosophic beliefs and our present needs and problems is becoming increasingly obvious. We have been obsessed by our glorious past so far; and it is only this insistent aspiration for freedom that is giving us courage to think.

The quotations in the book are suitably arranged under eleven headings, indicating the main features of Indian thought. The book is not very comprehensive in its selections; the editors evidently felt they had to bring in a quotation from Mr. Jinarājadāsa, so they give him two lines, where he quotes someone else! However, the book is certainly a very good effort to crystallise Indian thought.

M. N. I.

The Philosophy of Islam, by Khan Sahib Khaja Khan, B.A. (Hogarth Press, Madras.)

That a second edition has been called for, shows that the book has supplied a genuine demand. Indeed Mr. Khaja Khan has compressed in a hundred and ten pages an amount of information which would have necessitated at least double the space for a less judicious writer. The headings of the various Chapters will give an idea of the range and variety of the subjects treated: Cosmological Conceptions, Psychological Aspect, Ethical Basis, Historical Development, The Doctrine of Ayan-i-Thabita, Tasawwuf and Modern Research, and to these is added a Glossary of the technical terms used in the body of the book. The author is evidently a student of comparative religion, philosophy and science and his comments on the interrelation of Islamic ideas with those of other systems are illuminating, though here and there he sees differences which are really superficial.

The book will prove useful to students of Islam. There are a number of errors in the transliteration of Persian quotations which deserve to be corrected.

H. C. KUMAR

A new Buddhist Magazine *The Vesak Annual* has appeared in Ceylon. The first number is well produced and includes besides various illustrated articles on places connected with the life of Gautama, a reproduction of a carving of the Figure recently made on a branch of the historic Bo-Tree at the Kelaniya Temple, Ceylon. The editor will be well advised to see that in future numbers the too numerous small misprints of the May issue are avoided.

E. M. W.

MAGAZINES RECEIVED:

Theosophikon Deltion	April-June, July-Sept.
Theosophy in India	August-September.
Youth Lodge, T. S. Bombay	August-October.
Toronto Theos. News	August.
The Messenger, Wheaton	August.
World Theosophy	August.
Pretoria Lodge Sheet, Africa	June quarter.
Theosophischen Nachrichten, Austria	June-July.
Theosofie in Ned.-Indie	August.
Persatoean-Hidoep, Java	September.
Koemandang Theosofie, Java	September.
De Pionier, Java	September.
Canadian Theosophist	August.
Boletin S. T. Espanola	August.
Advance Australian News Service	August.
Teosofi, Finland	No. 7-8.
The Beacon	August.
Occult Review	September.
Liberal Catholic	September.
Boletin de la Estrella	June-July.
The Temple Artisan	June-July.
Radical	August.
The Young Builder	September.
Review of Reviews	August.
The Calcutta Review	September.
The Indian Review	September.
Stri Dharma	September.
Modern Review	September.
Triveni	July-August.
The Madras Christian College Magazine	September.
The Buddhist	September
The Hindustan Review	July-September.
The Vedic Magazine	June-July.
The Bharata Dharma	September.
Vaccination Inquirer	September.

BOOKS RECEIVED:

The Mysteries of Eleusis, by Professor G. Méautis (illustrated), Theosophical Publishing House, Adyar.

The Coming of the Angels, by Geoffrey Hodson, Rider and Co., London.

Conjurations of the Ancient Mysteries, by M. Gaster, Ph.D., The Search Publishing Society, London.

Life of Sri Chandra Basu, by Phanindranath Bose, M.A., R. Chatterjee, Calcutta.

Yogic Physical Culture, by S. Sundaram, The Brahmacharya Publishing House, Bangalore.

Siva-Bhoga-Saram, by Sokkha Nata Veba, Madras.

A SHORT BIOGRAPHY OF

DR. ANNIE BESANT

President of the Theosophical Society

BY C. JINARĀJADĀSA

(Late Vice-President of the Theosophical Society, 1921-1928)

ON October 1st next Dr. Annie Besant completes her 85th year. She is so well known throughout the world that any facts concerning her are eagerly read by everybody. She has lived such a dramatic life that in many ways she stands symbolic of some phases of the world's development. Her Autobiography, written in 1893, brings the story of her life to 1891, when Madame Blavatsky passed away. That book reveals such dramatic events that it is one of the most fascinating biographies to read. But since then so much more has happened in her life that there is no adequate biography to-day.

Dr. Besant's father was an Englishman, but half Irish. Her mother was fully Irish. Though technically an Englishwoman, and though herself born in London, Dr. Besant has always refused to call herself an Englishwoman, and always has said she is an Irishwoman. The Irish strain in her ancestry is seen in certain aspects of her character—in her intuitive nature, and also in a very subtle wit and instant retort. In private life particularly one of her charms is this extremely witty Irish element. She was a devout Christian, and was married to an English clergyman at the age of twenty; the awakening of her character made her challenge several

of the Christian dogmas. It was not the challenge of unfaith, but rather of a highly spiritual nature that desired intensely not only to believe but also to understand. The impossibility of making logic out of Christian traditions made her leave the Church and become a Freethinker.

She was already profoundly unhappy in her married life. Two children, a boy and a girl, had been born. She has said very little about what she suffered as a wife. In the course of the case which her husband brought against her to deprive her of her daughter, she was forced at last in defence to state how he had physically ill-treated her and turned her out of the house. So terrible was her matrimonial tragedy that once, taking some poison in her hand, she thought of drinking it and so ending the horror of it all. As she was preparing to drink it she heard a clear voice of stern reproval which said to her, "O Coward, coward, who used to dream of martyrdom and cannot stand a few years of woe." The voice was so impressive that she did not feel it as unkind. It was like a whip applied to her, who from the days of girlhood had read lives of martyred saints and dreamed of the glory of martyrdom. She instantly threw the bottle out of the window, and never forgot the voice.

She left her husband, taking with her the little daughter. In the course of literary work she came into close collaboration with Charles Bradlaugh. For many years the two worked together shoulder to shoulder, and raised the Free Thought movement to an unique height of intellectual vigour. The wonderful charm of her oratory, and the fire with which she denounced religious intolerance, made her an outstanding figure in public life, though in those Victorian days there was scarcely any calumny which was not spread about her by her orthodox opponents.

Circumstances at once plunged her into a series of dramatic struggles, the first of which was the battle for the publication of the Knowlton pamphlet. This was a pamphlet on Birth Control which had already been published in

England without let or hindrance. But some police official, egged on by the orthodox, prohibited its further sale as an "obscene" work. Mr. Bradlaugh and Mrs. Besant promptly took up the challenge against the liberty of the Press, re-printed the pamphlet and put their names as the publishers. This identified her at once with the propaganda for Birth Control, though at the time when she re-published the pamphlet her ideas were not at all clear on the matter. The publication was purely to defend the right of the public, and not for propaganda on Birth Control. Both she and Mr. Bradlaugh were prosecuted, and both of them personally made their defence, not employing any advocate. Mrs. Besant showed remarkable forensic ability, and had she chosen a lawyer's career she would have become one of the most brilliant and successful of advocates. After losing the case in a lower court, they won it finally on appeal. Then promptly the pamphlet was withdrawn from circulation, as the right of the public had been vindicated.

Then it was that her husband moved to take her little girl away from her, claiming that she was an "unfit" person because of her ideas. This plunged Mrs. Besant into a second case. The record of it makes very striking reading as revealing both Mrs. Besant's ability and the harshness of the Judge. For many days she was herself her own advocate, and met point after point of law and obstruction placed before her both by her husband's lawyer and the Judge. She lost the case, and the deprivation of her child caused her profound grief. Later, both the girl and her elder brother, when they attained their majorities, became devoted admirers of their mother and remain so still.

We find her then passing on to a new phase of her career. In 1879 she matriculated at London University and went on with her studies in Science. In 1881 she passed the Intermediate Examination of the University with Honours in Botany, taking all the subjects that were needed for the degrees of Bachelor of Science and Medicine. She would

have passed on to take her B. Sc. Degree later but for the threat by one of the professors, who was an examiner, that though all her answers were correct he would " plough " her in the examination. During this period she began giving lectures on Science to classes of working men. Her brilliant lectures on the French Revolution were commenced at this time. From 1885 she became closely associated with the Fabian Society, some of whose leaders are still alive, such as Bernard Shaw, Sidney Webb (Lord Passfield), and Sidney Olivier (Lord Olivier), Ramsay Macdonald joining them later. In 1885 she organized the strike of Match girls working in Messrs. Bryant & May's Factory, and won the fight for them. It is at this time we find her as the Secretary of the Matchmakers Union.

Began then another phase when, feeling somewhat dissatisfied with her negative standpoint of Free Thought, she made researches into Spiritualism, Hypnotism, etc. They gave her no logical and clear proof of survival after death, though the phenomena were interesting. It was, however, at this epoch that there happened to her a second experience which was then unexplainable. Whilst she was sitting in the Fleet Street Office of the *National Reformer*, and brooding over her disappointments in the search of Truth, she suddenly heard a voice say to her: " Are you willing to give up everything for the sake of learning the Truth ? " She replied instantly, " Yes, Lord." She did not know who had spoken, but it was the same voice as on the earlier occasion.

Only a few days passed when Mr. W. T. Stead, the editor of the *Review of Reviews*, sent her Madame Blavatsky's *Secret Doctrine* to review. He told her that none of the young men on his staff cared to undertake the two huge volumes, and " You are quite mad enough on these subjects to make something of them ". The moment she read the work it was as if a long lost synthesis of truth suddenly flashed out in her mind. She asked for an interview with the author, and from that first sight of Madame Blavatsky

Annie Besant's whole life was changed. She separated herself from her Secularist friends, and also to some extent from Socialism. The new light which she had received inspired her more firmly than ever to the service of the world, but it was now not so much to tinker at various evils in the world's organization, but rather to deal with the root of them all in the light of laws which govern all existence, so that every evil could be eliminated as the result of new outpourings of the streams of life.

Soon after she became Madame Blavatsky's disciple, she came into direct relation with the Adept known as "the Master M.," who was one of two Adept Founders of the Society. Then she knew for the first time that it was He who spoke to her when she thought of suicide as the way out of her troubles, as also later in her office in Fleet Street.

The record of her work among Theosophists needs little mention. She became the most brilliant exponent of Theosophy both as orator and author. After the death of Colonel Olcott in 1907 she was elected President for seven years, and has been re-elected three times. She threw herself into the Society's work as a practical organizer to "make Theosophy practical". Action became her "slogan" as its President. During her Presidentship, the Society has grown by leaps and bounds. When Colonel Olcott died there were only eleven Sections or National Societies; 36 more have since been added.

Dr. Besant has always been a great traveller, having visited in her Theosophical work nearly all the countries of Europe more than once. She has made several visits to the United States and to Canada, as also to Australia and New Zealand. As soon as travel by aeroplane was practicable, Dr. Besant selected this method in preference to the slower one of railways and steamers, because speed is very much a characteristic of her temperament.

Many have been the Reform movements in which Dr. Besant has worked, or to which she has given her support.

She has long been known as an ardent supporter of Women's Suffrage, not only in Britain but also in India. The League of Nations Union has received support from her steadily, as she is a firm believer in the work of the League. She is an ardent Anti-Vivisectionist, and also strenuously opposes any form of inoculation, as she considers that while such remedies are palliatives they fundamentally undermine the resistance of the body. Methods of inoculation she holds are also apt to draw attention away from the more radical method of stamping out disease by clean living and by sanitation. In India she has been an untiring worker for the uplift of women, and has pleaded again and again for a radical change in social conditions, though she has never desired any modification of the Indian woman's temperament, which she holds is one of the most spiritual in the world.

In 1893, on November 16, she landed in India for the first time. Even before this date she had talked of India as her " Motherland ". As early as 1875 she had championed the cause of India in a pamphlet called " England, India and Afghanistan ". The transformation of the religious life in India, among Hindus particularly, which Annie Besant brought about is one of the wonders of her life. She came as a stranger, not knowing Sanskrit ; yet as she expounded the old philosophies, she poured forth a wealth of knowledge which amazed cultured Hindus. Far more than her knowledge, however, was her wonderful love of the vanished greatness of India and her indignation at India's sunken condition which she showed in every address. The older generations of Indians will testify how many of them often wept when they listened to her description of what India might again become some day.

She soon gathered round her a band of Indians to work for the regeneration of the people, and in 1898, after much planning, she founded the Central Hindu College in Benares. There came from Britain and from the United States Theosophists to help her in the work of the College. The best known among all

these were Dr. A. Richardson, Ph.D., F. C. S., who was the first principal of the College; later Dr. G. S. Arundale succeeded him. Another most valuable worker was Dr. Arundale's aunt, Miss Francesca Arundale, who started a small Girls' School, which is now the Women's College of Benares. Many were the activities of Dr. Besant for education, in the cause of which she received liberal support from many an Indian Prince and nobleman. A brilliant band of workers gathered round her to make the Central Hindu College the type of what an Indian educational institution should be; among these were Messrs. Bhagavan Das, Govinda Das, Gyanendra Nath Chakravarti, the late P. K. Telang, and many others who worked in an honorary capacity and in a spirit of wholehearted and dedicated service. After the College was taken over by Pandit M. M. Malaviya to be the nucleus of the Hindu University, her great services to the success of the College were recognized by making special legislation to give her a seat on the Governing body. The Degree of Doctor of Letters was conferred upon her as a special distinction and in recognition of her services to Indian Education. The College no longer needing her, Dr. Besant organized the Theosophical Educational Trust, with several schools and colleges. This later was transformed into the Society for the Promotion of National Education, with vast aims for a complete reconstruction of education throughout India. Almost every political leader was on its committees. Political events, however, put an end to this large scheme, and it reverted once again to the smaller Educational Trust.

Dr. Besant also organized a movement called "The Sons and Daughters of India". For children she initiated the Golden Chain Movement, now active in Scotland, Spain, U. S. A. and several countries in South America. It was she who organized the Indian Boy Scout Movement, in which the boys wore Indian turbans and sang Indian songs, while in all other ways they obeyed the Scout Law. When Lord

Baden-Powell came to India, his movement and that of Dr. Besant were amalgamated, and in recognition of her services he made her "Honorary Scout Commissioner for all India". Many attempts were made by Dr. Besant to bring about reforms in Hindu social life, and one such was the organization called "The Stalwarts," who pledged themselves not to marry their daughters under the age of 16. Very few joined, and this activity was not fruitful.

A new phase of Dr. Besant's activity was when she became attached to two Indian boys, then 14 and 11, and pronounced the elder of them, Krishnamurti, as the vehicle to be of a great "World Teacher". As the boy was not brilliant mentally, far less so than his younger brother, such a statement appeared ludicrous to all who knew the boy and his family. The father of the boys was one of her own disciples, and in the beginning he handed over the guardianship of the boys to her, in order that they might receive a far finer education than he, as a poor man, would be able to give them. Later, he quarrelled with her and desired to remove the boys from her guardianship. As the boys were far more attached to her than to their natural father, they refused to go back to him, and Dr. Besant defended their interests when a case was brought against her by the father. Once again, as twice before, Dr. Besant herself was her own advocate, and day after day pleaded her case. She lost the case in the lower Court, but costs were given against the plaintiff, and the boys were made wards of Court, and in addition their majority—eighteen years under Hindu law—was prolonged to twenty-one years. Then she took it to the High Court of Appeal, where she again lost it, but each party was ordered to pay his costs. Then she took the case up to the Privy Council, and in 1914 for the first time the boys, now 18 and 15, appeared as interveners to state their side of the case. Dr. Besant won in the Privy Council, the Council holding that the minors should have been represented in the first suit and that it should have been brought in England where the minors were

resident. The Privy Council laid down the principle that when dealing with minors who had come to an age of discrimination, no Judge should dispose of them as if they were mere "bales of goods," but that they themselves should be consulted regarding their ideas as to their welfare. The development of Krishnamurti, and particularly his taking a standpoint quite distinct from that of most Theosophists, has been one of the striking events in the last five years. While he differs from Dr. Besant, yet all realise that she had a wonderful intuition when she picked him out and said "Ecce Homo"—*This is the Man*, for Krishnamurti is undoubtedly one of the most brilliant and forceful of ethical teachers in the world to-day, if not the foremost.

In many ways Dr. Besant will perhaps be most famous in India for her political work. She has said again and again that she entered politics to save the youth of India. She knew from contact with high-spirited lads burning with a zeal of patriotism how they were slowly being captivated by the gospel of extremism of the Bengal anarchist revolutionaries. She saw how the Government merely suppressed but did nothing to remove grievances. Precious time was being lost, and more and more young men were being attracted to the gospel of violence. She entered the political arena in 1913. She started a weekly newspaper called *The Commonweal* in January, 1914, and a few months later purchased the *Madras Standard*, a daily paper. In the August of that year she changed its name to *New India*.

Some day a great historian will have to write her life in this aspect of her, as a politician. It is scarcely possible here to say more than a few words on the matter. Her first action was to use all her force to draw together the two sections of the Indian National Congress which had been divided at Surat in 1907. These two sections were represented by Mr. B. G. Tilak and Mr. G. K. Gokhale. There were certain radical points of difference between them which seemed insuperable, but Dr. Besant brought the two groups together

on a common platform of the "All-India Home Rule League". Its creed as formulated by her in 1915 was as follows:

WHAT DOES INDIA WANT?

To be free in India, as the Englishman is free in England;

To be governed by her own men, freely elected by herself;

To make and break ministries at her will;

To carry arms, to have her own army, her own navy, her own volunteers;

To levy her own taxes, to make her own budgets;

To educate her own people;

To irrigate her own lands, to mine her own ores, to mint her own coins;

To be a Sovereign Nation within her own borders owning the Paramount Power of the Imperial Crown, and sending her sons to the Imperial Council.

Britain and India hand in hand, but an India free as is her Right.

Ten months after she began her political work, the Great War broke out. It was then that British statesmen committed a radical blunder which made matters difficult for Indians as the War developed. Mr. Lloyd George turned to the Dominions and said in brief: "Help us to win the War; after it is over there shall be a 'new deal' between us and yourselves." He said openly that in all Imperial affairs after the War there should be close consultation with the Dominions. But turning to India, he said "Help us to win the War,"—and completely left out any word regarding what India's future should be after the War. India was called upon to make great sacrifices, which she gladly made, but not a single word was said by any British statesman as to India's position after the War was won. It was this vital blunder of British statesmen that convinced Dr. Besant that the political work in India had to continue, and not be modified or slackened because the Empire was at war. Had England

said one word to the effect that there would be a "new deal" between Britain and India after the War, there is little doubt that Dr. Besant would have not gone on at the time with her political agitation. Not only British statesmen in Britain, but more particularly every Briton in India, official or merchant, scoffed at the idea of Indians being fit for Home Rule or Dominion Status for generations to come—if ever at all. So the denseness of British statesmen had to be counteracted by driving harder than ever the movement for India's freedom. It will be seen from the ideals which she proclaimed that not only was there never any dream of the Independence of India, but there was a clear enunciation that India was to remain a member of the British Empire under the headship of its Sovereign.

Dr. Besant was a brilliant organizer, and brought about a great change because she always insisted and hammered. She took as her motto not only "Strike the iron while it is hot," but also "Make it hot by striking". She taught Indian journalists what they did not know before, and that was to write strong leading articles denouncing the action of the Government, yet to keep all such denunciations completely within the letter of the law. In other words, she brought to Indian journalism the method of criticism which is characteristic of the London *Times*—strong, forcible, based upon fact, yet not criticising petulantly.

In 1916 she was "externed" by the Government of Bombay so that she could not enter Bombay Presidency. The Central Provinces also externed her, and in 1917 the Government of Madras "interned" her. But so powerful was the reaction in India following upon her internment that within three months British policy had to be changed. No statesman in Britain nor the British officials in India seemed to realize that Dr. Besant was not an agitator working up an agitation, but rather a far-sighted leader who saw the need to open up a festering wound whose poison would otherwise permeate the whole organism. As soon as she was

released the popular wave of enthusiasm was such that she was elected the President of the National Congress which met in December.

But once again she started another precedent. Hitherto the President of the Congress had merely presided during four days' meetings, and then retired into inactivity. Dr. Besant made the President's office one of executive importance for the whole year. As President of the Congress she went on organizing activities and presiding at meetings of Congress Committees and so on.

Scarcely three years had passed when the great position which she had won among Indians was practically lost by her, so far as the general public was concerned. This was when Mr. M. K. Gandhi launched his campaign of "Non-Co-operation" against the British Government, calling upon lawyers, school-boys and others to "non-co-operate," because of the injustices committed by the Government. One part of his campaign was the breaking of certain laws, which would be announced to the people, and such infraction was to be a political demonstration to bring pressure to bear on the Government. To break a bad law because it was bad and to suffer for it individually with a view to changing it into a good law—that Dr. Besant could support; but, to break a bad law, not because it was bad because it was *law*—that she could not suffer, because that made for anarchy and lawlessness. Dr. Besant thoroughly believed in "Passive Resistance," where the individual pits his conscience against an evil law, dares to break that law and suffer the law's penalties, but only in order that the evil law might later be changed. But she refused to countenance the breaking of any general laws not selected by the individual, but thrust upon him at the dictation of someone else's policy, and particularly as a way of bringing pressure to bear on Government policy.

This divergence between her and Gandhiji has persisted steadily, because she has held that any movement for "mass

action" or "direct action" released forces which must degenerate into violence and will in the long run be to the detriment of India's national life. She has stood by the Constitutional method for political reforms, and has openly challenged the policies of Gandhiji on this matter, while having a profound regard for him as one who lives a most saintly life.

Though she became unpopular and lost her position as a leader, she still went on with her work for India. Hardly had the Montagu-Chelmsford Reforms been initiated in 1921, and the new Councils met in Delhi and in the Provinces, when Dr. Besant immediately organized a movement for the next and final step towards India's freedom. This movement crystallized as the "National Convention," and its aim was to draft a Bill which would represent India's conception of her place in the British Empire as *The Dominion of India*. Several gatherings of many of the leading politicians in India took place and they met at several sessions of this National Convention, and finally the "Commonwealth of India Bill" was drafted and agreed upon in 1925. This Bill was to be presented to Parliament to be passed by it. By it India was to be made a full Dominion, but with the reservation of the two departments of Army and Law and Order. The Bill however was to enact that, without any further action of Parliament, the Indian National Government could itself declare when it was ready to take over these two Departments. The Bill was accepted officially by the British Labour Party, and one of its members presented it to Parliament, where it was read for the first time. It was, however, not read a second time, and so lapsed.

It is in this Bill that there was enunciated an unique system of graded franchise, which Dr. Besant and others considered was the only system suited to India with her millions of uneducated villagers. The franchise was arranged by gradations, with first a universal franchise for men and women for Village administration. There was a more restricted franchise with higher qualifications for the Taluk, more restricted still for the District, and so on for the Province and for all India.

There was to be a complete equality as between women and men in all matters of political representation. Dr. Besant has never believed in merely counting heads without examining what is inside the heads, as is the principle of universal suffrage. She has been utterly against any system which would put upon the villagers responsibility for decisions concerning All-India legislation.

There is little need to speak further concerning Dr. Besant's political activities. She is undoubtedly no longer recognized as a leader, but on the other hand she has made practicable many a change which has made success easier for the present leaders. Her policy has been misunderstood both by the Government and by the Indian public. She has been blamed by the Government for denouncing it, and blamed by Indians for supporting it; for her policy has been "For India," and she has supported the Government in whatever was rightly done, even if it made her unpopular with Indians. The Earl of Willingdon, the Viceroy of India today, when he relinquished office in 1924 as Governor of Madras, wrote to her what is the truth on the matter:

> I shall never forget our first meeting here when you referred to this incident and said, "We bear no ill-feeling for that!" Well you certainly haven't and I am sincerely grateful for it. You have criticised me when you have thought me wrong; you have generously supported me when you thought me right. If I could get all editors to deal equally honestly with this humble individual I should feel life to be much easier.

No biography, however brief, of Dr. Besant can be complete without reference to a phase of her life and activity little known to the public, but of the utmost consequences so far as she herself is concerned. This is her occult life. When Madame Blavatsky passed away, she had gathered round her a band of students dedicated to the idea of Discipleship, working under Rishis or Masters of the Wisdom. Two years after Madame Blavatsky's death, Dr. Besant became the head of the esoteric organization known as the "Esoteric School". Since then she has had a following of

several thousands of members of the Theosophical Society throughout the world who have looked to her as their spiritual instructor. Those who came into intimate contact with her have known how much she has achieved in Yoga, and how therefore her guidance is based upon first hand knowledge on many occult matters. She has constantly used certain of these Yoga powers, particularly that of Clairvoyance, to investigate the nature of the superphysical realms, and many have been her books on this recondite subject, her work being usually in collaboration with her colleague C. W. Leadbeater. A remarkable piece of work done by both was the examination of the chemical elements of Chemistry by means of Clairvoyance This record of work, begun in 1895, is still being continued, and it has added a most striking contribution to the knowledge of the atom, parallel to that which is being discovered by physicists and chemists.

Similarly, the biographer has to note another striking activity of hers. In the year 1902 she associated herself with a French Masonic Organization called " The Supreme Council of Universal Co-Masonry ". This body, composed of certain members of the Grand Scottish Symbolical Lodge of France, an offshoot of the Supreme Council of France, in 1882 admitted women as Freemasons. In 1902 Dr. Besant joined them with other friends, and the Co-Masonic Movement has since then spread into nearly all the countries where English is spoken. She is an ardent Freemason, and has thrown a great deal of her enthusiasm into the cause of Brotherhood, as developed in this secret organization. Owing to her outstanding ability and her rôle in world affairs, the French Supreme Council gave her high rank, and her official title is : The V.∴ Illus.∴ Bro.∴Annie Besant, 33°, Deputy and Vice-President of the Supreme Council, First Sovereign Lieutenant Grand Commander of the Order, and Most Puissant Grand Commander of the British Federation. Within her jurisdiction in Great Britain, the Dominions and Dependencies, there are to-day 161 Masonic groups, composed of Blue and Mark Lodges,

Holy Royal Arch and Rosy Cross Chapters, two Encampments, and one Consistory.

What are Dr. Besant's outstanding gifts? First and foremost, she is a fighter. Dash, courage, initiative, these characterize her. But she is also intuitive and far-sighted. Bernard Shaw once said of her:

> Mrs. Besant is a woman of swift decisions. She sampled many movements and societies before she finally found herself; and her transitions were not gradual; she always came into a movement with a bound, and was preaching the new faith before the astonished spectators had the least suspicion that the old one was shaken.

She is intensely magnetic, but she does not dominate. She is the first to meet an opponent more than half-way. She is both fiery and dispassionate—fiery to denounce a Government's evils, yet dispassionate to see and to denounce also the excesses of Indian mobs. She is without a particle of resentment towards anyone who opposes her, for she believes he must be aiming to do his duty. She sees things in large sweeps and leaves details to others. In her technique she is the artist. The most popular and significant name for her is "Mother". Many an Indian ruler has called her that, and hundreds of thousands of lesser folk. She has always encouraged Youth in every land, never dampened its enthusiasms because some of its plans were not the wisest.

I have known her since 1895. She has encountered much obloquy and opposition; few have been her triumphs. But her warrior spirit has never been daunted. In days to come, many great biographies of her will be written. I can conceive of no truer biography of her than in these three words: *She made men.*

THE THEOSOPHICAL SOCIETY
Adyar, Madras, India
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THE THEOSOPHIST

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THE STATUES OF H. P. BLAVATSKY AND H. S. OLCOTT.
AT THE HEADQUARTERS HALL, ADYAR

November, 1932

VOL. LIV No. 2

THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

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THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See Supplement, page viii*a*

H. P. BLAVATSKY AND H. S. OLCOTT IN LONDON, 1888, AT THEIR LAST MEETING

ON THE WATCH-TOWER

On November 17th one more landmark is passed of the long journey which the Theosophical Society commenced with the founding of the Society. Year by year the message of the Society is being proclaimed in many a town and in nearly every country of the world. It is noteworthy that while once this message was proclaimed only by those who belonged to the Society as its members, today there are hundreds of writers and authors who expound Theosophical ideas but with labels and manner of their own. This is as it should be, because the Divine Wisdom is not the particular possession of any one group of people, though always it will be to the honour of H. S. Olcott and H. P. Blavatsky that it was under their powerful impetus that a Movement was started in 1875 to bring to the attention of the world the priceless teachings of the Ancient Wisdom. The two Founders—the term "Founders" has been applied by the Masters only to these two, though sixteen were present including W. Q. Judge at the first meeting to found the Society—had gifts which were particularly valuable for such a Society as is ours. H. P. B. had priceless knowledge, but was no organizer; whereas on the other hand, Colonel Olcott had practically no occult knowledge to give to the world, but he had an unusual gift for organizing, and particularly for inspiring men and women to work for the Society. As the Theosophical ideas spread, naturally the new generations of students are inspired by the ideas far more

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than by the personalities of the Founders. Yet so long as the Theosophical Society exists, with its Headquarters at Adyar, blessed by the Masters of the Wisdom, those who belong to it will delight each year to express their gratitude to the two Founders for the blessing of the Wisdom which they brought us.

Our readers will note the frontispiece of this issue. It is the last photograph taken of the two. Soon after it was taken Colonel Olcott left for Japan, and before he could meet H. P. B. again, she passed away. On showing this frontispiece to Dr. Besant, as it was going to press, she expressed her delight that emphasis should be laid on the intimate relation of Colonel Olcott to the Society. Not once but many times since the H. P. B. Centenary, the President has said that in these days the members are apt to forget Colonel Olcott's part in the Movement, since H. P. B.'s wonderful personality has somewhat overshadowed the President-Founder. Dr. Besant desired that members should remember that Colonel Olcott also was chosen by the Masters for this special work of Theirs, and so long as the Society exists his name is inseparable from that of H. P. B. as her colleague. The President was particularly glad that the Olcott Centenary Number had made a special point of showing to members of the Society what kind of a man he was, and what was his utterly pure dedication to the welfare of the Society.

* * *

The President.

Since writing last month, there is no change to report in the President's health. She spends her time reading quietly, and is not at all anxious to keep in touch with the events of the world. Elsewhere will be found reports of celebrations in India of her last birthday, called the "85th" in Europe, but the "86th" in India, where the day of birth is quite sensibly called the first "birthday".

The residents at Adyar greeted her on October 1st, as so many times before, with flowers.

***

Krishnaji.

The Rishi Valley Trust announces definitely that Krishnaji will hold a Camp at Adyar from December 28th to January 1st, both days inclusive. The Theosophical Convention will be from December 24th to 27th, and immediately at its close Krishnaji's meetings will begin. As there are well organized conveniences at Adyar for holding large gatherings, and particularly for providing accommodation for hundreds of visitors, it has been found best this year to hold Krishnaji's Camp at Adyar. Other Camps are being organized in other cities of India. The programme is given elsewhere.

***

Bishop Leadbeater.

Many friends throughout the world desire news of Bishop Leadbeater. He is "carrying on" at Adyar, as in the old days of 1884, when he first came into residence. Though handicapped by diabetes, he manages to do a good deal of work, particularly with correspondence and the writing of articles. Miss Mary K. Neff acts as his private secretary during the absence of Mr. H. Frei. During the last few months Bishop Leadbeater has once again turned his attention to the recondite but fascinating problem of clairvoyant investigation into the construction of the chemical elements. A record of work along these lines by Dr. Besant and himself, and steadily continued by him since Dr. Besant turned her attention to Indian political work, is being summarized in THE THEOSOPHIST. This issue contains the results of investigation into one more group of elements. New investigations are being made by him as time and strength offer, always with the discovery of more and more complicated manifestations of the One Consciousness. One essential value in these investigations is to

call attention to the fact that behind everything there is Consciousness at work, and that what is called the atom or electron is in reality a Fragment of Consciousness. Till seekers for the Truth realize that the substance called "matter" is in reality Consciousness, with various "veils" over it, it will be impossible truly to understand the purpose of Life. That great purpose is revealed not only in "an expanding universe" but also in the tiniest atom conceivable. The Great Architect builds with majestic power and indescribable beauty, not only in the greatest of things but in the least of little things like the tiny atom.

***

The Masters and the Society.

Bishop Arundale has the unique distinction of having been the General Secretary of three National Societies—England, India and Australia. Any observations of his, therefore, concerning the welfare of the Society will receive the most respectful attention from all members, for he has behind him experience. In his article "On to Victory" he develops the idea which he mentioned at Adyar before his departure for Europe to the effect that, as before in 1907 at the passing of Colonel Olcott, it is devoutly to be wished that once again the Masters would nominate the next President of the Society. Obviously the corollaries to such an action are many, and therefore the subject is one which will inevitably be the basis of much discussion. As his address published in THE THEOSOPHIST has been widely circulated, the matter is open to members for consideration and discussion.

***

Geneva.

Among the cities of the world the City of Geneva has earned the unique distinction of being, as it were, the pivotal point of world administration. As long ago as 1864, when the little country of Switzerland moved the nations in the matter of new

rules for the treatment of the wounded in war and of non-belligerents, Geneva has been associated with the "Geneva Convention," which instituted the one work which hitherto has united all the Nations, and known as "Red Cross Work". In recognition of the initiative of Switzerland on behalf of mankind, all the Nations have taken the Swiss flag with reversal of colour as the symbol of this work. The Swiss flag is a white cross on a red ground, and all Red Cross work is under the sign of a red cross on a white ground (with the sole exception of Turkey, which has been allowed to substitute a red crescent and star instead of the cross). The beneficent Karma earned by Switzerland has given her, one of the smallest nations of the world, the privilege of being the centre of the largest reconstruction work in the world to-day. This is of course the League of Nations. Geneva has an aspect of Internationalism which does not greatly affect its own citizens, but profoundly affects all those 56 countries in the world who come to Geneva to take part in the many activities of the League of Nations. Several hundreds to-day are the various Associations throughout the world who have their bureaux at Geneva, not for the purpose of doing propaganda for the benefit of Swiss citizens, but for the purpose of informing the nations of the world represented by their offices in Geneva of the work that is being done. How far those representatives of the nations present at Geneva can influence the trend of thought in their far away countries remains to be seen.

In order to keep the representatives of the nations of the world in touch with the aims and objects of the Theosophical Society, several years ago there was founded in Geneva "The International Theosophical Centre," whose moving soul since its commencement has been Dr. Anna Kamensky. Our old friend Dr. J. H. Cousins, writing from

Geneva, sends us the following with regard to the work of the Centre:

The fifth year's work of The International Theosophical Centre at Geneva was opened on September 23 by an international reception, the chief guest of which was Munshi Iswar Saran of India. Members of various nationalities attended, some in their distinctive costumes which gave delightful colour and atmosphere to the meeting. A programme of music and poetry was provided. Munshi Iswar Saran gave an address on the situation in India which was much appreciated for its balance and clarity. Many questions were asked and answered. Such receptions are a feature of the Centre during the autumn session of the League of Nations. In this and other ways the Theosophical ideal is given expression in a place and at a time when the separated and not completely friendly nations are seeking ways and means to establish peace and disestablish war. I wish the members of The Theosophical Society the world over realised the need for such fundamental work as The International Theosophical Centre can do, not to mention what it has already so excellently done, and would give it a share of their sympathetic thought. The month of September each year might indeed be made a month of thought and study of what is involved in the First Object of The Theosophical Society, with daily thoughts of helpfulness towards the League of Nations and the International Theosophical Centre. The session of the League is in effect an effort to carry the First Object into practice. Unfortunately the League works only through external necessity, and lacks vision and a philosophy of life. Towards these the Centre can help. Dr. Anna Kamensky, 2 rue Cherbuliez, Eaux-Vives, Geneva, Switzerland, will gladly give information about the work of the Centre.

***

Records.

"Records" at the Theosophical Headquarters have only the significance of material for the archives of the Society. But this paragraph deals not with them, but with Gramophone Records. When Bishop Leadbeater was in Sydney he "recorded" two talks at the Columbia studios, one addressed "To Those Who Mourn," and the other on "The Great White Lodge". These records (both 10-inch double-sided) faithfully reproduce Bishop Leadbeater's voice and diction and they will help to spread his

views widely on these special subjects. The records are obtainable only from the Theosophical Broadcasting Station (2GB), Adyar House, Bligh Street, Sydney. The prices are as follows:

To Those Who Mourn, 10-inch double-sided, S X 84-85; *The Great White Lodge*, 10-inch double-sided, S X 86-87; price 5 shillings each. Postage extra for two records: in Australia 2 shillings, abroad 3 shillings and 6 pence.

It is greatly to be regretted that in past years when Dr. Besant was vigorous and possessed her wonderful voice, gramophone records were not taken. The matter was once or twice suggested to her, but it has not been found possible to arrange the details necessary, particularly as Dr. Besant was so completely immersed in work and was impatient to give any time to what seemed to her an unessential.

⁂

A World Centre.

One wonders if besides the home of the League of Nations at Geneva there is any other place in the world like Adyar to which thoughts turn from so many nations. Steadily throughout the year the telegraph office at Madras receives for "Adyar" cables from nearly all the Sections which are parts of the Theosophical Society. Nearly every Section at its Convention sends a few words of greeting to the President, to receive in return from Adyar what the Masters who founded the Society have for those who are striving to work with Them to establish a Universal Brotherhood of Humanity.

The following cables have just been received from Conventions:

Iceland: Twelfth Convention Iceland send loyal greetings.

Finland: Finnish Section members gathered at its 25th years Jubilee express profoundly grateful blessing to beloved President.

Elsewhere will be found a list of the Sections who sent their greetings to Dr. Besant on her birthday.

***

Jubilees.

One by one the old established Theosophical Lodges are beginning to celebrate the 50 years of their founding. The Blavatsky Lodge, Bombay, celebrated its Jubilee in 1930. This year the Sanmarga Lodge of Bellary has just celebrated its Jubilee, and commemorating at the same time a devoted worker for many long years, who was responsible for the starting of the Lodge. This is the late Brother R. Jagannathiah, who since joining the Society devoted himself completely to its welfare, and was a valuable Theosophical lecturer in the Presidency of Madras. There are not many Theosophists living who can claim membership of 50 years in the Society. One of the few is Bishop Leadbeater, who next year will celebrate his 50th year as a member.

The Jubilee of the Bellary Lodge was celebrated at the same time as the annual meeting of the Andhra (Telugu) Districts Federation, and the following telegram was received from the President of the Federation, Mr. N. Sri Ram:

> The Andhra Theosophical Lodges Federation meeting at Bellary affirms its unswerving loyalty to the President of the Society and its gratitude to her for the great work she has done as Leader and President both within the Society and for the cause of the National regeneration of India. The Federation expresses its deep gratitude to Brother C. W. Leadbeater for the invaluable light and guidance which he has given to the members of the Society by his writings and other activities. The Federation further sends its hearty and respectful greetings to the Society's Vice-President A. P. Warrington and Brother C. Jinarājadāsa.

THE PRESIDENT'S WORK TO-DAY

By the Rt. Rev. C. W. LEADBEATER

October 2nd, 1932

MANY of you, my Brothers, had yesterday the opportunity of seeing for a few moments our President, and of offering your devotion and congratulations on her attaining 85 years. You will have noticed, of course, that her weakness is great and that therefore she is not now able (or at least it is not at all desirable that she should try) to make any appearance in public or to take any strong part in physical plane work.

Naturally we all regret that very much, but at the same time I do think that we of her Esoteric School ought very clearly to understand that even though she is not able now to do all that she used to do in that way, she is still exercising by far the greater part of her influence over us, over this place, and indeed over her School all over the world. You must not think for a moment that because the physical body fails—and I am sure it is no wonder that it should fail, after the tremendous, almost reckless work she has given it all these years,—that it makes any difference to the Power which works through her, because it does not.

It may be the will of her Master, of the Lords of Karma, that she should remain with us, and we all hope for a considerable time, even in her present condition of comparative

feebleness of body. Remember that while she does so she is a fount of blessing, a fount of influence, a radiation of power such as you have not elsewhere in the world. That truly has always been so, but what I want you to understand is that it is not any less so because of the feebleness of the physical body. Once she herself said: "I wonder whether it is any use my remaining in this body now I can no longer lecture and write as I used to do." We around her had just to bring to her notice what perhaps she had momentarily forgotten, that stupendous as was the influence of that outer work for many years, it was really the smaller part of the work that she had been doing and that had been done *through her*, and that the larger part was still going on just exactly the same as ever.

I think all you Indians will understand that more readily than some of us who come from Europe, because there is no doubt that we have been trained through long and practical lives to attach perhaps an undue weight to purely physical things. We of the west are more likely to do that, but you in India theoretically know that, as compared with the spiritual side, the physical plane is a very small matter, merely minor in many ways, and that our chief concern in it is that we should do our duty in it. It is the way we re-act to it which matters, not what happens or comes to us from outside; that is a very small part of the thing.

So you should understand that the weakness of the physical body does not at all affect the greater part of the stupendous work that our President does. When it is her Master's will that she should withdraw from that body, and that must of course come some time, you will undoubtedly lose that physical quality, the physical fulcrum as it were, from which so much comes; but she will quite surely still be watching over her Society from a higher plane, she will still influence the members of her School. Of course this Centre

will lose something that we cannot replace when she chooses to put aside this physical body and take another. We cannot hope that that other will be here to help us, so it certainly will make a difference to us. It will not make any difference to the work of the Masters Whom she represents, but though Their force will reach us through other channels, it will necessarily mean a certain loss to us. In the meantime I do want you all to feel and understand that the influence which radiates out over this Compound is still radiating, just as much as when she used to walk out at 5 o'clock every day and go about and see what was being done.

[More especially do we in India realize that a truly holy personage, one who has specialised in high Yoga, is a powerful centre of occult forces which, impinging on all—men, animals, plants—helps them forward in evolution. Therefore instinctively many Indians who come to Adyar ask for a " Darshan " of Dr. Besant, *i.e.*, merely to salute her from a distance. That she is old, or that she may not address them one word, or even look at them makes no difference. They know that to be in the mere presence of a great Yogi is an upliftment.—C. J.]

THE SECRET DOCTRINE

By H. P. BLAVATSKY

Vol. I. Original Manuscript of 1885

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CHAPTER I

ON EASTERN AND WESTERN OCCULT LITERATURE

(*Continued from p. 36*)

§ §

2. Hermetic and other Books of Antiquity—Perfect accord of beliefs and "superstitions" among various nations—What science proclaims false, discoveries and facts show true—The two *Masters* of Clemens Alexandrinus.

Hardly in the beginning of the present century, the books called Hermetic, Alchemical and Astrological were in the sight of the profane public what they are yet now in the opinion of the average man of science: simply *a collection of tales, of fraudulent pretences and ridiculous claims.* They never existed before the Christian era, it was said; they were all written with the triple object of speculation, deceiving and pious fraud. The XVIIIth century had prepared Europe for the XIXth. In the former, everything that did not emanate from the Royal Academies was false, superstitious, foolish.

Belief in a *false* Hermes, a *false* Orpheus, a *false* Zoroaster, in *false* Oracles, *false* Sibyls, and a thrice *false* Mesmer and his ridiculous fluids, were tabooed all along the line. In our own age, all that has its genesis outside the learned and dogmatic precincts of Oxford and the *Salpêtrière* of Paris is denounced as "unscientific" and *ridiculous*. We think we see the sidereal phantom of the old philosopher and mystic of the Cambridge University, Henry More,[1] moving in the astral light over the antiquated walls of the old town in which he wrote his letter to Glanvil. The "soul" seems restless and indignant as on that day, the 5th May, 1678, when he complained so bitterly to the author of *Sadducismus Triumphatus* of Scot, Adie and Webster. "Our new inspired Saints," the "Soul" murmurs; "sworn advocates of the witches who against all sense and reason will have no Samuel, but a confederate knave, the inblown buffoons puffed up with ignorance, vanity and stupid infidelity."

Rest in peace, O restless soul. Lately things are somewhat changed; and since that for ever memorable day when the Academical Committee (Franklin included) investigated Mesmer's phenomena and proclaimed it a clever knavery, every hour brings in some fresh evidence in favour of Mesmerism and phenomena in general. But in the first decades of our century the men of science were blind as bats—as many are still even now—and Hermetic literature was denied, notwithstanding the evidence of the most erudite men of all the ages. Father Kircher for one was not even noticed; and his assertions that all the fragments known under the titles of works by Mercury Trismegistus, Berosius, Pherecydes of Scyros, etc. were rolls

[1] [*By the Editor.* In H.P.B.'s copy of Ennemoser's *History of Magic* (now at Adyar) from which she quotes on p. 27, there is a reference to Henry More on p. 8, Vol. I. Underlining doubly the words "Henry More," H.P.B. has written in pencil the words: "God bless him!"]

escaped from the fire that devoured 100,000 volumes of the great Alexandrian Library were simply laughed at. Nevertheless the educated classes of Europe knew then, as they do now, that the famous Alexandrian Library—the "marvel of the ages"—had been founded and put in order at the desire of Ptolemy Philadelphus by Aristotle, and that most of its MSS. had been carefully copied from hieratic texts and the oldest parchments, Chaldean, Phœnician, Persian, etc., which transliterations and copies amounted in their turn to another 100,000, as Josephus and Strabo assert. Moreover there was the additional evidence of Clement Alexandrinus, that ought to be credited to some extent, who testified[1] to the existence of 30,000 volumes of the Books of Thoth, placed in the library of the Tomb of Osymandius, on the entrance door of which was the inscription "The Cure for the Soul".

Since then—as all know—Champollion founded on the most ancient monuments of Egypt the entire texts of that *Pimander* and that *Asclepias* declared by some to this day *apocryphal* and FRAUDULENT. After having devoted their whole lives to the study of the records of the old Egyptian

[1] The forty-two Sacred Books of the Egyptians mentioned by Clement of Alexandria as having existed in his time, were but a portion of the Books of Hermes. Iamblichus, on the authority of the Egyptian priest Abammon, attributes 1,200 of such books to Hermes, and Manetho 36,000. But the testimony of Iamblichus as a Neo-Platonist and theurgist is of course rejected by modern critics. Manetho who is held by Bunsen in the highest consideration as a "purely historical personage" with whom "none of the later native historians can be compared" (see *Egypte*, 1. p. 97), suddenly becomes a Pseudo-Manetho, as soon as the ideas propounded by him clash with the scientific prejudices against magic and the occult knowledge claimed by the ancient priests. However none of the archæologists doubt for a moment the almost incredible antiquity of the Hermetic books. Champollion shows the greatest regard for their authenticity and great truthfulness, corroborated as it is by many of the oldest monuments. And Bunsen brings irrefutable proofs of their age. From his researches, for instance, we learn that there was a line of sixty-one kings before the days of Moses, who preceded the Mosaic period by a clearly-traceable civilization of several thousand years. Thus we are warranted in believing that the works of Hermes Trismegistus were extant many ages before the birth of the Jewish law-giver. "Styli and inkstands were found on monuments of the fourth Dynasty, the oldest in the world," says Bunsen. If the eminent Egyptologist rejects the period of 48,863 years before Alexander, to which Diogenes Laertius carries back the records of the priests, he is evidently more embarrassed with the ten thousand of astronomical observations, and remarks that "if they were actual observations, they must have extended over 10,000 years" (p. 14). "We learn however," he adds, "from one of their own old chronological works that the genuine Egyptian traditions, concerning the mythological period, treated of *myriads* of years." (*Egypte*, 1. p. 15.)

wisdom, both Champollion-Figeac and Champollion Junior publicly declared, notwithstanding many biassed judgments hazarded by certain hasty and unwise critics, that the Books of Hermes "truly contain a mass of Egyptian traditions which are constantly corroborated by the most authentic records and monuments of Egypt of the hoariest antiquity"[1] and that they were "the faithful echo and expression of the most ancient verities". Since then also, some of the hymns by the *false* Orpheus and his *apocryphal* verses have been found repeated *word for word* in certain inscriptions of the fourth Dynasty, addressed to certain deities, in hieroglyphics.

Finally Creuzer has rightly pointed out the numerous passages borrowed from the Orphic hymns by Hesiod and Homer, who have hardly understood them correctly, as the great symbologist thinks; and no wonder, as the two Grecian Miltons have anthropomorphized many an abstraction, like the English poet did Satan thousands of years later. To end, Aeschylus' *Prometheus* (V. Ch. VI, § 2) shows certainly some prescience in the Sibyls of old.

Thus gradually the ancient claims came to be vindicated. The XIXth century had to submit to evidence, and some of its critics to confess that archaic literature can never be dated *too* far back into the prehistoric ages. Moreover, that the contents of all those ancient books—Enoch included—deemed and proclaimed so loudly "apocryphal" are found in the most secret and sacred sanctuaries of Chaldea, India, Phœnicia, Egypt and Central Asia. The merit of Champollion as an Egyptologist none will question. And if he declares that everything demonstrates the accuracy of the writings of the mysterious Hermes Trismegistus, and that his antiquity runs back into the night of time and is corroborated by him in its minutest details,[1] no one could ask for a better proof in favour of the Hermetic philosophy.

[1] *Egypte*, p. 143.

Egypt gathered the students of all countries before Alexandria was founded. How comes it, asks Ennemoser, "that so little has become known of the mysteries through so many ages and amongst so many different times and people? The answer is that it is owing to the universally strict silence of the initiated. Another cause may be found in the destruction and total loss of all the written memorials of the secret knowledge of the remotest antiquity." "Numa's books described by Livy, consisting of treatises upon natural philosophy and magic, were found in his tomb; but they were not allowed to be made known lest they should reveal the most secret mysteries of the state religion. The senate and the tribune of the people determined that the books themselves should be burned, which was done in public."[1] Cassien mentions a treatise, well known in the fourth and fifth centuries, which was accredited to Ham, the son of Noah, who in his turn was reputed to have received it from Jared, the fourth generation from Seth, the son of Adam.[2]

Herodotus tells us that the Mysteries were brought by Orpheus from India. Orpheus is called the inventor of letters and writing and placed anterior to both Homer and Hesiod. Nevertheless, till very lately Orphic literature and that of the Argonauts were attributed to a contemporary of Pisistratus, Solon and Pythagoras, one named Onomacritus, who is credited with having compiled them in their actual form toward the middle of the VIth Century B.C., or 800 years after the days of Orpheus. The latest researches, however, lead the Orientalists to believe that this compilation was simply a very late re-edition of the Orphic Hymns, whether ideographic or pictographic. In their original texts these Hymns are now

[1] *Hist. of Magic*, Vol. II, p. 11. [In both these quotations from Ennemoser there are elisions which are not marked in the manuscript. In line 10, the words "and magic" are additions by H. P. B.—*Editor.*]

[2] Cassien: *Conference*, 1, 21. We shall show who or what is *Adam*.

shown much older than the VIth Century B.C. In *Desert. Graec.* IX, 30—we are told that in the days of Pausanias there was a sacerdotal family, which like the Brahmins with regard to the Vedas and the Epic poems, had committed to memory those Orphic hymns and that the latter were usually transmitted in that way from one generation to another. As to the poem of the Argonauts, Vivien St. Martin thinks "that it really can be traced so far back as the days of Orpheus". (See *Découvertes Géologiques*, Vol. I, p. 313.)

M. Vivien St. Martin is very impartial and fair and no doubt as learned; but there are some who go still further back than that. It is not the writer's province to argue upon the dates of the many poems cited above, but only, by showing their indubitably antediluvian—rather, *prehistoric*—origin claim the same for the Occult Sciences. And how these are, aware of the diffidence shown to Asiatic *heathen* chronologists, a Christian philosopher of the early ages may be asked to express our intimate thought as to the date of—say—MAGIC. "If"—argues Clemens Alexandrinus, the ex-pupil of the Neo-Platonist—"if there is a science, there must necessarily be a professor of it". And he goes on saying that Cleanthes had Zeno to teach him, Theophrastus—Aristotle, Metrodorus—Epicurus, Plato—Socrates, etc.; and then when he arrived down to Pythagoras, Pherecydes and Thales, he had still to search and enquire who was their master or masters. The same for the Egyptians, the Indians, the Babylonians, and the Magi themselves. He would not cease questioning, to learn who it was *they* all had for their Masters. And when he, (Clemens) would have forcibly brought down the enquiry to the very cradle of mankind, to the birth of the first man, he should reiterate once more his questioning and ask him—Adam—no doubt. "Who was *his* professor? Surely it would prove *no man* this once . . . and when we have reached the Angels, we shall have

to ask even of them who was *their* Master and doctor of science."

Just so; but the Secret Doctrine need not go to such a trouble. Her professors know well who were the *first* instructors of mankind in the *Occult* Sciences.

The *two* Masters traced out by Clemens, are of course God, and his undying enemy and opponent the Devil, the subject of his enquiry relating to the *dual* aspect of Hermetic Science, as cause and effect. Admitting the moral beauty and virtues preached in every occult book he was acquainted with, Clemens wants to know the cause of the apparent contradiction between doctrine and practice, *good* and *bad* magic, and comes to the conclusion, it seems, that magic has two origins—*divine* and *diabolical*. He perceives its *bifurcation* into two channels —hence his deduction and inference. We perceive it too, without necessarily dating such a bifurcation—the "Right" and "Left Path" we call it, to its very beginning. Otherwise judging also by the effects of his (Clemens') own religion, and the walk in life of its professors since the death of his *Master*, the Occultists would have a right to come to just the same conclusion, and say that, while Christ, the Master of all *true* Christians, was in every way godly, the Master of those who resorted to the horrors of the Inquisition, to the burning and torture of heretic witches and Occultists by Calvin and pupils, etc., must have been evidently the DEVIL—if the Occultists were silly enough to believe in one. Clemens' testimony, however, is valuable as it shows (1) the enormous number of works on Occult Sciences during his epoch; and (2) the extraordinary powers acquired owing to these Sciences by certain men.

He devotes the whole of his sixth volume of the *Stromates* to this research of the first *two* "Masters" of the *true* and the *false* philosophy respectively, both preserved in the sanctuaries of Egypt. And therewith he apostrophizes

the Greeks asking why they should not believe in the miracles of Moses when their own philosophers claim the same privileges. It is Eachus, he says, obtaining through his powers a marvellous rain; it is *Aristeus* who causes the winds to blow, Empedocles quieting them and forcing them to cease,[1] etc., etc.

The Books of Mercury Trismegistus attracted the most his attention. Their extreme wisdom he remarks, ought to be in every one's mouth—*semper esse in ore*—always. He is high in his praise of Hystaspes (or Gushtasp) and of the Sibylline books.

There has been in all ages use and abuse of magic as there is use and abuse of mesmerism or *hypnotism* in our own. The ancient world had its Apolloniuses and its Pherecydeses, and intellectual people could discriminate then, as they can now. While not one classic or pagan writer has ever found one word of blame for Apollonius of Tyana, not so with regard to Pherecydes. Hesychius of Miletia, Philo of Byblos and Eustathes charge him unstintingly with having built his philosophy and science on *demoniacal* traditions. Cicero declares that Pherecydes is *potens divinus quam medicus*, rather a soothsayer than a physician; and Diogenes Laertius has a vast number of stories relating to his predictions to tell us. One day Pherecydes of Scyros prophesies the shipwreck of a vessel hundreds of miles away from him; another time he predicts the capture of the Lacedemonians by the Arcadians; finally be foresees his own wretched end.[2] But all such accusations prove very little except the truth of *clairvoyance* and prevision in every age. Had it not been for the testimony of his own co-religionists and countrymen, there would not be any proof at all against Pherecydes being guilty of sorcery, for those brought

[1] Therefore Empedocles is called κωλυσάνεμος, the dominator of the wind! See *Strom.* II, vi. Ch. 3.

[2] Diogenes, 1, 1s, 149.

forward by Christian writers are of little value indeed. Baronius for instance and de Mirville find an unanswerable proof in the belief of a philosopher " in the *co-eternity* of matter with spirit ". Pherecydes postulating in principle the primordiality of Zeus or Ether and then admitting on the same plane another principle co-eternal and co-working with the first one—that he calls the fifth element, or *ogenos*—shows, we are told, that he gets his powers from Satan. "*Ogenos* is Hades" de Mirville tells his reader, and " Hades is our Christian *Hell*"—as we all know, without his going to the trouble to explain.

The *résumé* of the views of the Church, as given out by authors of this character, is, we are told, that the Hermetic Books, their wisdom notwithstanding (admitted even in Rome)—are "the heirloom left *by Cain* to mankind". It is thoroughly proved, says the memorialist of *Satan in History* "that immediately after the Flood, Ham and his descendants had propagated anew the ancient teachings of the accursed *Caïnites* and of the submerged Race". This proves at any rate that Magic, or "Sorcery" as he calls it, is a *prediluvian* art. The evidence of Berosius is there (Antiq. 1, iii), Berosius he says "shows Ham *identical* with the first Zoroaster; the famous founder of Bactria, and the first author of all the magic arts of Babylonia." " He (Zoroaster) is the *Chemesenna* or *Ham* (Cham),[1] the *infamous* of the faithful and loyal *Noachians*, and the object of the adoration of the Egyptians, who after receiving from him their country's name Choemia (chemistry!) built in his honour a town *Choemnis* or the 'city of fire'.[2] Ham adored it, it is said—whence the name *Chammaïm* given to the pyramids; which in their turn, having become

[1] The English people who spell the name of Noah's wicked son " Ham " have to be reminded that the right spelling ought to be *Kham* or *Cham*.

[2] Choemnis, the prehistoric city, may or may not have been built by Noah's son, but it was not *his* name that was given to the town, but that of the mystery goddess *Choeman* or *Choemnis* (Greek form) that was *created* by the ardent fancy of the neophyte tantalised during his *twelve labours* of probation before final initiation.

vulgarised, passed on their name to our modern 'chimney'.[1] (cheminée)".

The zealous defender of Satan anthropomorphised is wrong, we believe. Egypt was the cradle of chemistry and its birthplace, this is pretty well known. But Henrick shows the root of the word to be *chemi* or *chem*, which is not *Cham* or Ham.

The irrepressible accuser of every pagan wisdom undertakes also to find a Satanic origin to the now innocent *tarot*. "As to the means for the propagation of this magic," he goes on to say—"the *bad, diabolical magic*—tradition points it out to us in certain *runic* characters traced on metallic plates (or leaves *des lames*) which have escaped destruction from the deluge.[2] These might have been regarded as *legendary* had not subsequent discoveries shown it far from being so. Plates were found with other such *Runic* and *Satanic* characters traced upon them, which being exhumed were recognized. (?) They were covered with queer signs undecipherable and of undeniable antiquity to which the *Hamites* of all countries attribute marvellous and terrible powers".

We may have to leave the pious Marquis to his orthodox beliefs, as he any rate is sincere in his views, but we shall have to sap his able arguments at their foundation by showing on *mathematical* grounds and the evidence of all the ancient world *who* or rather *what* Cain *really was*. De Mirville is only the faithful Son of his Church interested in Cain's anthropomorphic character and his present place in the Bible. The student of Occultism is interested only in truth.

[1] This looks like pious philology with a vengeance. It is translated *literally* in view of its novelty. The reader must feel thankful that leading him from Zoroaster to chimney, the author has not added to it the picture of the traditional witch flying out of that chimney on a broomstick.

[2] How could they "escape" from the deluge unless *God willed it* so, according to the belief of de Mirville and his co-religionists? Was the Devil once more cleverer than God?

But the age has to follow the natural [course][1] of evolution. We are at the bottom of a cycle and evidently in a transitory state. Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods. In the sublunary regions, the spheres of the various elements remain eternally in perfect harmony with the divine nature, he says; "but their parts" owing to a too close proximity to earth, and their commingling with the *earthly* (which is matter, and therefore the realm of evil), "are sometimes according, and sometimes contrary to (divine) nature". When those circulations—which Eliphas Levi calls "currents of the astral light"—in the universal ether which contains in itself every element, take place in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period. The Occult powers of plants, animals, and minerals magically sympathize with the "superior natures," and the divine soul of man is in perfect intelligence with these "inferior" ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. We are in a barren period; the eighteenth century, during which the malignant fever of scepticism broke out so irrepressibly, has entailed unbelief as an hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone philosophizes.

(*To be continued*)

[1] [The word *course* has been restored by the Editor by unpasting a part of the MS., and finding the original transcription to be "the natural course of evolution".]

LETTERS OF H. S. OLCOTT TO FRANCESCA ARUNDALE

(*Continued from p. 49*)

XII

Darjeeling 16-vi-85.

MY DEAR TERESA,

No doubt there is some letter of yours of later date than May 8th. floating towards me through the P.O. Dept. of the Govt. of India but the above is the last at hand. It is from yourself and Keightley, and reassuring in its tone of pluck and decision. I love you writers of such letters, they are infinitely consoling to a poor fellow who is carrying on a heavy fight against big odds. But, Teresa dear, we will conquer—mark that! I feel it every day more and more. Every time I face an audience and mark their applause, I feel I am getting back some of the old sympathy for the T.S. I spoke here yesterday to a large audience of educated Bengalis, and our friends tell me they were satisfied. So, we'll e'en keep on fighting to the end.

This is a splendid place to come to: the giant crests of Kanchan Junga tower up 27,000 feet into the blue; Shigatse —the seat of the Tashi Lama—is only 25 days' marches from here. Damodar went thitherward in April in the company of an "Avatari Lama", a very influential and mysterious Tibetan prelate who *happened* to be within reach, at Sikkim, just at the nick of time. If we should not hear from him for months I shall not worry: he is in the right hands.

Enclosed is the portrait of a Dugpa of Bhootan. In one hand he holds a drum made of two halves of a human skull; in the other a trumpet formed of a man's thigh-bone. Show this to Schmiechen[1] & let him compare it with the divine faces of our Gelugpa masters. If he thinks of painting it, the coarse serge robe is of a dark brick or Venetian red colour; the cap also; the beads alternately black wood and dingy coral; the open pocket-book, or "companion", of tan and blue-green leather. Is'nt it a beast of a face?

A mountaineer pedlar has just come in and I have bought of him one of those light yet warm Kashmir chudders, for my dear old Grandmother's rheumatic old shoulders. I'll send it her as soon as I get back to Calcutta. I can't add any warmth to her heart but I may to her old bones! Good bye, brave little woman. Love to Mohini and all.

Yours,

H. S. O.

XIII

Lucknow 7. viii. 85

MY DEAR THERESA,

I am your debtor for two or three letters—the latest of 3rd. July.

The lines you have gone upon with respect to the crisis are exactly the same as ours out here, and in fact the only true ones. When it is shown that "Theosophy" is but the Greek synonym for Brahma Vidya, at once the fact becomes evident that it dates from an enormous antiquity, hence is no more dependent upon our contemporary personalities than the merits of Geometry depend upon the private morals of Euclid or those of any mathematician of this day. We ciphers are now but giving voice to the principles of a philosophy perfected and taught by our forbears of the remote past: we may

[1] Who painted the two portaits of the two Masters M. and K. H.

state them well or ill, according to our respective abilities; but whether the one or the other, the hoary Doctrine itself is unaffected. As to H.P.B. the case is *not* proven against her: no one—at least no credible witness—*saw* her write the C.[1] letters; she to this day denies their authorship; her accusers are self-confessed liars, utterers of forgeries, and conspirators; and to back her own word we have the knowledge that her labours have been given to benefit mankind, to the sacrifice of her personal interests. What, then, can we do but withhold our verdict and hope that time will vindicate her and make all plain? You may imagine that I have been passing through the Valley of the Shadow on her account; and that I have been living in hourly dread of fresh revelations of her (shall I say mad?) indiscretion. Just once I felt despondent enough to go and throw myself in the sea: it was when Hodgson told me he had seen with Hurrychund[2] an American letter from her flippantly boasting that I was "an overgrown baby whom she could psychologize by merely looking into my face!" The dreadful use that might be made of that vain and false brag by our opponents broke in upon my mind, and I felt that all was lost. But I soon rallied—as I wrote you—and have now been some four months on tour, addressing large audiences, restoring confidence as far as I could, and clearly defining our position as yourself say it ought to be shown. Leadbeater is wrong, I am *not* lukewarm in H.P.B.'s defence. Quite the reverse; I am everywhere offsetting her acknowledged public services and the proofs of her actual psychic powers ever since childhood against these recent charges, and showing a supreme contempt for them and their authors. You complain of things I have written to correspondents about her, but if you had had the hell to pass through

[1] Coulomb.

[2] Hurrychund Chintamon, who corresponded with the Founders when they were in New York, and was the agent of the Arya Samāj. The letter was written about 1877 or 1878.

that a purer, better group of men do not exist. There may be people in the S. P. R. fit to tie Damodar's shoes—I can't say.

Theresa, dear, my love to you: you are a superior, though giddy young woman! And my dearest love to the old Mother—bless her grey locks! See her there, sitting on the sharp edge of her arm-chair snoozing over your discussions! And to dear Mohini, and Georgie, and the servants (I suppose Louisa is married?) and the cats, and the little old monk outside the window[1], hanging by a hair like Absalom in the tree—to all these salutation. Likewise to your Uncle if he will not resent it. And to Mabel the Seeress. And to the loyal Keightleys; and the loyal Wades; and the ever staunch Mary Hamilton, my "Scotch friend". And to—but where shall I stop if I attempt to name all those who were kind to me and made me remember them as friends. Theresa Sanctissima, here away up at Lucknow, in Oudh, I take these memories out and brush them up, as that dear M. G. does her jewels now and again just for the pleasure of looking them over.

Well, Good bye.

Yours ever affy.

H. S. O.

I shall thank the donors of the £55 you report.

P. S. I think Hume is acting in a most dastardly manner. He has spread a report that poor H. P. B. had killed two illegitimate children of hers. Now, I saved his daughter from marrying a worthless adventurer when he (H.) said it was impossible. And H. P. B. got her —— for a husband. What do you think of a beast like that! And he a purist and reformer. I half suspect he and Lane Fox mean to spring some surprise upon us at the December Convention. Is it absolutely hopeless that your L. L.[2] should send a Delegate to help us then?

(*To be continued*)

[1] A weather indicator, probably.

[2] London Lodge.

THE COMING OF ALCYONE TO ADYAR

By Rt. Rev. C. W. LEADBEATER

(*Concluded from p. 43*)

The statements which follow are not letters to Dr. Besant from Bishop Leadbeater. They are statements of the Masters concerning Alcyone and his work, given as instructions to Dr. Besant and Bishop Leadbeater, who were responsible for Alcyone's training.—C. J.

XXVII

The Master K. H.

Instructions given towards the end of 1910, and partly with a view to the first departure of Alcyone to Europe in April, 1911.

They have lived long in hell; try to show them something of Paradise. I want them to have everything exactly the opposite of their previous conditions. Instead of hostility, distrust, misery, squalor, irregularity, carelessness and foulness, I want them surrounded by an atmosphere of love and happiness, confidence, regularity, perfect physical cleanliness and mental purity. Do not forget that the evils are ingrained customs which will readily reassert themselves; they must be removed from them as much as possible, and from all that reminds them of them, for one minute of their baneful influence may undo the effect of a whole day of your patient labour.

Keep them as far as you can within your aura or Annie's, so that they may be protected from all evil or cruel thought, and that the new vibrations may presently grow strong enough to be unaffected by the upwelling of the old. I want

you to civilize them; to teach them to use spoons and forks, nail-brushes and tooth-brushes, to sit at ease upon chairs instead of crouching on the ground, to sleep rationally on a bed, not in any corner like a dog. Long hours of sleep are specially necessary; but take care that they do not sleep in the pyjamas which are responsible for so much evil in your civilisation. Underclothes must always be of silk, linen or cotton, and no wool or flannel must touch the skin. No undue tightness must be permitted anywhere, and the shape of the foot must on no account be spoiled. Keep their heads always cool, and whenever possible uncovered.

His body must be developed to be straight and strong, agile and muscular, with soldierly carriage, deep chest and great lung power. The most scrupulous cleanliness under all conditions is of primary importance.

XXVIII

THE MASTER M.

(After Alcyone passed his Second Initiation in 1912)

We are satisfied with the way in which you have carried out the onerous task imposed upon you. You were quite right to remove them entirely from the influence which has been the principal obstacle in the way of their progress[1], and the splendid success now attained is the direct result of that removal. All seems favourable for the further success which should crown your efforts a few months hence. There is room for improvement in regard to those which have seemed to some of your helpers to be minor points.

Do not let yourselves regard anything as insignificant which helps to provide a perfect vehicle for the Lord. I must again emphasize the necessity of special care of the feet and hands; this has not been so thoroughly attended to since it passed out of the charge of your young brother Clarke, and there is even a slight commencement of distortion, which must be corrected. You will clearly understand that the dictates of

[1] The father.

what is called fashion must not for a moment be allowed to interfere with perfection of form. Nor should the extremes of this Moloch of fashion be followed with regard to their dress. Dress them always in material of the best, but especially neatly and unobtrusively, avoiding everything of questionable taste. See that no compression of any kind is permitted, and remember that both head and feet should be uncovered when possible. Care should be taken that the food is nutritive and attractive, and all but the weakest of tea should be avoided. Do not allow your original watchfulness in these matters to diminish.

Beautiful handwriting is desired, and to that end I must reiterate the request that no word shall ever be written which is not well written. In all these points there is nothing new; yet I trust you to see to them for me.

You have before you a difficult, yet most interesting piece of work—that of helping him to bring the lower vehicles into harmony with the splendid development of the causal and mental bodies which has taken place to-night. To do that fully will be a work of years, but most of it can be done, and should be done, under the exceptionally happy conditions of the next few months, while you are all together. You will need to prolong that time to its utmost limit, yet every moment of it will be well spent if he is thoroughly happy in the progress which he is making. Take courage, for we shall be with you in every step of the way.

XXIX

THE BODHISATTVA

(1913)

(The following is a summary only, not a transcription of the words used)

That Alcyone and his brother should not reside in London, but that short visits may be paid when the work requires

them. He desired that they should not live there or in any other large town. If the University plan is carried through[1], *they will have to live in or near a town for some months in the year, but they should escape to the sea as soon as possible.*

Until the legal troubles are over, they are better away from England; after that, if they wish it, there are the Islands which He loves.[2]

XXX

The Bodhisattva

I send people to him [Alcyone] sometimes, because I want the body to get used to expressing Me. Remember his presence carries with it My Benediction and that of My greater Brother.[3] He will send it by correspondence too, sometimes.

Last winter's residence was satisfactory; but when you are free to arrange these things for yourselves, you should always be close to the sea, and whenever possible should combine the hills with the sea as you did in Sicily. If you must be in the British Isles, the Channel Islands or the Isle of Wight are preferable, though there are many places in Devonshire or Cornwall which might do.[4]

[*It was in this message that particular stress was laid that Alcyone's social training should be such that he should be at ease with people of every rank and of every race, and that his educational training should be less to make him brilliant and more to make him international. Much reading in poetry was recommended as useful in this part of the training.*]

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[1] This part of the plan failed.—C. J.

[2] The Scilly Isles, off Cornwall, where tradition says that St. Patrick was wrecked on his journey to the East.—C. J.

[3] The Lord Gautama Buddha.

[4] Bude, in Cornwall, was chosen.

NOTE BY C. JINARĀJADĀSA

I have been asked why I publish these letters and statements about Alcyone's past, especially as Krishnaji sees no value in what is termed Occultism, nor any particular use, to a man seeking Truth, in the existence of the Masters of the Wisdom. They are not published to convince those who are treading Krishnaji's way of the existence of any other way. But they are published for the information of those who have trusted in Dr. Besant and Bishop Leadbeater, and to a lesser extent in Bishop Arundale and in myself, when we worked to prepare for the Coming. The past cannot be brushed aside as non-existent; thousands in that past sacrificed at our call time, devotion and money for Krishnaji and to help to prepare for Krishnaji's later work. Some saw directly for themselves what was the future about Alcyone the boy; for some, the mere first sight of him, or the touch of hand, was enough to show them that the boy even then had a greater Presence behind him. Others believed in our word.

In these days, when so much doubt is cast upon certain facts, as if they were mere phantasies of pragmatical value but not real truth, we owe it to those who trusted us to show them that we did not plan blindly, but only as we were bidden. Nor have the plans "gone astray". Our sacrifices show their fruition in the response which the world is making to Krishnaji. In nearly every land our helpers prepared the way well, so that the mere name "Krishnamurti" drew the instant attention of every newspaper editor, from 1910 onwards. We have done our part of the work; Krishnaji is doing his part now.

The two parts of the work are not separate, *though they seem to be*. What does appearance matter? What is important is that the world should be helped. Those who love to help can wait to understand. That understanding will come to those who trust in themselves, and know by first-hand knowledge that Truth which is the soul's essence comes when it "listeth," and cannot be forced to appear at the mind's call.

ON TO VICTORY

By the Rt. Rev. GEORGE S. ARUNDALE

Address to the Olcott Convention, at Wheaton, Illinois, August 14, 1932

THESE moments during Convention are very precious, above all because gathered together as we shall be during the next few days, working together, thinking together, planning together, we invariably attract the gracious notice of Those who are the Masters of the Wisdom. It is of the utmost importance therefore that They should find us receptive, and that we should so live during these few days that They find us drawing near to Them.

It is quite easy, of course, for me to give you an address on some subject with which I am familiar, but it is not my purpose, it ought not to be my purpose, simply to give you an address. My purpose should be to endeavour to do what I can, through some magic perhaps, to draw you near to the Elder Brethren, out of your normal everyday selves, so that this Convention may have the effect of sending you away into the outer world definitely nearer to Them, and definitely able to draw that world nearer to Them. I have been feeling around for hours during the time preceding this talk, endeavouring to discover how I could most profitably act (if one may say so without presumption) as a temporary bridge between those who know the Elder Brethren less and the Elder Brethren Themselves.

I looked you all over in my imagination. It is my practice to see everybody with as much clearness as I can, that is, those with whom I come into contact. I wanted to see how iconoclastic I could be. As I looked at this, that and the other individual, as I looked at us all, I saw that each one of us brings to this Convention all kinds of things I hope we shall leave behind. I see that each one of us has a certain *setness*, certain *preconceived opinions*, certain *orthodoxies* and *outlooks* of our own; and these, of whatever nature they may be, however true we may think they are, must be broken down—the old order must change to give place to a new. There is little in any one of us that does not need iconoclasm.

The real purpose of this Convention, so far as I am concerned, is less its business, or the official routine through which it has to pass, less the delivering of a certain number of conventional lectures, less the setting forth of certain records of work done, of certain expressions of individual opinions; all that to me is of comparatively less importance. It does not matter so much one way or the other what business is done, or what is said, provided always that the supreme effect of the Convention is to draw the American Section nearer to the Elder Brethren and to make this Section a better instrument in Their hands. God knows America needs the Elder Brethren! True indeed it is that the American Section is one of Their instruments of service to America. And it follows that when we are gathered in a Convention assembly we ought to purify and sharpen that instrument; not for our own purposes, not inclining the Section to our own opinions and our own views, but seeking to reflect the will of the Elder Brethren, a will which can be known by those who seek to know it.

The real question is, first, How many are there here who are intent upon seeking the will of the Elder Brethren? The second question is, How many here are willing to grasp even

at a straw, if it seems to lead in the direction of the ascertaining of that will?

I know full well how little I am equipped, how little I am fitted, to suggest to you even what the will of the Elder Brethren may be. Yet I hope that there are some of you here, a few at any event, who know that my life is dedicated to the seeking of Their will, and that perchance from time to time I may perceive a dim reflection of it. Therefore, for some, may it not be better to grasp at this weak straw, since perhaps there may be little better for the moment available so far as outside indication is concerned? Truly enough, if you seek *ardently*, there should be that within you which always, at critical times (and often at other times), should show you the nature of Their will. But if you tend to lead a life which you are expressing in the ordinary circumstances of your everyday affairs, if you tend normally to be the centre of your own circumference, so that there is little room for the Elder Brethren at that centre, then the within is often insufficiently educated to perceive those delicate and infinitely refined vibrations which come down so wonderfully from the Elder Brethren into this outer world. So I frankly and without any modesty (as perhaps some of you may think) ask you to grasp this straw, but far more, of course, to seek within. It is because I knew I should be asking you to grasp this straw that I had to grope and grope and grope to seek what kind of a straw I might perchance present to you.

I am immensely sensible here this evening that everything I can give, the very best I am able to offer to you, is far less than They have the right to expect from me. But They must do the best They can with the material at Their disposal. Above all things remember you are here during these few days to lead a dedicated life, and, I beg of you, remember also that one of the best ways in which to lead that dedicated life is to indulge as often as possible in that silence in

which the voice of the Master can alone be effectively heard.

How much more dignity we should have, how much more power we should gain, if we took every available opportunity for silence or for quiet and restrained conversation! Of course the difficulty is that the tongue is one of the last organs to be controlled. People do not realize that perhaps sometimes, even against their will, the tongue gets the better of them. But one does feel that if there may be much silence at this Convention, there will be greater opportunity for the Elder Brethren to pour down Their blessing. Thus would come a far greater opportunity for us to receive Their blessing and spread it far and wide. Now I will share with you the nature of such gropings as happened to end in something definite.

The first thought that came to me when I was surveying the whole of the field was this: *Be not blinded by authority, nor be sightless within the prison of your own experience.* Let authority and experience be the feet on which your will moves forward to the goal of spiritual attainment. He is a cripple who depends upon authority or upon experience *alone.*

So much stress is being laid in this world to-day upon experience as a kind of god, upon experience as the sole arbitrator of an individual's light and faith and destiny, that it is necessary perhaps to make it clear that *authority* is no less necessary to an individual than is *experience.* I think each one of us would do well, while gaining all he can from experience, to have the wisdom also to gain all he can from such authority as he recognizes.

There are three modes for the disclosures of truth: first, the mode of experiment or experience; second, the mode of authority; and third, the mode of ceremony or symbol. There is the call of *symbology,* the call of *revelation,* the call of *experience,* and to all three calls each

one of us should have his ears open. And if you are probing into the truths of Theosophy you will realize that some of its greater aspects, for example, can only be expressed in formulæ, in symbols, in terms which cannot be resolved into their component parts, because one has not the means to do it.

I can say to you for example that the symbol of the Nirvanic plane is *Light*. Perhaps you yourself may be able to perceive that Light. Yes, that is the essence of Nirvana. But practically speaking, to the average individual that word Light is but a word, and what it means in Nirvanic terms must, at present, surely remain incomprehensible to him. Similarly, if one thinks of monadic consciousness, the word, perhaps, is *rhythm*. It means an infinite variety of truths, as does the word *Light*. So there is symbology, ceremonial, and form, and we must not be deaf to the call of that mode of truth's approach.

Then, as I said, there is another mode: that of *revelation* from on high, and of *experience* from below. So is it that I ask all of you neither to be blinded by *authority* nor to allow yourself to become sightless within the prison of your own *experience*. So many people are there who remain hard and fast in the views they hold. They say, "I believe this, that and the other." You cannot budge them from it. You cannot disentangle them from that which they ought to realize is an *imprisonment*, because of the ignorance which dogs the footsteps of each one of us here, and so often masquerades as the truth enshrined in *opinion*, *belief* and *view*. At best we are all imprisoned, and the truest experience is only the best from below. What about the best from above? So far as I am concerned, while eager to listen to my own experience, to the voice of my own conscience, I can make my experience more fruitful, my conscience less foolish, if I endeavour to draw from above that which the below lacks. So whatever

you believe, with however great intensity, remember it is at the very best a dark and feeble shadow of the real. No one has the real in his possession. The average individual in the outside world may say, "This truth is enough for me, I cannot see any other, I am content with that." The individual who is seeking to take the Kingdom of Heaven by storm is not content with what he has, whatever it may be. But out of this discontent he may rise to higher truth. I myself believe in my beloved President-Mother, I believe in this, that and the other. You all know perfectly well I do not hesitate to express my beliefs, but I know in the background that even my most profound conviction is but a dark shadow of the reality as yet to come. I must express myself boldly, truly, forcefully, without seeking to make any reservations whatever. I must hit from the shoulder with all the truth I have, but I must ever know that that very truth is less than that which I shall some day know; and you must know that, too. So while you can profit from my keen, emphatic utterance, while you can profit even from that which I declare with the utmost certainty, yet you must constantly remember that no one is right more than up to a certain point. Nevertheless, one must express one's truth, and if this reservation is always understood, then the speaker is free to give his best, and he will be heard wisely.

How many of us here, who are just happy, contented, and satisfied, know where we stand? How many of us are there here who proudly say we are consistent, that when we discover a truth we follow it evermore, that when coming to such and such a conclusion, at such a stage, we have never wavered from that conclusion? If so, so much the worse for you. In the first place, not only must we gain the freedom to make sudden changes in ourselves, but we must be at work seeing to it that a similar freedom is opening out in everybody else. Again I say, be not blinded by *authority*, nor remain

sightless in the prison of your own *experience*. If you can realize that, it may possibly lead you to gain, both from authority and from experience, that wisdom so urgently needed here to-day in the world's distress. That is one thought, one possibly fruitful groping.

Another groping is a little more subtle, and deals with the relation of the individual to Theosophy and to the Theosophical Society. The Theosophical Society is greater than the individual and his knowledge. Were we to be equal one to another, the Society would die and the individual would fall back into obscurity. I want to stress the fact that *the Society and its teachings are greater, nobler and more wonderful than any one of us, than the most profound knowledge which you and I may think we possess.* That, to me, is a very important truth. The whole being greater than its part, the individual in the midst of his knowledge must realize that the Society offers more to him than he is *ready* to receive, more than he is *prepared* to receive, more than he is *willing* to receive.

Hence the relationship between an individual and the Society should be a sense of modesty on the part of the individual, a feeling of all that the Society and its teachings have constantly to offer him, even though at the moment he may refuse them, be unable to understand them. I feel profoundly convinced of the fact that the teachings of Theosophy, as we know them, are of a wisdom *infinitely* greater than my own poor knowledge which does not even yet amount to wisdom, being still but knowledge that I must constantly be readjusting in my ignorance to the wisdom of Theosophy as expressed in our literature.

So the attitude of the individual member must be that of always looking up to the Society, giving to it the dignity it ought to have, helping to reflect its own splendour, recognizing it as an entity—a consciousness and organism which can

bestow blessings upon him. Thus does membership of the Society become a priceless privilege.

Not only that: the individual grows conscious of the distinction between the Society and himself, as he should be no less conscious of the distinction between Theosophy and his poor gropings *after* its priceless teachings. He should accept the Society and its greater leaders, for example our President and Bishop Leadbeater, to declare a Theosophy which he does not know, and which he cannot at present accept. Those two are great people. One represents the heart of the Society and the other the head. One represents, let us say, the wisdom and science of the Society and the other the will. Through the will, the wisdom, head and heart, must come knowledge which no individual cell in the body can by any means possess. It should, therefore, be the wisdom on the part of every member to concentrate with infinite attention upon what these leaders say and declare. Not that that which they say should necessarily be believed, but there should be an instinctive attitude of reverence and open-mindedness which tends to recognize the source from which the will and wisdom of each flows: at least to accept, perhaps as a working hypothesis, that which is outside the individual's own personal experience.

Therefore to every Theosophist, H.P.B., the great messenger of the wisdom, C. W. L., another great messenger of the wisdom, A. B. and H. S. O., great messengers of the will, should be heard gladly, the more so, I repeat, if that which they declare is outside the experience of the individual.

It follows from my original statement that we depend upon *authority* as well as upon *experience*. *We depend upon revelation from above, no less than upon experience here below.* We need revelation, we need the sunlight from above! We need the power which ascends from below. Some say, "Never mind the power that descends from above, but

concern yourself with the power that ascends from below." That alone will not take us far. As far as our Theosophical Society is concerned, it shines through those Elders who have given us of Their wisdom, and of Their will, the great beneficent effects of which we have been able to perceive in the outer world.

So the modest individual knows where he is, and where he is not. The individual Theosophist who has a sense of proportion, and a sense of that reverence which is due to his leaders, not merely to them but to all life, specifically to life further unfolded in its Divinity, is indeed a true member of the Society. I feel strongly about that because I feel we are missing magnificent opportunities when we have these splendid, fiery teachers, pillars in our midst. We can always look back into our past and say: "What a great person there was then; how I should have liked to follow this, that or the other person! If only I had lived at such a time!" As I have said before from this platform, we are living in the greatest time the world has ever known! We are living in the midst of great personages. I will not say the greatest that the world has ever known, but whom the world but rarely knows. There is greatness in our midst to-day, which those alone who are not self-centred will find and recognize and utilize.

We must rise out of our mediocrity. We must hold lightly our beliefs, opinions, and even our most fervent convictions. We must hold them lightly so that, perchance, there may be something better to take their place. And even that which takes their place we must hold no less lightly, for, as we are constituted at present, we see but in part: it is not yet for us to see face to face.

The wise Theosophist expects to receive from Theosophy and the Society that which is outside of his experience, and his own personal affirmation. Hence, I think it is of the utmost importance that every new member of the

Theosophical Society should be inclined by his fellow-members not only to look back upon the Society's past, not merely to be brought face to face with the Society's present, with its statement of Objects as we have them, with the teachings as we have them to-day, but should realize that membership in the Theosophical Society and the teachings of Theosophy will affect, if they were assimilated by him as they should be, a revolution in his entire nature, so that he may be prepared for catastrophes, cataclysms, and for the descent upon him even of an avalanche of Karma which the Elder Brethren in Their graciousness may cause to descend upon him, if They feel his shoulders are strong enough to bear that Karma. They are helping the Theosophist to grow, to be made ready to bear the burdens of the world, and if this is to be, he must learn quickly the teachings of Theosophy, quickly getting rid of his own burdens, thereby becoming ready to bear the burdens of others. The Elder Brethren will concentrate, perhaps in two or three of his lives, the Karma which otherwise might be stretched over many years and many lives.

I should like every new member of the Society to realize he enters an army where *freedom* is the watchword, but where *service* is the call. I should like him to realize that he is in an army of servers where there are *Generals*. If he does not choose to recognize Them, he need not do so; but that will not alter the fact that these Generals have ordained a means of approach to Them—special training which we call the Esoteric School of Theosophy. I personally do not hesitate to say to you that, save for exceptional conditions, I should be sorry if a member, after a certain number of years of the realization of Theosophy, did not as a willing soldier move eagerly forward to take advantage of every opportunity that the Elder Brethren offer. I could not imagine myself to be outside such a School as that. Whether or not my temperament is suited to meditation, whether or not my temperament

is suited to discipline, whether or not my temperament is suited to that mode of approach—what does that matter? If I am a member of the Theosophical Society, if I am a true Theosophist, it is that I may grasp, not only at every straw, but that I may grasp at every opportunity to serve in *any capacity*, no matter along what line the work may lie.

Of course I know full well it is always easier for an individual to say, "That is not *my* way or mode of approach." So long as he is dominantly thinking of *his* way, of *his* own mode of approach, of what suits *him* and *his* own convictions of truth, of all that a particular truth means to *him*, and of placing his feet carefully on *his own pathway alone*, by all means let him say, "This is not my way. I will do this, that or the other, or I will *not* do this, that or the other." Let him say, if he will, "Are there not seven Rays, with a Master at the head of each Ray? Will the Master of the First Ray do the work of the Master of the Second Ray?" Yes, sometimes They work on *all* of them. The work that the White Lodge does is work that a Great Teacher on any Ray can do, and does when the need arises.

In the world to-day *the need is urgent.* The world is at the parting of the ways, one leading down to destruction, and the other to happiness and prosperity. Does it matter on what Ray or line you or I are? If only we can grasp many opportunities, that we may, in some measure, not only be some things to some men, but many things to many men: that is very valuable service to Theosophy and to the Society.

Yet the Society is greater than any outside, subsidiary Movements. The Society must not be confounded with them. We need a membership in the Society strong enough to draw in *all* good Movements, not to exclude them.

The wise Theosophist tries to do this. He expects attacks upon the walls of his truth, for the work of the Society is to break down wall after wall, to disclose freedom after

freedom, to break down ignorance and disclose truth, to break down certainty and disclose reality.

So the wise Theosophist presents his prison to Theosophy and the Theosophical Society, and says, "No matter what the nature of my prison is, the real 'I' says, Break it all down so that I may be free. Break down my truths, certainties, and fundamental realities, and let me know a greater truth, certainty, and fundamental reality. Let me enter into a larger prison; let my prison be broken down time after time."

Do not let any of us fashion the Theosophical Society or Theosophy in our image. We laugh at people who make out God to be a venerable gentleman with a long white beard, sitting comfortably on a throne. This conception is, perhaps, necessary to the earlier stages of civilization. Members do the very same thing with regard to the Theosophical Society. They say the Society ought to do this, that or the other, that which they think it ought to do. But it is not *our* Society, it is *the Masters'* Society, and some of us must constantly recognize that fact.

We are honoured with membership in Their Society, we are privileged to be Their young comrades; but when we tire and resign from the Society, when we choose to have nothing more to do with it, it still continues to serve the world, it still remains Their Society. God forbid that it should be only ours!

That is why I have said very frequently, and repeat now, that whenever in Their own good time there comes the necessity for the choice of a new President, so far as I am concerned, I pray fervently They may indicate their choice, even though, of course, I know full well the difficulties of such an eventuality. But I believe that the vast majority of members of the Society, who constantly look to the Elder Brethren, whose hearts and service are at Their feet, would be *infinitely* thankful and encouraged if there could be

indicated, in such a critical moment as the present, Their choice, as was given to Colonel Olcott before his death.

You may say, if you like, that this Society is a democracy and must be conducted on democratic lines. But I hold that our Society must not be the kind of futile democracy which we know in the outer world, but a democracy in which the wisdom of aristocracy has its place also. Since we have the Elder Brethren in our midst, since we know They are constantly with us, then, at every critical moment, we have a right no less than an opportunity to ask Them to be gracious enough to vouchsafe Their guidance for Their Society.

I do not want to see our next President democratically elected *from the standpoint of the outer world.* It can be done, of course. The rules of the Society say you can have a number of nominees, choose, and elect some one of them. But so far as I am concerned, I pray to know whom our Elder Brethren wish to lead Their Movement. I want Their choice to be presented to the suffrages of the Society, and then let them elect whom they will.

Be sure, if the members do *not* elect the nominee of the Elder Brethren (should They answer our prayers and graciously make a choice), They would not turn away from the Society because the majority chose differently. They respect us and such knowledge and wisdom as we have, and would of a certainty honour and bless the majority's choice, whoever it may be.

As for the question whether we could rely on the accuracy of a message giving Their nomination (if such is given), I believe that in each one of us there is sufficient intuition awake to enable us to know in all surety. Messages may sometimes be regarded with suspicion, for various reasons, but I am sure that such a message at a truly supreme moment would bear on its very face its own truth. Most of us, especially

the older members, ought to have that intuition. But if our President-Mother herself gave an indication of her own choice, it would not matter to me that it did not come from the Masters, it would be enough for me that it came from her, the greatest living Theosophist in the world to-day—her words, even uttered through that feeble physical body, are priceless, and I should prostrate myself before her in acceptance of her choice.

But let me also say that *I pray with all my heart* that the time may be far distant when such a nomination, if it be made at all, if our Elder Brethren deem it wise to make it, will be given to us. Our President-Mother, feeble physically as she is, unable to give us overt guidance in the outer world, is ever the embodiment of that magnificent power which, displayed aforetime in the outer world, has led us on to victory. Silent as she is, she still remains the power of our Society, and while she lives we need no other President. May she live long to be among us, I would almost selfishly pray, for her presence is the greatest benediction we can ever have! We need her more than we need anyone else, except Those whose faithful servant she is. No one can ever replace her, no one can ever be to the Society a tithe of that which she has been. Great indeed is our President-Mother, long may she reign over us!

But when the time comes for her to leave us physically, let Their aristocratic word be spoken, and let the democratic machinery respond! What are we in the Theosophical Society for if not to lead the world out of *ignorant* democracy into *wise* democracy? And wise democracy means *that we open our hearts to Them at every moment of our lives, and surely above all in times of crises.*

I believe that if each one of us utters his heart-felt truth with all the conviction possible to him, with all the reverence that he has for the Elder Brethren, and for the greater glory

of Their service for the world (but not *in* Their name, for he has no right to speak in Their name), he gives utterance to truth as it comes from his heart. Thus he renders a greater service to the virility of the Society than if he were seeking to make ends meet by compromising with this or that, or by seeking to be in this camp and in that camp simultaneously. Let anyone who has something to say, say it truthfully, and with all the power he has to give.

Thus have I come to you, and though all of you may not perhaps agree with what I have said, I hope you will feel and realize that there are *great relationships* between each one of us, between Theosophy and the Theosophical Society, and that membership in the Society is a precious honour to be guarded with infinite care, and to be used with infinite wisdom for service in the outer world.

I hope you will realize always that the Elder Brethren have Their place in our midst. Though They desire that any thought or belief in Them should not be "imposed" upon any member of the Society—this would be utterly foreign to Their great will or our intention—*yet the fact remains that They are in our midst, and when a great battle is upon us, to whom should we look if not to our Generals for that victory which will send Their Society, and every member in it, on its way rejoicing?*

QUESTIONS AND ANSWERS

By Prof. ERNEST WOOD

(Answers given at the Convention of the Theosophical Society at Bucharest, Roumania, May, 1932)

Question: How can we get first-hand knowledge about Karma and Reincarnation and especially about Masters? Is it very important to have such knowledge?

Answer: First, a few words about "first-hand knowledge". Things are not what they seem to the senses on the astral and mental planes any more than on the physical plane. Common sense would say the earth is flat, but reason steps in and shows that it is a ball. So let us not disparage *reason* as a means to knowledge about Reincarnation, Karma and the existence of Masters. Psychic visions relating to such matters are not of initial value as evidence, unless independently seen by a number of witnesses who have had no previous thought or expectation regarding the thing seen. This applies more to psychic than to physical testimony, because of the well-known influence of imagination, often, and indeed usually, working quite sub-consciously, as it does in dreams or when one is writing a novel. So, if you see or remember incidents of a previous life, it is not necessarily more reliable evidence for Reincarnation than if you infer it by reasoning.

Such incidents may be seen or remembered as a result of a practice of meditation, which will be longer or shorter according to our heredity in such connection. Experiment first in seeing ordinary things without eyes. For example, take five playing cards; after looking at them, place them

face downwards on a table in front of you, and then with eyes closed, move one near to you, and gently try to see which one it is. Do not be passive, but be in the mood of one sitting at a window and looking out to see what passes by. Wait patiently, and do not try to force the pace. Look perfectly calmly and quietly, without any kind of tension, and without caring whether you succeed or fail. If one of the forms comes up, even vaguely, but with a slight impressiveness, note it down. Do this from ten to twenty times at a sitting, and at the end of each sitting note down the number of times correct and the number of times wrong. Use the same five cards all through one sitting. Or you may use little pictures of familiar objects drawn by yourself or cut out and pasted on visiting cards. At the end of each month calculate the percentage of correct impressions. After about six months I think you will begin to find something interesting. But you must not *care* about results, and you must not be at all tense.

If all this turns out well, you will be able to extend your vision to other things, and probably to past lives, by further efforts. It should be mentioned, however, that Karma cannot be seen, as its working is not objective. You may see some outstanding incident in one life which is probably the result of some incident to be seen in a previous life, but that this is the Karma of that remains an inference.

As regards the seeing of Masters—do you mean the Master's body on any plane, or the Master himself? The former a cat or a dog may see, without any particular profit, but to know the latter we must go "from our world to theirs," which is not troubled with limitations of forms characterized by space-qualities and time-qualities. Even if one contacts the Master's mind, one will find that the directions received therefrom are to seek the real, which is not *represented* by that mind any more than by his body. The Master is an M.L.

(Master of Life—not Master of Arts) and he calls us to that Life, and I think He is not interested in having temporal power.

Finally—"Is it important to have such knowledge?" No, except that I must make this proviso—"unless you are especially interested in it." It is important that every person should seek the experience in which he finds himself most interested. To put aside what we are interested in, because someone else thinks it not as valuable as some other matter, would be a mistake, because you would not then be as fully awake, as fully feeling and thinking, in that other matter. If it is asked: "Is it possible to come to that state in which we no more seek or need the limited conditions of this world, without having had any such visions?", I believe the answer is "Yes," and that that will be the case with most people. As is said in the *Gītā*: by attending to his own Karma a man reaches perfection. Each must live his own life. We are all learning to live, each playing with his own toys. When we really live, that will be liberation, as a child is ultimately released from the four walls of the class room in which it has been limiting its attention in order to learn. We are in the *learning* state; Masters are in the *living* state. What can be seen of Them on any plane is a kind of mouthpiece in the form of a man. If we think of those human forms, it should be with the idea that in those minds there is not the forgetfulness of the free or divine state which characterizes the learners. It should be remembered also that the Masters are always near to us, as near as two clasped hands, so no clairvoyance of their forms brings us any nearer to Them than we were before.

Question: Does the Theosophical Society aim at the development of its members, or only at the service of mankind? What is the work of the Society as a body?

Answer: Clearly the Society was started to serve the world, by serving the individuals in it. I think I represent

the idea of the Founders by saying that they wanted people to realise that they could obtain nothing by chance on the one side or favour on the other. The Western world was dividing itself into two camps—(1) those who considered that life was a very small by-product of material machinery accidentally produced, and that what happens to a man is mainly accidental and very little within his own power, and (2) those who held that protection, bounty and salvation could come only from a superior power, who would respond to the call of his name or to the needs of those consciously devoted to him. But the founders wished to show that man is the only power in his own life, he alone can achieve happiness and perfection for himself, and nothing can stand in his way.

Naturally, if one has found such valuable knowledge, one will want to give it to others. It is not a question of knowing a lot, but of knowing this essential thing in life. This is the difference between the Theosophists on the one side and the materialist and the advocate of blind faith on the other. And surely for this the Society exists, and not directly or as a body to attend to the external cure of individual or social ills. We would cure the *cause* of the disease which surrounds us, with the aid of the old maxim: "Man, know thyself." I like much the idea contained in one of the precipitated letters to a lady about to engage in external work: "But will you not help us to cure the *minds* of men? Your action will be your response."

The question then is: "What about the benefit of the individual when he has accepted the main principle?" The answer to that is also given in one of those letters: "He who does his best does enough for us." If a man will do *his* best, he will be making the maximum "progress"—and what more can anybody want? It does not matter whether we win or lose a game of tennis or of chess, but it matters that we

play the game and do our best. I might almost say: "A Theosophist is a person who is doing his best."

Question: What is the place of the Masters in the Theosophical Society, and how can we approach them?

Answer: I think their function is what it was in the beginning, to remind man of his own true nature and power. When they appear objectively—which they seem to avoid as much as possible—they teach this lesson, as may be seen in the lives of Krishna, Buddha and Christ, and thus they form the "Guardian Wall"—as Madame Blavatsky expressed it—to protect mankind from further and far greater misery and sorrow. The Theosophical Society is assisting in that function. Their world is the world of life; they cannot bring that down, or rather express it in our limitations, but they call us from our world to theirs. They "care little for external intercourse" and the forms which they take for this purpose do not truly represent them. If men respond to this teaching of being true to themselves they will make less pain for themselves in this world, and will also come quickly to the condition where they do not want even the world's pleasures, which are really only milder pains, *all* limitations being felt as bondage by us as we awaken to our true desire and our true nature.

In the letters to Mr. Sinnett it is forcibly stated that the Masters will never give convincing proofs of their existence, so it is evident that they did not want to be taken as authorities, even when they assisted Madame Blavatsky and Mr. Sinnett with some knowledge, as in the writing of *The Secret Doctrine* and *Esoteric Buddhism*. The world-processes therein described are not of their making—as one might open a school with a definite curriculum and time-table—but represent the necessities, or desire and Karma, of a collection of Monads, as may be seen by reference to *The Secret Doctrine*, where in the first stanza, it is made clear that the

Logos could not produce the world until the unliberated Monads were all ready to contribute their portions of Karma, representing their psychological states. Indeed, it is probable that a Logos is but a collection of unliberated Monads going together—what I call the omnibus theory—just as a party of tourists may charter a steamer, or as a nation may take possession of a country and develop it.[1] This perfect democracy is inevitable if every spark of the divine is divine. I do not think we ought to attribute to the Masters any desire to govern others, even secretly, and even "for their good".

Then comes the point—how to approach the Masters? Only, it seems to me, by doing our best, as was stated: "He who does his best does enough for us." He who does his best will soon find that he has illuminating thoughts which he can put to the test of experience, and which represent a contact with the Masters' mind-plane. Sometimes the Masters appear in, or through, an objective human form, when they choose to do so, but it seems to me best to leave that choice to Them, and not to ask Them to do it. If, nevertheless, we do wish to pay Them a visit, I think the usual means for the development of clairvoyance, coupled with a good motive, would be the best way. Certainly the best thing is to go from our world to theirs, from the world of forms to the world of life. The life story of Madame Blavatsky shows that Masters appeared in form to her for a special and temporary purpose, and that she served Them faithfully and well, but They indicated that this was an unusual effort and They did not ask her to collect a band of devotees to Them. The question speaks of approach. From their bright world, which is our own true world, They look into our sombre valley of limitations. There is no need to go to Them. "There is no travelling on that road."

[1] See Note at the end of the article.—C. J.

Question: If we study Krishnamurti in the Lodge, does it mean that we are going away from the aims of the Theosophical Society?

Answer: Not at all. The Society consists of a band of students, in the broadest sense of the term, and we may study the writings or doings of anybody. There are no official teachers in the Society. All the officers—President, Vice-President, Treasurer, Recording Secretary, General Secretaries and officers of Lodges—are merely executives, for carrying on the business of the Society. The writings of Madame Blavatsky and others are put forward in a purely individual capacity. The Society has no dogma or doctrine, except, what is indicated in its name, that we are trying to realize the Theos—call it the Truth, the Reality, the Beautiful, the Supreme Good, the Divine, the Beloved, God, or what we will, according to individual choice. Madame Blavatsky called Theosophy a synthesis of religion, philosophy and science, indicating that in her view, these lines of inquiry *taken separately* could not bring men to know the real or the true.

A Lodge may at any given time study any teachings its members may select, but it can never corporately declare belief in a doctrine or in a person. That would conflict with the first object of the Society, which is binding on all Sections and Lodges—we gather together without distinctions of sex, race, creed, caste or colour. That is why I have also occasionally taken strong exception to the expression "Our Leaders," which is frequently heard in Lodges. The Society has no leaders, but each member can have his own beliefs and his own Leader or Leaders, if he wishes. In that case, he may rightly get up and say: "My Leader declares so-and-so," and his Leader may be Madame Blavatsky, Dr. Besant, Mr. Krishnamurti, Dr. Steiner, Mr. Sinnett, Bishop Leadbeater, Mr. Judge, Mr. Mead or anybody else whom he chooses, living or dead.

I should mention that though a Lodge cannot declare a belief, it can determine the range of its activities. It can apply itself to any kind of work not contrary to Brotherhood, and help any other organization, as it may choose. It can also choose its own members, though not, I think, on grounds of sex, race, creed, caste or colour.

As Krishnamurti's name comes into this question, I should like to give my personal opinion that his central teaching that each man must depend upon himself for his happiness, enlightenment and perfection is entirely in accordance with the theme of the Founders of our Society. He appears to think that the Society is not maintaining that position, but is leaning heavily towards salvation by external means, personal connections, faith, favours and other such things. Such mistakes may be widespread, may damage the Society in the eyes of the world, may ultimately increase and ruin it, but the fact remains that the Society has still an entirely democratic constitution, and is intended to be a mere machine, an organization for studying and trying to advance knowledge about life and the world.

Question: But the President of the Society, Dr. Besant, has proclaimed Krishnamurti to be the World-Teacher?

Answer: Dr. Besant has made that statement entirely in a personal and private capacity, not in the name of the Theosophical Society. *It should be understood that we members of the Society have elected our President in an executive capacity, and not to give the Society's majority opinion upon its teachings and thus establish a temporary set of dogmas for the Society.* In our Society, all members are equal, and we meet "on the level". Every speaker's utterances, on the platform or in print, are given in a purely private capacity. If this were not so, we should soon have party politics in the Society, and Leaders trying to gain office for the sake of promoting their own views, instead of officers who care above

everything to preserve the open platform for the study of reality.

Question: Who then can speak in the name of the Society?

Answer: Nobody. The President of the Society, the General Secretaries of Sections or National Societies, and the Presidents of Lodges, acting constitutionally, can arrange lectures or conduct magazines under the auspices of the Society, the Sections and the Lodges respectively, but even then what is said or written, except upon business matters officially signed, is only an individual expression of opinion. No member can use the name of the Society for his lectures or activities, but any person whatsoever can lecture or write on Theosophy, for we have no copyright in the word.

It may be mentioned in this connection that the Theosophical Society is in this matter in the same position as any good Scientific Society. Such a Society has an open mind on all subjects. It invites eminent men to put before it or from its platform the results of their researches and their thoughts, but does not commit itself to any belief in them, or to any common creed. This is where it differs fundamentally from most religious organisations, which start with a creed. Because of this error, many religions have split up into many separative sects and churches, instead of uniting in one Society to ventilate and try to understand and realize the religion to the full.

NOTES BY THE ACTING-EDITOR

[1] This "omnibus theory" of God is of course only one theory of Indian philosophy. I should like to draw attention to the other theory, which is just as much Theosophy, that the Logos is an Entity independent of us, "in whom we live and move and have our being". There are some of us *know* that He exists, "very God of very God," and that He is not just a mere "omnibus" of Monads.

[2] I have italicised this statement, as it is well put, and deserves to be known widely.

ARCHITECTURE AND THE ECONOMIC IMPASSE

By WALTER BURLEY GRIFFIN

ARCHITECTURE is an original, free expression of man's own unique power, set up in front of the populace, whether they wish it or not, all the time. It stands out of doors, and as it becomes increasingly a part of the clothing of the world, it constitutes the environment of urban civilization that the people cannot at any time escape. Other demonstrations of Art are to be turned on or shut off, like the radio, at will. The depictive arts, painting and sculpture, do not form a serious part of the environment on their present inadequate scale; one has to go out of one's way to enjoy them, except as appurtenant to architecture, where they properly belong but where they are so seldom to be found as yet. Neither reading nor listening-in is so completely compulsory as is architecture.

Thus architecture can be most important, because it is ubiquitous and is the most continuous or persistent agency for impressing upon the world the unique message of the arts. How vastly important, then, that it should carry a positive message, though frequently it offers one that is quite negative. This subject is thus of vital concern to the public, who, whether they know it or not, are more competent than professional architects to consider this matter, yet in modern

life architectural creation is rarely demanded and architectural practice has been confined to a merely intellectual cult.

In practice, architecture has to all intents and purposes come to be regarded as among the sciences and industries—quite contrary to its nature, which is not essentially scientific, though equal in value to any science or industry. Indeed, I would claim for it an even more important rôle in life at the present juncture of civilization, for we have reached a point where the development of Art becomes necessary for the simple reason that exclusive concentration on science for the last four hundred years has now brought about greater physical power and larger material advantages than society is able to assimilate. The application of modern science to production has in fact produced much more than we can utilize. It has glutted our lives with things—comforts and luxuries—so that we have to endure forced periods of stagnation, starvation and suffering, being unable to utilize our power and the production derived from it—energy authoritatively estimated to represent an equivalent of thirty slaves for each individual. In fact we are less free from work and worry and suffering than were the primitives even before the slaves came.

The only end for which this vast power can be exercised without such disastrous effect is that of Art, because for one thing it offers the only direction in which there is no limit to our consuming capacities. It must of course be admitted that a deeper education is necessary for the fuller awakening of this capacity. The physical man, with his physical appetites and the ordinary five senses, is actually a limited thing, but as an enspirited being his capacity is infinite. Now he has reached a point in his development where he must as a whole divert his attention from mere satisfaction of material wants and comforts to the satisfaction of his "espirit" cravings, starved during so many centuries, particularly in the field of his environment, which the scientific industrial age has

rendered ugly and depressing, inescapably so in the cities where that industrialism has forced him to live.

Unfortunately the architects of to-day are in no position to satisfy this craving, because like all others they have been educated only for the material phases of the building art. Accepting Art as factual science they have even adopted and striven to apply forms of appearances that signified altogether different periods of human growth, evolution and powers. This includes the cult of historic styles and periods. Even to discard these, while limiting creative scope to the intellect, and what the intellect derives from the five senses, leads to the equally barren results found in the most modernistic work—the self-conscious attempt to create a style for our own time. This effort largely has taken the form of houses as "machines to live in" as Corbusier aptly describes his modern dwellings, forgetting that humanity requires a satisfaction of all fundamental desires and sensibilities, metaphysical as well as physical and intellectual.[1]

Human needs involve that intuitive unique creative process which we recognize as validating poetry or music. The advanced technique, as well as the augmented powers of our time, offer now the greatest scope of all times for the expression of the Spirit through building, and to secure that it is quite sufficient to realize that for every case a perfect solution is to be derived from the conscious formulation of each individual problem on the broadest basis of significance. The answer to that problem will in each case bring to light a human significance, additional to all factual realities. Technical skill and knowledge need only the instinctive capacity common to mankind to perceive and enjoy such a solution in every individual case.

Moreover, there never can be any possibility of satisfying the real human need, which is possessed by the whole of the

[1] See note at the end of the article.—C. J.

people, through the idiosyncracy or the product of one individual or personality, or indeed of any culture embracing less than the whole of the people. That is why acquiescence in authority, or the acceptance of any claim that taste is arbitrary, or admission that the unique semblance of beauty is not as universal as truth, will preclude general harmony and therefore any real improvement in our architectural environment.

The understanding that beauty is only the most perfect expression of reality is all that is necessary to create that harmony in our external relationships which is necessary to make full our spiritual fellowship on earth, supplanting outmoded religious efforts.

In America associations and companies are already being formed with the intention of affording employment by the replacement of two-thirds of the habitations of the people, to bring them up to a standard that will meet the requirements of living in keeping with the possibilities of our times. As an indication that this reform is appreciated, there are various recommendations, from President Hoover and the Architect's Institutes down, for the substitution of adequate for inadequate architecture on as large a scale as the erstwhile motor industry, to afford a new avenue of human effort, in science, invention and art, out of the depression which lower aims have led us into. We have the plant that enables us to make everything we need to enjoy, but the " thirty slave power per person " has led us into a complication of conflicting efforts and the correspondingly discordant and oppressive ugliness of our industrial surroundings. Ancient India and China on the contrary have made their countries interesting and beautiful, because the expressions, which must be different in every age and place, go on for ever making for increasing richness, whereas the satisfaction of *our* physical wants has found but a constricted meaningless monotony. We can go all over the

modern world, without finding anything of interest, because of the accompanying flight of our industrialization. We can speak all round the world, but there is little to say and hear that has not been told already. Our task now is to make it worth while to go, or to speak at a distance.

The whole of our difficulty is that we have taken these things as matters of course, unthinkingly. Now we have to think about them, speak about them creatively. Each country is devoting its efforts to confine and curb the scope of commerce, amounting to a reciprocal frustration, that has precipitated our present industrial paralysis. Even if we should do away with that frustration, not knowing what to do with our powers, we would still either loaf or starve. Where we have evolved such powers the only alternative is to use them in a new way, and the only possible and only disinterested non-proprietary unlimited field is Art and education leading thereto. And the only scope in Art for absolutely unlimited work is outdoors, where all visual Art is architecture essentially, in improvement of the environment.

Here is a general principle, that would not, of course, affect Russia, for instance, where the people have not the economic power. For us, however, who have it, it is too big to use as we have thought. To give a man, say, a thousand pounds a year for three hours a day would not solve our problem. We have been working along that line, and we have only made men or women idle in one way or the other, fat or lean, absorbed in routine or bored stiff. Every idle man is eventually a dissatisfied man, for his nature requires incessant outlet for his spirit. Nothing short of turning our economic power to the service of such needs will lift him; and the opportunity for which he just now has the requisite power, technique, and equipment is the untilled field of his artificial environment, to make it as consistent with his driving free spirit as is that of nature with natural law.

NOTE

May I have the privilege of adding a note to this article, as Mr. Griffin has written upon such an important theme. As I view the unfolding characteristics of our race, it appears that at present we have a great development of pure and applied science, but we are suffering dreadfully, through unemployment, from selfishness or selfish competition. At present, the power of man animates the lower mind, and this shows as science. But this paves the way for the coming of that power of man into the region of feeling in the near future, when co-operation and goodwill will rule, and there will be great prosperity and fellowship. The ego of man will govern the astral, and when the bulk of men with power do this we shall call it the sixth sub-race. Following that, how can man employ himself in this world? What will there be to do when science has made our material existence rich and safe, the unkind inhuman struggle has departed, and men are full of prosperity and peace? Nothing remains but the manifestation of human ego in action—and that is Art, the pursuit and enjoyment of beauty in our own bodies and all things. This we shall call the seventh sub-race. In the psychological cycle which causes manifestation the power of man or ego shows its increasing strength by taking control successively of things of greater density.

Mr. Griffin is touching upon an essential change which is due to appear. He is also no mere theorist, but an architect who has produced a dream in houses which perfectly harmonise with their natural surroundings in a new suburb outside Sydney, New South Wales.

ERNEST WOOD

NOTE BY THE ACTING EDITOR

[1] The author has summed up in this paragraph the present situation in Architecture. But I would like to point out that if architects "have been educated only for the material phases of the building art," it is because the average man and woman, "Everyman" in other words, asks for little else except the material phase. As in business where men will get what they ask for, so too in Architecture. They are getting what they deserve, and since architects must live, they must supply what appeals to Everyman. It is only a really original architect like Mr. Griffin who will sacrifice his material opportunities in order to convince Everyman that there is something better than what he is contented with at the moment. I once said in Australia that the real Australia will arrive only when there is the typically beautiful *Australian saucepan* in the kitchen. Happily for us still in India, beautiful and *cheap, handmade* utensils and *toys* are to be had easily. I wish I could show the readers of THE THEOSOPHIST my little exhibition of these things from the bazaars, whose prices ranged from one-third of a farthing to three rupees. Some of these things are on my desk, as for instance beautiful toy brass chatties four annas each to hold my editorial pencils. But it is India's tragedy to-day that the so-called "educated" have no eyes to see them, and the craftsmen are dying out for want of support. As to present day architecture in India, there is still hope; that is all one can say to dispel an oppressive gloom.—C. J.

THE PROBLEM OF COMMUNITIES

BY C. HELMBOLDT

IN all times people have attempted to create Communities. Thus, people have gathered together, holding in common religious beliefs, and the wish to serve God by prayer, fasting, and austerity. In this way arose monasteries, which in bygone times were centres of enlightenment. G. R. S. Mead, the author of *The Life of Apollonius of Tyana*, says that in the century before Christ and for about a hundred years after, Syria and Palestine, and the whole eastern coast of the Mediterranean Sea were covered with Communities. One sees the same phenomenon at the beginning of a New Era. We are going now through a time when all things crash down, when one has to seek new ways, build the life on new lines, solve the questions which have not yet been solved; and during this transition time it is perhaps more than ever necessary to have spiritual centres, which should spread the beneficent power in the same way as do the churches during their services. The creation of communities is in the present time one of the tasks of Theosophists who should be the vanguard of Humanity. Thus all our efforts in this respect will coincide with the will of the Manu. Such a community should not be crystallised, as it must answer all the burning questions of life. It must become a centre of real wisdom, strength, cheerfulness, and it must aim at the realization of God's Plan.

If the ideal of a community, its soul, lies in activity and in the creation of a new life, so its realisation lies in the work which embraces all realms of life. But one ought not to forget that to live in a community is much more difficult—especially in the beginning—than to live in a family or in solitude. It is so much easier to be patient and filled with love when one sits in one's own room. This reminds me of the words of the writer Dostoievsky, who said that it is easy to love humanity abstractly but when he sees in his room the cook, who is part of humanity, then the love rapidly disappears.

It is necessary in a community to live as one spiritual family, to work out "the beauty of human relationship" and to knock off the sharp corners which can hurt others. Such knocking off does not mean a loss of individuality; on the contrary, the more manifold they are, the more alive is the community. I am using here the words "knocking off" in the sense of subordinating the personality to the higher principles, when it ceases to dominate and begins to work for the good of all and not for personal pleasure.

Several people living together cannot create a spiritual centre at once; but two or three people who have lived together for some time, and have got used to each other, and have collected a certain strength in the spiritual world, may become a nucleus, a stronghold to which gradually other members will be drawn.

Of course, a Theosophical community could not be quite like a monastery, with a severe code and rules, but there ought to be a certain discipline, and the cultivation of a creative silence. The idea of a community must be carried for some time in the heart before it can become a reality on the physical plane and find its harmonious realization in life. Communities may be of different types one, such, for instance, being the Theosophical community "Monada" in Brussels, which has existed for several years, supported entirely by

the work of its members and accepting no gifts from outside. I think that possibly in future spiritual centres of a higher type will emulate the new aspects of life which are to characterise the new civilization.

[I venture to add to this thoughtful article on an important subject one thought which has occurred to me repeatedly. On several occasions my advice has been asked by groups of enthusiasts desirous of making an ideal Community. They usually had excellent schemes *on paper*. As enthusiasts for a new cause they had all much "ego in their cosmos," for otherwise they would not attempt to dare new things. But to me the root of the matter was: Who will be recognized as the head of the community? For obviously strong individualities would quickly clash. That head may or may not be elected by the others, but his authority must be derived, not from rules, but from himself, because he represents by his *character* more truly than any other the true soul of the Community. How many Community experiments are there not which after a few years have collapsed? Yet their schemes were excellent, *on paper*. It is not the paper plan that matters, but that the ideal should reveal itself in a leader, whose advice or order will be regarded by all as final, because all look on him as the true spirit of the Community. That is why "Adyar," which is a Community, has succeeded so well during the last 25 years that Dr. Besant has been its head. As in all other things, so too in a Community, it is personality that counts.—C. J.]

CHAINS

"Shall there be evil in a city, and the Lord hath not done it?" (*Amos*, 3. 6.)

"The threefold descendants of Prajāpati, angels, demons, and men, dwelt as students with their father Prajāpati." (*Brihad Aranyaka Upanishad*, V. 2.)

By many a chain the world is hung
About the feet of God;
Their links are songs that men have sung
As each the Way he trod.

Among the chains are some of joy,
But others are of woe;
He needs them all in His employ,
For magic-tragic show.

As men in bliss or anguish toil,
  From each He asks a link ;
Their deeds now aid His plan, now foil,
  But His the thoughts they think.

And some must forge bright links of gold,
  And some of iron dark ;
But bides in heaven or hell their mould,
  He stamps on each His mark.

In courts of joy as king He bides,
  His hermit cell each pain ;
The flow of iron or gold He guides,
  If we but forge a chain.

Never is time He does not work,
  A-forging endlessly ;
And all must help, and none must shirk,
  For joy and pain are He.

From heaven's expanse to farthest hell,
  He labours with His plan ;
On all with zest He casts His spell,
  Angel, devil, or man.

C. J.

THE AGE OF KALASASAYA

BY C. ERCK

[Occult Investigation corroborated by Scientific Research]

ON the shores of the Titicaca, the great lake on the highlands of Bolivia and Peru, exist the relics of a forgotten civilization, remnants of vast buildings which in past ages were part of the legendary city of Tihuanacu.[1] When the Spaniards conquered Peru and saw those colossal ruins, the inhabitants of the country could give them no explanation about their origin or antiquity. All memory of the builders of those architectural wonders was lost and it was only by way of occult investigation that we became acquainted with the splendid Peruvian civilization of prehistoric times, whose first spiritual and politic centre well might have been Tihuanacu or, as it was formerly called, Taipicala.

In *Man: Whence, How and Whither* we are told that this Peruvian civilization flourished about 12000 B.C., its inception dating back several hundreds of years. Thus, what remains of the buildings of that time to-day bears an age of fourteen thousand years.

Among the ruined structures of Tihuanacu there is one group of monolithic pillars which, according to tradition, are the relics of a great temple of the Sun, known as Kalasasaya

[1] See notes at the end of the article.—C. J.

among the Indians of the country. (Kalasasaya is a word of the Aimará language and signifies "Upright standing stones".) In 1912 Prof. Arthur Posnansky, whose research work with regard to the riddle of Tihuanacu is well known among scientists, pointed out the possibility of determining the age of Kalasasaya by means of astronomic observation, but this idea materialized only when Dr. Rolf Müller was the leader of a station of astronomic observations, which the observatories of Potsdam and Bonn in Germany maintained at La Paz, the capital of Bolivia, from 1926 to 1929. Dr. Müller, together with Prof. Posnansky, gave much time and labour to observation and survey work at Kalasasaya, the result of which he recently published in the *Baesler-Archiv* under the title, "The Temple of the Sun among the ruins of Tihuanacu. An attempt of determining its age by means of astronomical observation".

The interesting report is well illustrated and provided with diagrams which demonstrate most clearly the facts established by Dr. Müller. Space prevents reproducing the report at full length, so that I shall quote only the most essential points and the important conclusions at which the author arrives.

The building of Kalasasaya is adjusted almost exactly to the four cardinal points, the western and eastern side corresponding very nearly to the meridian, while the south and north walls run very nearly in direction west to east. The front (east) and back (west) wall are parallel to one another within limits of survey accuracy, and so are the lateral (north and south) walls. But the four angles are not of 90 degrees exactly and thus the declination from the cardinal points is greater for the east and west walls than for the south and north walls.

The triangulation of Kalasasaya, accomplished by Prof. Posnansky as well as by Dr. Müller, yielded the following mean values for the length of the four sides:

East wall 118·39 metres
West wall 118·23 "
South wall 128·76 "
North wall 128·57 "

Dr. Müller writes further :

It is astonishing to see the exactness employed in making the length of opposite walls almost equal, and it may well be supposed that in reality they coincided even better, for owing to the pillars being weather-worn the determination of the corners depends greatly on personal interpretation.

Supposing an observer to be looking from the middle point of the west wall, . . . at the corner pillars of the opposite east wall, then the limitation of sight will be measured by the angle α. The value of this opening angle can be calculated trigonometrically from the proportional length of the side walls of the temple.

The result is $\alpha = 49° 22·9'$ and if the oblique disposition of the walls which amounts to 23' is being accounted for, the value of the angle is α 49° 22·8'. This angle has been measured frequently with the theodolite. The mean value resulting from six modern measurements is 49° 22·7'.

The point of the rising sun, whose direction (*azimuth*) at the time of the equinoxes on March 21st and September 23rd lies exactly east, is shifting to the greatest amount north or south until the day of the solstice in June and December. The size of the amplitude from solstice to solstice depends on the obliquity of the ecliptic with regard to the equator of the earth and on the geographical latitude of the place of observation. On the solstice of June 1930 the rising sun—half the disc above the real horizon—shows, at Tihuanacu, a declination of 24° 32·1' north of the east point. On the solstice of December the sun rises with the same declination south. Thus the amplitude between the two dates of the solstices amounts to 49°4', and the angle $\alpha = 49° 22·8'$, . . . contained within the temple is of almost the same size. Considering that a difference of length of one of the pairs of walls of but 2% alters the size of the angle α for nearly one degree (0·9°), the equality is not very likely to be a casual one. Therefore the disposition of the building, almost on the meridian, as well as the proportion of length of the temple walls, adjusted to the apparent course of the sun, scarcely leave it open to doubt that here we have to do it with an ancient observatory of the sun.

It seems thus that the priestly astronomers of Tihuanacu were in possession of means for the determination of geographical orientation, or that they even had knowledge of the obliquity of the ecliptic towards the plane of the earth's equator.

Dr. Müller's explanation of the observations and considerations which resulted in the building of Kalasasaya with no exactly right angles, and how survey corroborated his

statements is highly interesting, but I must refer the reader to the original. From his interesting exposition how to determinate astronomically the age of the building I quote the following:

There is a way to determine the age of the building by comparing the amplitude given within the temple with the rising sun's present amplitude between the solstices.

The obliquity of the ecliptic was greatest about 7000 B.C. with the value $\epsilon = 24° 15'$. . . . Comparing the amplitude contained within the temple, namely

$$49° 23'$$

with the value for 1930, of

$$49° 59'$$

there is a difference of 36′, the half of which is 18′. The mean obliquity of the ecliptic is

$$\epsilon\,(1930) = 20° 27',$$

so that we should establish a value of

$$\epsilon\,(\text{Tih}) = 23° 9'$$

for the time of the erection of Kalasasaya.

In a diagram Dr. Müller shows the variation of the obliquity of the ecliptic, in the form of two curves. From various calculations demonstrated by this diagram the professor arrives at the conclusion that the Temple of the Sun belongs to a remote period.

Dr. Müller states that in his opinion, founded on his exposition and the interpretation of the data of survey the age of 15000 B.C. is the more likely one. But it seems as if 15000 B.C. is too remote a date for the erection of the Temple of the Sun, at least if Tihuanacu belonged to the great Peruvian empire of old so vividly described in *Man: Whence, How and Whither*. In this relation no mention is made of the capital of the empire,[2] but we are told that its territory was of much greater extension than the country which we now call Peru. Therefore Tihuanacu must have been situated within the borders of the empire, though it remains open to question whether it was its capital. If Kalasasaya was indeed built about 15000 B.C. it existed prior to the foundation of the

prehistoric Inca empire, and in this case the city, of which it was part, might have been something like a colony of the civilization which had its seat in the Amazon valley, where a great religious reform took place about 19400 B.C. As the son of the reformer spent his life in travelling about the continent on missionary work, colonies are likely to have been established, more so as "from the work done at this time and from the organization set on foot was developed that wonderful Peruvian civilization".[1]

Be that as it may, Kalasasaya and the surrounding city—if such it was—seem to have been a great religious or spiritual centre, perhaps *the* centre whence life and light radiated upon the country until a mighty empire, where understanding was the law, grew up around this temple or temple city in the once so beautiful valley of Lake Inticaca,[2] the "Cup of the Sun".

NOTES BY C. JINARĀJADĀSA

[1] Tihuanacu is not on the shores of Lake Titicaca, but 13 miles from it. I visited the place with a party of Bolivian Theosophists during my stay in Bolivia in 1929.

[2] It was Cuzco, as is mentioned in other investigations of the authors of the book. The whole region is troublesome for those with weak hearts; Cuzco is 11,440 feet above sea level and Tihuanacu 1,100 feet more.

[1] *The Lives of Alcyone*, I, 321.

[2] This is said to be the ancient and real name of the lake Titicaca, and means "cup (or bowl) of the sun".

DR. BESANT'S BIRTHDAY

CELEBRATIONS IN INDIA

[It has been customary for several years for public workers in India to make a celebration of the birthday of Dr. Besant. But in an unusual way the celebrations of this year have attested the deep gratitude which Indians feel towards her for the work which she has done for the cause of India. In India itself most educated people know the record of her work, but few outside India know how great it is. We publish the following reports of public meetings held on October 1st to show that though she is old and retired from public life, her memory is still one that inspires, particularly young workers. The report of the meeting in Madras is taken from *The Hindu*; the other reports were those issued by the Associated Press. Among the many speakers at the meeting in Madras, only three were members of the Society. In the Benares meeting Pandit I. N. Gurtu and Dr. Bhagavan Das are old friends and co-workers of Dr. Besant. But at meetings in honour of her, non-Theosophists are ever eager to express their full praise, even though just now they differ from her attitude on Indian politics.]

Bombay

GLOWING tributes were paid to Dr. Annie Besant on the occasion of her eighty-sixth birthday[1] at a largely attended public meeting held at the Blavatsky Lodge this evening.

Pandit Madan Mohan Malaviya,[2] who presided, referred to the various activities of Dr. Besant, and declared that she was the founder of modern Indian Nationalism. However much she might differ from the views of certain schools of Indian political thought, she was a true and patriotic servant of India, which she had adopted as her motherland.

[1] Throughout India, the day was celebrated as her 86th Brithday, as more correctly the *first* day of birth is here accounted the "first birthday". In the West, "birthday" signifies the *celebration day* of the birth.

[2] The patriot with the longest record of public service in India; Vice-Chancellor of the Benares Hindu University; for many terms member of the Imperial Legislative Council; twice President of the Indian National Congress.

Pandit Malaviya also referred to Dr. Besant's educational, social and other activities, and paid encomiums to her work in those fields.

Mr. K. Natarajan [1] also paid a tribute to Dr. Besant's work in many fields.

The meeting resolved to send a telegram congratulating Dr. Besant on her eighty-sixth birthday, and wishing her many happy returns of the day.

Benares

Glowing tributes to the various services of Dr. Annie Besant were paid on the occasion of her eighty-sixth birthday at a meeting held in the local Theosophical Society this evening, under the presidentship of Pandit Iqbal Narain Gurtu, Chairman of the Benares Municipal Board.

A portrait of Dr. Besant covered with garlands and flowers was placed prominently in the hall.

Dr. Bhagavan Das emphasized the necessity of carrying on the work in which she had been engaged throughout her life.

Madras

Eloquent tributes were paid to the services rendered by Dr. Annie Besant at the public meeting held on Saturday at the Gokhale Hall to celebrate her 86th birthday. The meeting was convened under the auspices of several public associations in the city and was attended by a large and distinguished gathering of ladies and gentlemen. Sir P. S. Sivaswami Aiyar, K. C. S. I. [2] presided. At the conclusion of the meeting it was resolved to send the following message to Dr. Besant:

"This meeting representing the citizens of Madras expresses its deep and heartfelt gratitude to Dr. Annie Besant,

[1] Distinguished publicist of Bombay and editor of the *Indian Social Reformer*.

[2] The most distinguished political leader in the Madras Presidency; formerly member of the Executive Council of the Governor of Madras; formerly member of the Central Legislative Assembly.

for her splendid services to India in all the varied spheres of activities essential to the regeneration of India, and to the richness of her national life, and desires to offer their cordial felicitations to her on her 86th birthday, and prays that she may be spared to witness the fruition of her labour."

Pandit P. N. Ramanatha Sastri of the Adyar Library first read a few Sanskrit stanzas of appreciation of the services of Dr. Besant. Messages regretting their inability to be present on the occasion and wishing the function every success from the Hon'ble Sir C. P. Ramaswami Aiyar, Dewan Bahadurs T. Rangachari and L. A. Govindaraghava Aiyar, Sir Sankaran Nair, Sir C. V. Kumaraswami Sastri, Mr. Sami Venkatachalam Chetti, Mr. V. P. Madhava Rao and Mr. A. P. Warrington were read by the Secretary of the Y. M. I. A.

DR. BESANT AND MAHATMA GANDHI

SIR P. S. SIVASWAMI AIYAR said that they were fortunate in being able to celebrate the eighty-sixth birthday of Dr. Annie Besant and to convey to her their gratitude for her services to India. The country was now rejoicing over the miracle wrought by Mahatma Gandhi, one of the greatest of their nation-builders. He hoped that that miracle was the forerunner of yet greater miracles in the rapprochement of Hindus and Muslims. The fact that they were now rejoicing at this great moral triumph should not lead them to forget the earlier workers in the field. Dr. Besant entered the field of political and social reform much earlier than Mahatma Gandhi, and she was one of the first to contribute to the revival of Indian culture and to restore their sense of national self-respect. On occasions like these, he could not help comparing the two great personalities who figured so largely in the life of India. Each of them had worked for the benefit and for the uplift of the country. Dr. Besant followed

methods and aims practically the same as these which Mahatma Gandhi set before himself. Both of them had taken a most prominent part in the struggle of India for freedom.

No great struggle could be won without the two-fold endeavour of purifying and strengthening themselves and convincing their opponents of the justice of their claims. There might be some difference of emphasis laid by them. Dr. Besant knew her countrymen and their mentality better, and Mahatma Gandhi knew the mentality of his countrymen better. Mahatma Gandhi was endeavouring to purify and uplift the Nation morally. Dr. Besant while pursuing these objects also carried on a vigorous propaganda in England and elsewhere for convincing the powers that be of the justice of their demands. She started the Home Rule movement in 1915 and did tireless propaganda to spread the idea of Home Rule. The gospel of civil disobedience and passive resistance was not discovered by Mahatma Gandhi. In 1915 and in the years that followed Dr. Besant and her followers preached the same doctrine. What was new in Mahatma Gandhi's campaign was the quality of *tapas* or self-mortification as a means of appealing to the conscience of the world at large and of those people in whose hands lay the control of their destiny. In this direction also it could not be said that it was a new discovery. In times of old their Rishis practised *tapas*. In the field of social reform she was an early worker. In the treatment of the so-called Depressed Classes and in the measures taken to educate them the Theosophical Society under her guidance had taken a very prominent part. She would have joined the present struggle in this direction but for her age and health. What she had already done for the country entitled her to their everlasting gratitude. Both of these great personalities were beacon lights to humanity and both of them had guided the steps of India on the path to freedom and self-realisation. The speaker hoped that Dr. Besant would long

be spared to witness the triumph of the agitation which she started and to witness the dawn of Responsible Government. Not merely that, to witness the completion of the moral awakening among the masses in India which she tried to bring about.

RELIGION AND POLITICS

SIR ALLADI KRISHNASWAMI AIYAR[1] next addressing the gathering said that Dr. Besant belonged to the generation that believed that there was a great spiritual significance in the contact between the two branches of the Aryan Race, the English and the Indian. She felt that each Nation had a real contribution to make to the world and that India could not make any real progress if it was merely a fifth-rate Nation. Dr. Besant also belonged to that Victorian era in which people felt liberty as a passion and that liberty, if it was worth having at all, must be possessed as much by all as by the British people. The land that produced Byron and gave refuge to Mazzini ought to be proud that India was claiming to be an honourable partner and that she would no longer be a fifth-rate imitation of the West. This feeling animated her whole life. With this object she started the Home Rule movement and did a great deal.

Her life had many aspects. She believed that if religion was to be a vital force in the national life of the country it should enter into the life of the people. Otherwise it had no place in the life of the country. Her life fully illustrated this point. She defied these people who believed that Hinduism could afford solace only to people belonging to a particular caste, for she showed how it was all-embracing. The history of political and civilised India for the last fifty years was associated with the life and activity of Dr. Annie Besant, whether it was the emancipation of the Depressed Classes or

[1] The Advocate-General of the Government of Madras.

whether ennobling Indian women to the stature and dignity which they were rightly entitled to, or whether in the field of self-realisation of Hindus also. Life could not be divided into compartments. Religion divorced from politics and society would not be worth having, and if religion was to function it must enter into every detail of a man's existence. It was not as if their ancients were not alive to this fact. The history of India was replete with Hindu revival movements and Dr. Besant worked for this also. The speaker had every hope that the Hindu community would be animated by her example and learn the great secret of her life. She exemplified in her life that Englishmen could not win the respect and regard of Indians by assuming a domineering attitude. Only by service could they win this, and the speaker hoped that her example would be followed by other people.

A VISION OF A STRONGER INDIA

MR. C. JINARĀJADĀSA said that when Dr. Besant came to India she not only threw in a power of tremendous enthusiasm to inspire all that was best in Hinduism, but far more significant was the fact that she saw that the stronger India was the greater would be the stability of the whole world, for India and Britain united could throw an overwhelming weight on the side of World Peace. She saw that the tides of Materialism from the West were sweeping the world and that India alone could save the world. She saw that for the salvation of the world India should be recognised as the leader of the East, and not Japan as many thought after the Russian-Japanese war. Japan was strong in material power; but even Japan and China knew of the spiritual power of India. Dr. Besant proclaimed to the world that when India was recognised at her true worth she would be a beacon light to guide the world away from disaster.

MR. K. S. KAMATH[1] stated that Dr. Besant started the Boy Scout movement in the Presidency, and but for her efforts the movement would not have attained that strength and influence it had to-day. The call of Dr. Besant to the youth of the province to serve their Motherland had a spontaneous response.

MR. E. VINAYAKA RAO said that no other foreigner had done so much as Dr. Besant for the educational advancement of the men, women and children of India. She was a veteran journalist and led the Home Rule movement and also worked for a unified Congress.

She had said several times that she would not die till she saw her dear India free and the speaker prayed that God Almighty would spare her life to see her ambition fulfilled.

DR. MUTHULAKSHMI REDDI[2] said that that day would be celebrated by millions of people not only in India but throughout the world. India wanted a personality like Dr. Besant and she came at an opportune time. Their religion was being forgotten, their culture was fading and young men were beginning to lose faith in their country, and at this time she came over to India, interpreted Hinduism and Indian philosophy, and published several tracts in easy English such as could be read and understood by young boys and girls. If Indian women had political rights to-day, it was through her initiative and labour in the field. She set a fine example that women were capable of leading men and taking initiative in political action. She was the first woman to preside over the Indian National Congress. The Women's Indian Association, which had now branches all over the country, was founded by her disciples. While she loved the Hindu religion she severely condemned the evils found in the practice of Hinduism. May she be spared long to see the triumph of her efforts.

[1] Organising Secretary of the Boy Scout Movement in South India.
[2] Formerly Deputy President of the Madras Legislative Council, the first woman to hold such a position.

A TRUE "GNANI"

MR. K. NAGESWARA RAO[1] stated that the best tribute which one could pay to the services of Dr. Annie Besant was to follow her example in all activities which she loved.

MR. K. V. SESHA IYENGAR[2] said that throughout her life and her tours in the world she was India's ambassador. She was a personification of power. She worked for the rationalisation of Hindu thought and for communal helpfulness. She was a true gnani and a tapasi.

MR. K. S. VENKATARAMANI[3] said that Dr. Besant was a pioneer in the Indian Renaissance. He considered Dr. Besant, Dr. Tagore and Mahatma Gandhi as the three great nation builders. She first awakened Indian religious consciousness and entered politics as she found that without political freedom she could not succeed in her efforts. Mahatma Gandhi had also to do this. Both of these great leaders would have confined themselves to the field of religion had they not found that politics stood in their way. Dr. Besant was a true "advaitin". She came to quick decisions and released her full energy for the attainment of that end. She did selfless work and was the personification of a true Hindu.

MRS. HENSMAN[4] stated that the life of Dr. Besant could be divided into four great periods. During the first period she devoted herself in seeking after truth in religion. In the second period she showed intense interest in education and afterwards she devoted herself to social reform and politics. She exemplified in herself the great ideals of Indian womanhood. She also worked against colour prejudice. Her services to humanity were invaluable and it must be the

[1] A highly respected political leader, editor of *Andhra Patrikā* of Madras.

[2] A distinguished Social Welfare worker.

[3] A writer well-known for his romances on Indian life.

[4] A leading worker for educational and political reforms.

fervent wish of everybody that she should be spared long to see her endeavours successful.

MR. K. R. BASHYAM IYENGAR said that Dr. Besant was a great writer and an orator and used her pen and tongue to the best advantage of humanity. She was a brilliant journalist and edited *New India*, which served the country very well. By her efforts in the political field she brought India nearer Swaraj.

MR. V. T. ARASU stated that the key note of the success of Dr. Besant as a public worker was that she fully believed that hatred could not be conquered by hatred, but by love.

MRS. ALAMELUMANGATHAYARAMMAL[1] said that by her life, Dr. Besant had proved true the proverb that the hand that rocked the cradle could rock the world also.

MR. V. VENKATASUBBIAH[2] said that Dr. Besant was a great idealist, a practical leader and a great organiser of world movements.

MR. B. SHIVA RAO[3] said that none else in India had done so much for the country as she. She created on her entry into India an intense momentum for educational, social and political work. In all her great works, she first worked single-handed and in the teeth of opposition, but she worked unflinchingly for that cause till she created opinion in her favour. She had indomitable faith in the ultimate victory of her ideals.

MR. T. R. VENKATARAMA SASTRI[4] moved that a message of congratulations be sent to Dr. Besant. (The text of the message has been given above.) The speaker said that in the steadfastness to the call of truth during her whole life, in her response to the call of duty as she saw it and in the indomitable courage and irrepressible will and strenuous labour she

[1] A member of the Legislative Council of Madras.

[2] Member of the Servants of India Society.

[3] Member of the Round Table Conference, one of Dr. Besant's well-known servers in the political field, president of the Madras Labour Union.

[4] Formerly Advocate-General, and one of the foremost advocates of Madras.

put forth in every cause that she espoused as worthy of her endeavour, Dr. Besant furnished an example which all should follow. Her statements made as early as 1878 and 1916 regarding liberty of the press were forceful and most applicable to the present day.

The speaker associated himself with the fervent prayer of the previous speakers that Dr. Besant be spared for many more years to come.

MR. P. R. NARAYANAN of the Y.M.I.A. Parliament seconded the resolution to send the message to Dr. Besant. He said that the gift by her of the hall in which they were gathered would for ever remind the young generations to come what services she had rendered to the youth of Madras.

The message was accepted by the gathering.

With a vote of thanks to the chairman by Mr. K. V. Venkataraman, the meeting terminated.

CELEBRATION AT ADYAR

At 10.30 Brahmin priests came in procession from the Bhārata Samāj Temple with " Pūrna Kumbha " (sacred vessel of magnetized water) and Dr. Besant received them at the door of her apartment. They chanted Vedic verses invoking upon her the blessings of the Devas. At 3.45 all the residents filed past her, where she sat on her verandah; they laid flowers in her hands, and she greeted each, touching their hands. At 4.30 there was a tea-party at the Banyan Tree; Dr. Besant did not attend, but Bishop Leadbeater presided. In the morning, Mr. Jinarājadāsa on her behalf presented to each employee of Vasanta Press a pair of *dhoties* or cloths; in the afternoon in Madras he gave the presents to the employees of the Young Men's Indian Association of which Dr. Besant is chairman. Each employee on the Theosophical Estate received as usual from Dr. Besant one week's wages as a present.

WHAT C. W. LEADBEATER SAW

Meantime we had here on the roof a curious and very ancient form of salutation from a number of Brahmans. It is a custom handed down from time immemorial to celebrate any special occasion in the life of a distinguished person by solemnly invoking upon his head the blessings of various deities (or rather, various Aspects of the One Deity), and also of the great Devas who are the heads of different departments —Agni, Indra, Varuna and others. And this is done by the recitation of prehistoric Vedic hymns in archaic Sanskrit; and at the same time by offering to him a huge vessel full of highly magnetized water, in the mouth of which is placed a cocoanut surrounded by mango leaves, sprinkled over with saffron rice, and decked with flowers. Only those Brahmans who make a speciality of learning how it is to be done can recite these primitive mantras properly, so it becomes a kind of profession.

The President came out on to the roof in front of her room, and stood for about ten minutes during this recitation. We tried to induce her to sit, but she thought it would not be respectful. Some 30 Brahmans took part in the function (all strangers to us except Dr. Srinivasamurti, who led them and carried the *lotah*) and it was exceedingly interesting to watch the strange thought and sound-forms made by those weird archaic mantras—forms of great grace and beauty, yet all somehow imperfect, reminding one of vast and wonderful ruined temples, belonging to some other world, some form of civilization utterly remote from ours. Yet they were still effective, in that they brought down influences of considerable power and variety. One had the feeling that they could be revivified—that if they were recited with more life and understanding, they would introduce something new to *us*, though incredibly old—something long forgotten and alien

to the life of to-day, not by any means necessarily all good, though it could be a tremendous force for good if rightly used. Words fail me in trying to describe the impression that it made upon me.

When this was over they descended to much more common-place levels, and chanted another Sanskrit poem composed for the occasion by one of our library pandits—still in praise of our President, but bringing in her name, and mentioning her many good deeds and qualities. She sat through that, and she was really not unduly tired by the whole function; after a cup of coffee she was quite bright again.

COLONEL OLCOTT wrote in 1894, *Old Diary Leaves* V, after Annie Besant's first tour in India:

"Unlike as H. P. B. and I were in many respects, we were akin more ways than Annabai and myself can ever be. My praise of her is not tinged with blind partiality. She is religious fervor and devotion personified, the ideal female devotee who in time evolves into the saint and martyr . . . Her Hinduism is the lofty spiritual concept of the *Bhagavad Gītā*; a splendid, perhaps unattainable, ideal . . . Like the flower burgeoning out when the pressure can be removed and sunlight can be drunk in, so she burst out of the iron cage of Materialistic Atheism the moment her Karma brought her within the sphere of the Eastern Wisdom and of its transcriber, H. P. B. . . . A more consistently religious woman I never met, nor one whose life is a more joyful self-sacrifice. My blessings attend her wherever she goes!"

THE WORLD-TEACHER

By D. SRINIVASA IYENGAR

To a reflective mind, one of the most inspiring and fascinating doctrines of Theosophy is that of the existence and functions of the World-Teacher—next in importance only to that of the existence of the Masters, of which indeed it is to a certain extent a logical development. All that ordinary religionists mean by God, and very much more, finds its real philosophical basis or justification in this truth. I was reading the other day—for perhaps the 6th or 7th time—the illuminating article on this subject by Mr. C. Jinarājadāsa in the April THEOSOPHIST, under the title, "A Vision of the Teacher of Gods and Men". Students of Theosophy are aware how "the body of truths" called "Ancient Wisdom" by our President, "illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings". Perhaps to no other religion has Theosophy done this service in greater measure than to Hinduism. Many truths and beliefs to which we Hindus assent in a mechanical mood, or as matters of conventional piety ("polite fictions," as Bishop Leadbeater once expressed) become living realities in the light of Theosophic knowledge; their drabness and respectability disappear, and the truths become ennobled, beautified and spiritualised.

Such was my feeling, and such, I am sure, must have been the feeling of many readers on reading "A Vision of the Teachers of Gods and Men" referred to above in the April THEOSOPHIST. I wish to draw attention to one particular

point, the seventh "aspect" of the Lord, as described on p. 26. It seemed to me to explain, or at least throw light on, why it is that some, perhaps the majority, of Shri Krishna's *bhaktas* are to be found among women, commencing from the Gopis down to such great saints as Queen Mīra Bai in the Middle Ages, and those of the present day. Observe any Hindu household; watch the worshippers in a Vaishnavite temple; or listen to the household songs and hymns. It is generally the women who feel the most passionate devotion to the Lord, though it may oftentimes be called "ignorant" by the superior male.

I have in mind a particular phrase in one of the books, in which Shri Krishna is described as "Strīnām manojñam ruchiram smayena"—"He who understands the heart of woman, who fascinates (or dazzles) by His smile". It is only when I read the seventh paragraph in the article referred to that I seemed to grasp some of the underlying meaning of that shloka. It is true to say that it is a fragment of the beauty of Child Krishna which a Hindu mother sees in her child when she idealises and idolises him.

The fourth "aspect" (see p. 25) is also one of fascinating interest. "His Love is not a quiescent Love; He is the incarnation of Love Militant . . . His Love makes men into leaders . . . His Love not only commands; it commands with a plan of action. That is why He is a leader, a commander-in-chief, one who must be obeyed by those who have bent the knee to His service." That is to say, not merely the "Gentle Jesus, meek and mild," or "turning the left cheek when smitten on the right" (though there is a certain amount of truth behind the idea) but a great "Spiritual Power," radiating strength and energy, "throned in Glory, robed in Might". The constant association of "Jaya," victory, with the name of Shri Krishna in Hindu books should be recalled in this connexion. There is a beautiful and

celebrated hymn sung among Vaishnavites, called the "Hymn of Victory," beginning with the words, *Jitam te Pundarīkāksha*, Victory to thee, thou Lotus-eyed, etc. Another celebrated verse, describing the birth of Shri Krishna:

> Abhijin-nāma nakshatram jayantī-nāma sharvarī
> Muhurto vijayo-nāma yatra jāto Janārdanaḥ

"Victorious was the name of the star, victorious the name of the night, and all-victorious the name of the hour, in which Janārdana was born." (Abhijit, "all-victorious," is another name for Rohinī, the "rising or ascending," the star under which according to tradition our Lord was born. Jayantī is of course His birthday. I do not know what is "vijaya muhurta," the victorious hour. Will some scholar explain?

Similar in sentiment is the famous Mahābhārata verse: "Where righteousness is, there is Shri Krishna; and where He is, there is victory."

Likewise, it is stated of those saints who are devoted to the Lord:

> Lābhas-teshām jayas-teshām kutas-teshām parājayaḥ.
> Yeshām-indivara-shyāmo hṛidayastho Janārdanaḥ.

"Theirs is the profit, theirs is the victory; whence indeed can there be defeat for those in whose heart is seated Janārdana, dark as the blue lotus?" These and many other favorite passages seemed to me to acquire a new beauty and significance when regarded in the light of the "Vision".

If only we would all read, re-read, and ponder over our monthly THEOSOPHIST, we should perhaps need very little more of "teaching"!

One interesting question is whether the nature or quality of the answering Grace from on high differs according to the particular Form or Incarnation (such as Christ, Krishna, Metteya, etc.), to which the devotion is offered. Since the Lord in His lovingkindness is all things to all men, that seems likely. Would the seer of the Vision explain?

NOTE BY C. JINARĀJADĀSA

It is difficult to answer this question because such a small consciousness as mine can scarcely understand a World Consciousness who is the embodiment of the Second Aspect of the Logos for His work on this globe. But briefly, the answer would be along the line of Truth enunciated by Shri Krishna when He said: "By whatsoever path men approach Me, even so I receive them, for the path that men take from every side is Mine." Since the Bodhisattva began His work, when He took that work over from the Lord Buddha, He has manifested as Shri Krishna and the Christ. Later He sent His messenger, the Prophet Muhammad, and now He is once again doing the work with Krishnamurti as His vehicle. In the course of the 25 centuries already of His work, He has revealed several new paths of acceptance of men's offering to the Divine, while keeping open the paths established by His Predecessor. Along each of these paths old and new the return "Grace" comes down from the Logos through Him. The vision of yet other modes of Grace for the future needs of humanity is one that would almost blind the consciousness of any but an Adept; and we could scarce understand them *now*.

He is indeed all things to all men, with an intimacy of relation between the two that we can scarce describe in words. As the sunlight enters in through any aperture, large or small, square or circular, and will fill a tiny cell as the largest edifice, so is this answering Grace of His. One can hardly speak more on the matter without emphasizing the helplessness of words. This much, however, is true, that the ways of Grace so far known by mankind are not the only modes, and that there are many new and wonderful modes awaiting mankind which He, as the Embodiment of the life and wisdom of the Logos, will reveal to mankind during the long ages of His dispensation.

THE FOUNDING OF THE THEOSOPHICAL SOCIETY

By C. JINARĀJADĀSA

Colonel Olcott states that the formation of the Society was due to a sudden inspiration which came to him on the evening of September 7, 1875, when a group of friends had gathered to listen to an address by Mr. G. H. Felt on the secrets of the Pyramids. His statement is as follows (*Old Diary Leaves*, I. 117-8).

I

OF course we passed an informal vote of hearty thanks for his highly interesting lecture, and an animated discussion followed. In the course of this, the idea occurred to me that it would be a good thing to form a society to pursue and promote such occult research, and, after turning it over in my mind, I wrote on a scrap of paper the following: "*Would it not be a good thing to form a Society for this kind of study?*" —and gave it to Mr. Judge, at the moment standing between me and H.P.B., sitting opposite, to pass over to her. She read it and nodded assent. Thereupon I rose and, with some prefatory remarks, broached the subject. It pleased the company and when Mr. Felt, replying to a question to that effect, said he would be willing to teach us how to evoke and control the elementals, it was unanimously agreed that the society should be formed. Upon motion of Mr. Judge, I was elected Chairman, and upon my motion Mr. Judge was elected Secretary of the meeting. The hour being late, an adjournment was had to the following evening, when formal

action should be taken. Those present were requested to bring sympathisers who would like to join the proposed society.

This same idea that it was "entirely unpremeditated" is also stated in the *Spiritual Scientist*, a paper supported liberally by money and articles by both H. P. B. and Colonel Olcott. The following account occurs in a rare book on Spiritualism, *Nineteenth Century Miracles*, by Emma Hardinge Britten, Manchester, 1883. Mrs. Britten was a "seer," and a friend of H. P. B.

II

As offering the most impartial information concerning the origin of this Society that can be laid before the reader, the following extract is given from one of the New York daily journals, subsequently reprinted in the Boston *Spiritual Scientist* of 1876. It reads as follows :

"A THEOSOPHICAL SOCIETY

"One movement of great importance has just been inaugurated in New York, under the lead of Colonel Henry S. Olcott, in the organization of a society to be known as 'The Theosophical Society.' The suggestion was entirely unpremeditated, and was made on the evening of the 7th instant, in the parlors of Madame Blavatsky, where a company of seventeen ladies and gentlemen had assembled to meet Mr. George Henry Felt, whose discovery of the geometrical figures of the Egyptian Cabbala may be regarded as among the most surprising feats of the human intellect. The company included several persons of great learning and some of wide personal influence. The managing editor of two religious papers; the co-editors of two literary magazines; an Oxford LL.D.; a venerable Jewish scholar and traveller of repute; an editorial writer of one of the New York morning dailies; the president of the New York Society of Spiritualists;

Mr. C. C. Massey, an English visitor; Mrs. Emma Hardinge Britten and Dr. Britten; two New York lawyers, besides Colonel Olcott; a partner in a Philadelphia publishing house; a well-known physician; and, most notable of all, Madame Blavatsky herself, comprised Mr. Felt's audience.

"After his discourse, an animated discussion ensued. During a convenient pause in the conversation, Colonel Olcott rose, and after briefly sketching the present condition of the Spiritualistic movement, the attitude of its antagonists, the materialists; the irrepressible conflict between science and the religious sectaries; the philosophical character of the ancient theosophies, and their sufficiency to reconcile all existing antagonisms, and the apparently sublime achievement of Mr. Felt in extracting the key to the architecture of Nature from the scanty fragments of ancient lore left us by the devastating hands of the Moslem and Christian fanatics of the early centuries, he proposed to form a nucleus around which might gather all the enlightened and brave souls who were willing to work together for the collection and diffusion of knowledge. His plan was to organize a society of occultists and begin at once to collect a library, and diffuse information concerning those secret laws of nature which were so familiar to the Chaldeans and Egyptians, but are totally unknown by our modern world of science.

"Mr. Felt said, in reply to questions, that communion of mortals with the dead, and the reciprocal intervention of each in the affairs of the other, was not a mere conjecture among the ancient Egyptians, but reduced to a positive science, and he himself had been able to cause the materialization of human forms in full daylight, by magical appliance.

"It was unanimously voted to organise the proposed society forthwith. Colonel Olcott was elected temporary president, and a committee was appointed to draft a constitution and by-laws.

"We hail the movement with great satisfaction, as likely to aid in bringing order out of our present chaos, furnish us a true philosophy of spirit-intercourse, and afford a neutral ground upon which the tired wrestlers of the Church and College may rest from their cruel and illogical strife."

Shortly after the first formation of this Society, in which all the parties alluded to above took part, and filled offices, it was deemed desirable to conduct the proceedings on the basis of a secret society, from which time, the Fellows of the New York Theosophical Society were known to each other by the usual formulae of passwords, grips, signs etc. In this, as in all other associations banded together for the study of occult subjects, it may be naturally supposed there are *esoteric*, as well as merely *exoteric degrees*, and results attainable only to those who could, and would pursue, their studies, to the innermost depths of nature's laboratories. (p. 296.)

Mrs. Britten refers once again to the same gathering, and states also that some of the meetings took place at her own house.

III

"The Theosophical Society took its rise in the interest manifested by a party of ladies and gentlemen who had assembled one evening in the parlours of Madame Blavatsky to hear a reading from Mr. George H. Felt, the Egyptologist, and interpreter of the figures of the Egyptian Cabala. I have already stated, whilst defending myself through the courteous use of your columns, from the extraordinary attacks made upon me for the publication of 'Art Magic,' that at the reading to which I refer I met Madame Blavatsky and Mr. Felt for the first time in my life, and that it was the astonishment which my husband and I both felt in hearing from the discourse we listened to on the Cabala, so much similarity of ideas and aims to those which we were then busy in translating, and were about to publish in the work of an esteemed

friend, that induced us to urge forward the formation of the Theosophical Society, connect ourselves with it, and do all we could to promote its welfare . . . The initial meetings of the Society took place as before stated at the rooms of Madame Blavatsky, subsequently at my own house, and after our organization had been completed at the Mott Memorial Hall." (p. 441.)

The story is now continued by documents. The most valuable document of all, the original Minute Book of the founding of the Society, is no longer at Adyar. Colonel Olcott quotes from it, and an official document signed by two members at Convention in 1896 attested that certain extracts from the book which Colonel Olcott made in his Convention address had been checked and were found correct. But when the late Recording Secretary, Mr. J. R. Aria, took charge of his office, it was no longer among the records. The page from it which is reproduced (No. IV, see page overleaf) was photographed by Mr. W. Q. Judge before it was dispatched from New York about 1879 to Colonel Olcott, where he had left it with other papers. I am obliged to the General Secretary for Canada for a copy of the photograph. Its date is September 8th.

The next meeting was on September 18th, and Colonel Olcott quotes from the Minute Book (*Old Diary Leaves*, I. 128—132.)

"The Committee on Preamble and By-Laws reported progress, and Mr. De Lara read a paper which he had been requested to write for the Committee.

"At the suggestion of the Committee it was, upon motion

"*Resolved*, That the name of the Society be 'The Theosophical Society'.

"The chair appointed the Rev. Mr. Wiggin and Mr. Sotheran a Committee to select suitable meeting rooms; and then several new members were nominated and, upon motion, it was

"*Resolved*, That these persons be added to the list of founders.

"After which the meeting adjourned, subject to the call of the chair. The report is signed by me as Chairman and by Dr. John Storer Cobb, for C. Sotheran, Secretary."

Meeting held at
No 46 Irving Place
on
Wednesday Evening, September 8th. 1875.

In consequence of a proposal of Col. Henry S. Olcott, that a society be formed for the study and elucidation of Occultism, the Cabalaw, the ladies and gentlemen then and there present resolved themselves into a meeting, and upon motion of Mr. W. Q. Judge it was

Resolved, that Col. H. S. Olcott take the chair. Upon motion it was also

Resolved, that Mr. W. Q. Judge act as secretary. The Chair then called for the names of those persons present, who would agree to found and belong to a society such as had been mentioned. The following persons handed their names to the secretary:

Col. Olcott, Mme. H. P. Blavatsky, Chas. Sotheran, Dr. Chas. E. Simmons, H. D. Monachesi, C. C. Massey of London, W. L. Alden, G. H. Felt, D. E. Lesem, Dr. Britten, Mrs. E. H. Britten, Henry J. Newton, John Storer Cobb, J. Hyslop, W. Q. Judge, Alex Stevens

Upon motion of Herbert D. Monachesi it was,

Resolved, that a committee of three be appointed by the chair, to draft a constitution and by-laws, and to report the same at the next meeting.

Upon motion it was

Resolved, that the chair be added to the committee

The Chair then appointed Messrs H. J. Newton, J. H. Stevens, and C. Sotheran to be such committee.

Upon motion it was

Resolved, that we now adjourn until Monday Septr 13th, at the same place, at 8 P. M.

H. S. Olcott, Chairman.
William Q. Judge, Secretary.

The next link in the chain is a document which was shown to me in 1924 by its then possessor, Mr. John W. Lovell. Mr. Lovell passed away only a few months ago this year. He told me that as a young man in 1875, he had occasion to call on Mr. Sotheran on business, and when talking on many matters Mr. Sotheran mentioned the organization of the Society. Mr. Lovell then and there paid five dollars, the membership fee.

V

Received of Mr John W. Lovell the sum of $5.00 on account of the Theosophical Soc'ty.
C Sotheran
Sept. 23. 75

The next document is at Adyar. The members of the Society are called "to organize and elect officers". It is a printed postcard, but the date filled in is in Colonel Olcott's handwriting.

VI

The Theosophical Society.

NEW YORK, *Oct.* 13*th* 1875.

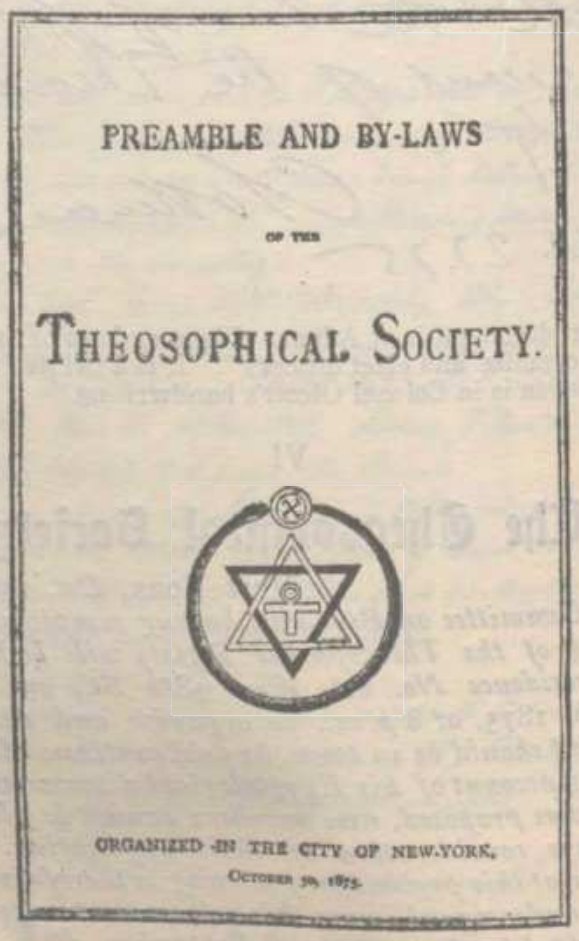
The Committee on By-Laws having completed its work, a meeting of the Theosophical Society will be held at the private residence No. 206 *West* 38*th St., on Saturday, Oct.* 16*th*, 1875, *at* 8 *p. m., to organise and elect officers. If Mr. Felt should be in town, he will continue his intensely interesting account of his Egyptological discoveries. Under the By-Laws proposed, new members cannot be elected until thirty days consideration of their application. A full attendance at this preliminary meeting is therefore desirable.*

The undersigned issues this call in compliance with the order adopted by the meeting of September 17*th ultimo.*

HENRY. S. OLCOTT, *President pro. tem.*

The story is carried on by another document, a small pamphlet. Its front cover, and two principal pages are reproduced, exact size. The seal of the Society has been decided upon; the Society is announced as "organized" on October 30. The Society has only one Object: "to collect and diffuse knowledge of the laws which govern the universe." The phrase "Brotherhood of Humanity," by which the Society is best known among its members, seems to have been first used by Colonel Olcott in Bombay on October 12, 1879, in a humanitarian address to the Jains, in support of their well-known tenderness towards animals. (H.S.O. *Diary* for 1879.)

VII



PREAMBLE AND BY-LAWS

OF THE

THEOSOPHICAL SOCIETY.

ORGANIZED IN THE CITY OF NEW-YORK,

OCTOBER 30, 1875.

OFFICERS AND COUNCIL

President,

HENRY S. OLCOTT.

Vice-Presidents,

S. PANCOAST, M.D., GEORGE HENRY FELT.

Corresponding Secretary,

MME. H. P. BLAVATSKY.

Recording Secretary.

JOHN STORER COBB.

Treasurer,

HENRY J. NEWTON.

Librarian,

CHARLES SOTHERAN.

Councillors,

REV. J. H. WIGGIN,
MRS. EMMA HARDINGE BRITTEN,
R. B. WESTBROOK,
C. E. SIMMONS, M.D.,
HERBERT D. MONACHESI.

Counsel to the Society.

WILLIAM Q. JUDGE.

BY-LAWS.

CHAPTER I.

THE title of the society is "THE THEOSOPHICAL SOCIETY."

CHAPTER II.

The objects of the society are, to collect and diffuse a knowledge of the laws which govern the universe.

CHAPTER III.

FELLOWS.

The society shall consist of active, honorary, and corresponding fellows.

1. Honorary fellows shall be chosen on account of their distinction as theosophists.

2. Corresponding fellows shall be chosen from those who have aided the advancement of theosophy.

3. Fellowship shall be conferred only upon persons in sympathy with the objects of the society.

4. Nominations for fellowship shall be made in writing by two fellows in good standing, at a regular meeting of the society, and referred without debate to the council, which shall vote thereon not sooner than thirty nor later than sixty days thereafter.

5. Any fellow may, on the recommendation of the council, and by a vote of two thirds of the fellows present at a regular meeting of the society, be expelled.

Next came the meeting on November 17th. It met in Mott Memorial Hall. Colonel Olcott delivered his "President's Inaugural Address". He remarks in *Old Diary Leaves*, I. p. 136:

"Inadvertently, in our first published document, the *Preamble and By-Laws of the Theosophical Society*, the 30th of October was given as the date of organisation, whereas, as seen above, it should properly have been November 17, 1875".

The words "as seen above" refers to his remark preceding these words of his just quoted, and they are:

"Thus the Theosophical Society, first conceived of on the 8th September and constitutionally perfected on the 17th November, 1875, after a gestatory period of seventy days,

came into being and started on its marvellous career of altruistic endeavour *per angusta ad augusta*."

But looking at all the documents, there was nothing "inadvertent" in stating the Society was "organized" on October 30th. It was only about the year 1880 that we hear of the date November 17th as the day of the founding. I cannot help thinking that he selected that date largely because of his great reliance on the number "7". Throughout all his Diaries one notes how the appearance of that number on a steamer berth or railway ticket, in the date of the month, and in all kinds of other ways, was to him a great encouragement that all would go well. It is true that, in the United States, its President is "elected" on the first Tuesday in November, though as a matter of fact the voters on that date elect only the individuals who compose an "electoral college". On the following year, on March 4th, the outgoing President hands over the administration to the new President, who delivers an "Inaugural Address". In the old "Colonial days" of the U. S. A., when travel was slow and on horseback, this interval of time was allowed, I am informed, in order that the legislators might duly arrive for the inauguration. Following this precedent in his country, Colonel Olcott considered that the Society was not "constitutionally perfected" till November 17th, when he delivered his Inaugural Address.

But apart from all this about the date of founding, I propose to examine his statement that the suggestion for starting a Society came from him in September. On this we have two documents at Adyar which show that *a* Society was intended by the Masters much earlier. H. P. B. knew that, but not Colonel Olcott.

(*To be continued*)

THE GENESIS OF THE ELEMENTS

II.

"Oc," Na, Cl, Cu, Br, Ag, I, Gd, Er, Au, "85".

By C. JINARĀJADĀSA

(*Continued from p. 106*)

A COMPLETELY different configuration is shown by the elements of this group, which in the Periodic Table of Crookes are marked diamagnetic, monatomic and odd. There are two elements of this group which belong to it in shape and details of construction, but whose chemical labels are not certain. They are marked as Gadolinium and Erbium, according to the weights of the Atomic Weights list; but as they appear among the rare earths, it may be found later that they are labelled incorrectly.

The first, and the lightest, of the group is an element not as yet isolated by chemists even spectroscopically, and for which there is no atomic number. In the first investigations of 1895, when Hydrogen, Oxygen and Nitrogen were seen, this element was also seen. It had 54 Anu, and therefore the atomic weight of 3. As at the time there was much in the newspapers about the rare gas Helium, the investigators thought it was that element. But when the weight for

Helium was announced as 4, obviously it was another. It was therefore not recorded in print, though a diagram was made and put aside. In the investigations of 1907 it appeared as a part of Gold, though in a multiple of 16 of it, and disintegrated. In the investigations of 1909 it was noted as appearing in Gadolinium. It also appeared in Mercury, Hg, which is an element not of the group. In the investigations of September, 1932, it is found to appear in Erbium and "85".

The mysterious element was dubbed by me "Occultum" in 1907, only because two occultists were doing the clairvoyant investigations, and it was a convenient word.

The elements of this group are all of one type and of one configuration, *except Occultum*. What the type is will be seen from the diagram; the general shape was called a "dumb-bell," as the best word to describe the elements. Each dumb-bell is composed of:

1. a "connecting rod".
2. an upper part, or head, composed of 12 "funnels," revolving round a central globe. The twelve funnels, as they radiate outwards from the globe, point slightly upwards or downwards, alternately.
3. an exactly similar lower part, composed of 12 funnels, radiating outwards from a similar globe.

The exceptional form of Occultum is shown in the diagram. Each element has a spherical "wall," within which the various groups of Anu move. That wall is drawn as a circle in the case of Occultum; it must be imagined in the case of every other element, or sub-element, and even in the case of a single Anu. The sphere wall is depicted diagrammatically as circles, ovals, "cigars," etc., according to the modifications produced in it.

What is a sphere wall? It is a temporary effect, caused by one or more Anu in rotation. Just as a stream of air under pressure will make a hole on the surface of water, by pushing

back that water, so is it with the groups. As they revolve, the force of their motion drives back the circumambient medium. That medium thus driven back by the element as it moves round its axis is the space around it which is filled with millions of loose Anu; it also drives back denser parts of what is called "astral matter"; the medium driven back by each separate "funnel" in Sodium, Chlorine, etc., is "astral *atomic* matter".

The full diagram is given of Occultum. A detailed description will be found in the work *Occult Chemistry*. The ring of 15 Anu is a flat circular ring, and all the 15 are linked in a peculiar way to make a rope-circle. Of the other elements, diagrams are given of the main parts or ions: (1) of the connecting rod; (2) of the funnel; (3) of the globe round which the twelve funnels revolve, either of the upper or of the lower part.

It will be seen that in each the globe steadily increases in size; that in five elements, Cl, Cu, Br, Ag, and I, the connecting rod is the same. In the connecting rod of the succeeding elements Occultum reappears in multiples of 8, 12 and 16.

In the connecting rod, whenever there are two columns, as in Gd, they revolve perpendicularly round a common centre; when there are four columns, as in "85", they revolve similarly round a common centre, being at the corners of a square. But when there are three, as in Erbium, they revolve round a centre which is the connecting rod of Cl—I, the three columns being at the corners of a triangle.

The connecting rod of Gold is exceptional. It consists of parts of 16 Occultum arranged as two ecliptics, with the remaining parts of the 16 Occultum as the centre. As it was impossible to get the diagram of Gold to fit in with those of Gd and Er, a separate diagram is made for it, while "85" is put where Gold should appear. It will be seen that the lower

part of "85" is given, instead of the upper; this is purely for the convenience of the diagram.

One isotope, that of Chlorine, is shown. The difference is slight, seemingly; each funnel begins with 2 and 3 Anu, not with 2 and 2; and the ball from which the funnels radiate has 12 Anu instead of 10. This sends up the weight to 37·05.

As stated when dealing with the Li group, the weight given is "number weight," *i.e.*, the number of Anu in an element divided by 18, the number of Anu in Hydrogen. Therefore it is on the scale H=1. The "atomic weight" is that of the International Committee on Atomic Weights, with O=16. The atomic weight of isotopes, if any, are given in brackets immediately following.

"*Oc*," "*Occultum*"

Tetrahedron	...	24
Balloon	...	9
Rope-circle	...	15
2 triplets	...	6
		54
Number Weight $\frac{54}{18}$	...	3
Atomic Weight	...	Not known.

11. *Na, Sodium*

Connecting rod	...	14
Upper part: 12 funnels of 16 A each = 192; and central globe 10	...	202
Lower part, same	...	202
		418
Number Weight $\frac{418}{18}$	...	23·22
Atomic Weight	...	23·000 (23)

17. *Cl, Chlorine*

Connecting rod	...	19
Upper part: 12 funnels of 25 A each = 300; and central globe 10	...	310
Lower part, same	...	310
		639
Number Weight $\frac{639}{18}$	...	35·50
Atomic Weight	...	35·457 (35, 37)

17. *Cl, Chlorine, Isotope*

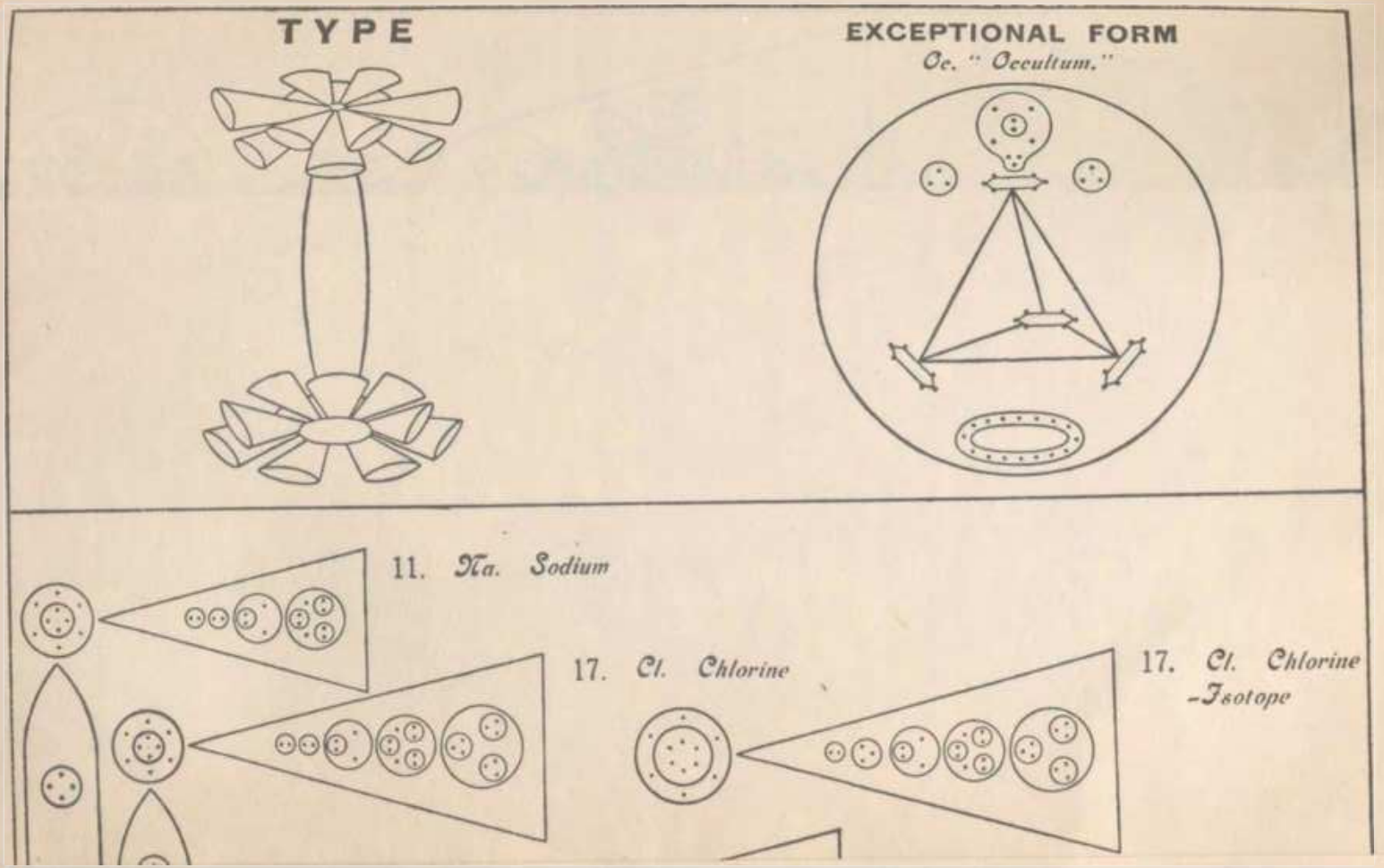
Connecting rod	...	19
Upper part: 12 funnels of 26 A each = 312; and central globe 12	...	324
Lower part, same	...	324
		667
Number Weight $\frac{667}{18}$	...	37·05
Atomic Weight	...	37

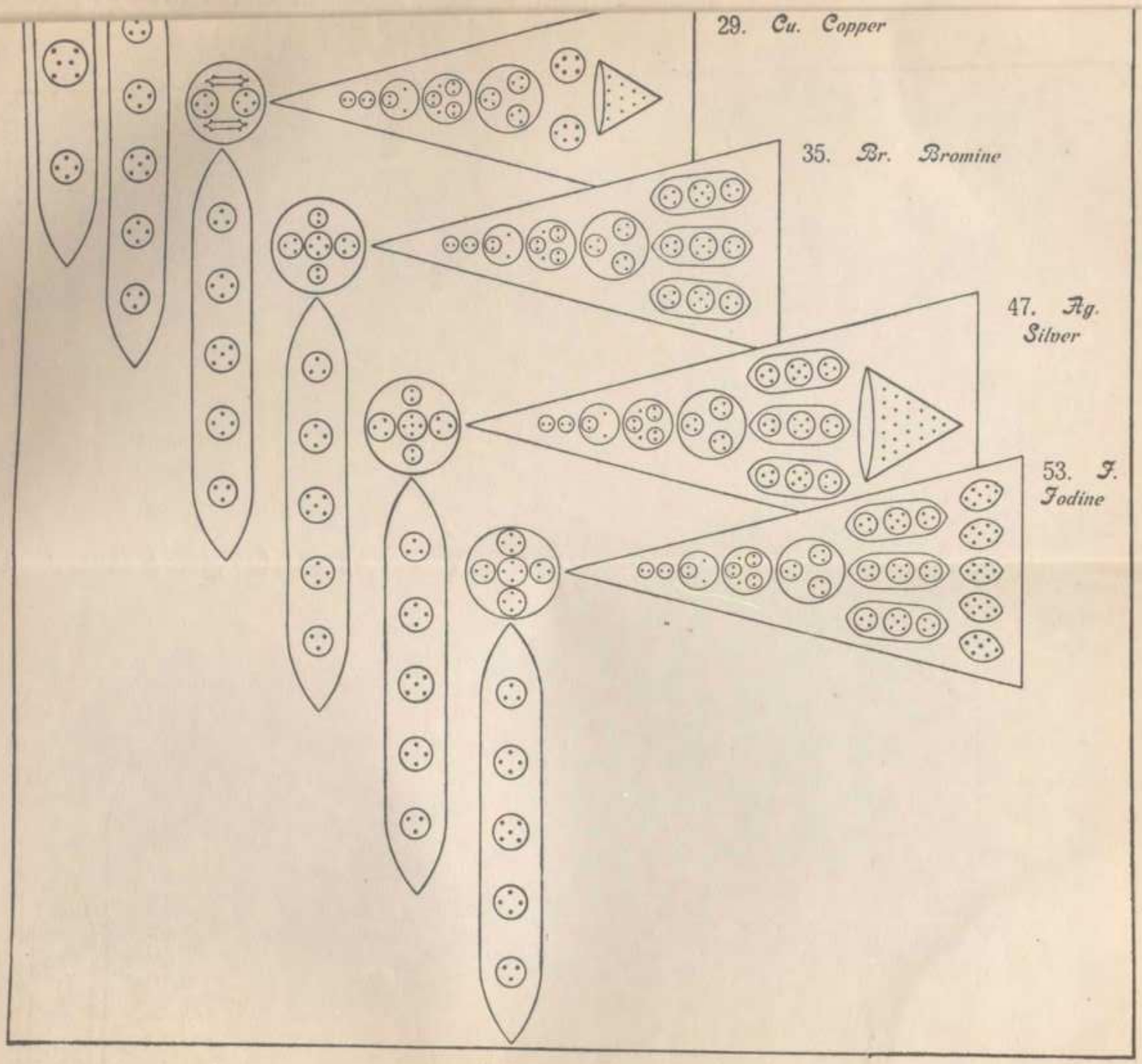
29. *Cu, Copper*

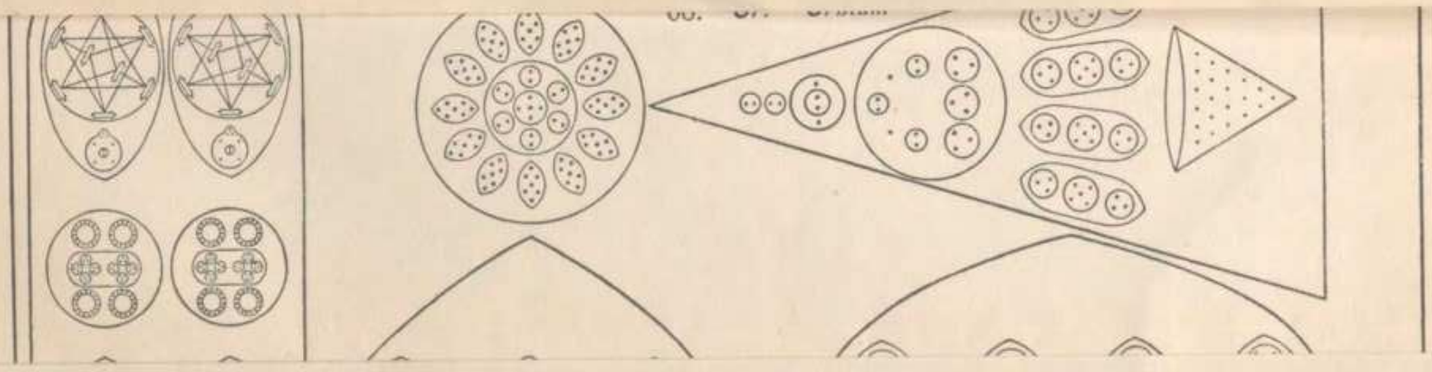
Connecting rod	...	19
Upper part: 12 funnels of 45 A = 540; and central globe 20	...	560
Lower part, same	...	560
		1139
Number Weight $\frac{1139}{18}$	...	63·27
Atomic Weight	...	63·55 (63, 65)

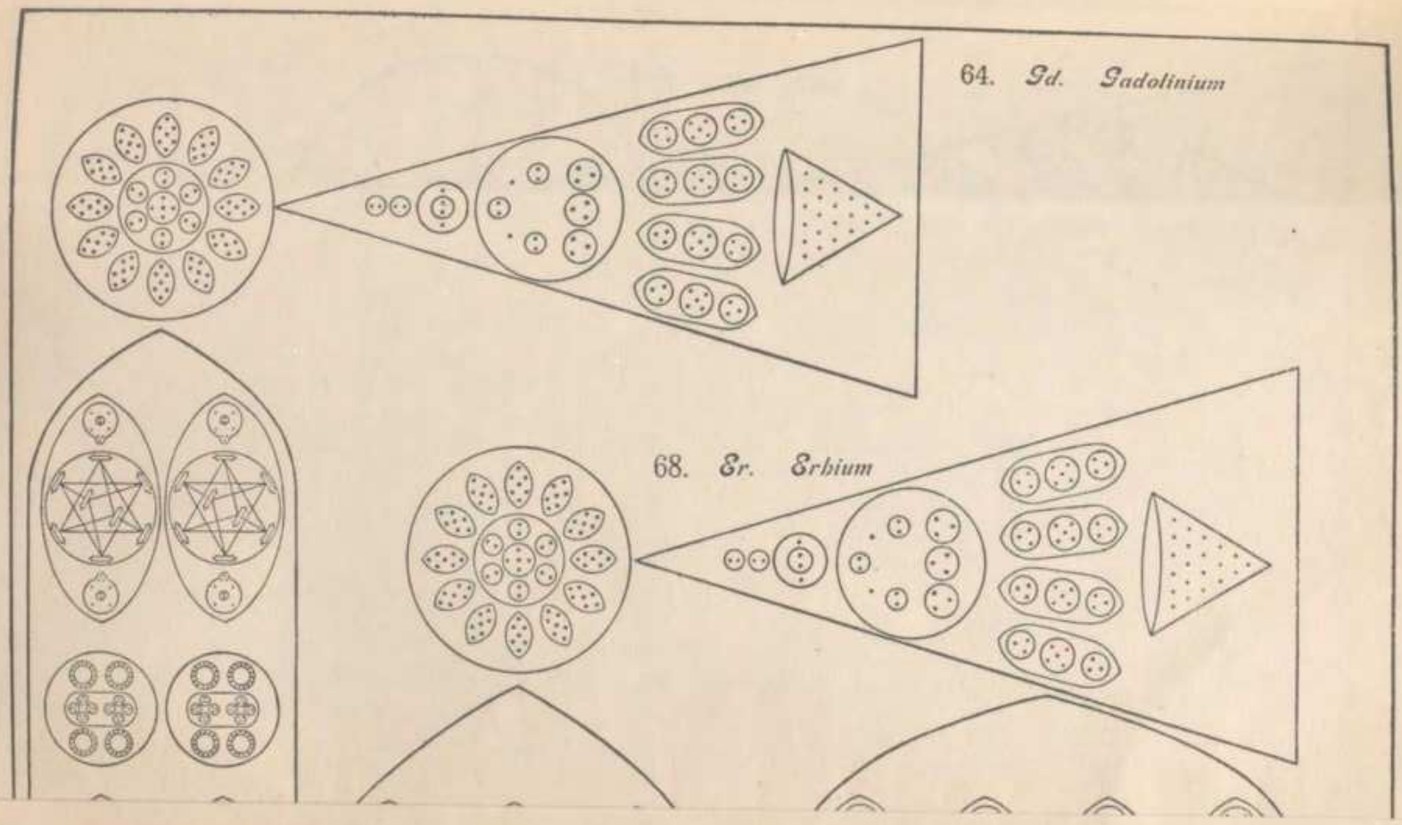
35. *Br, Bromine*

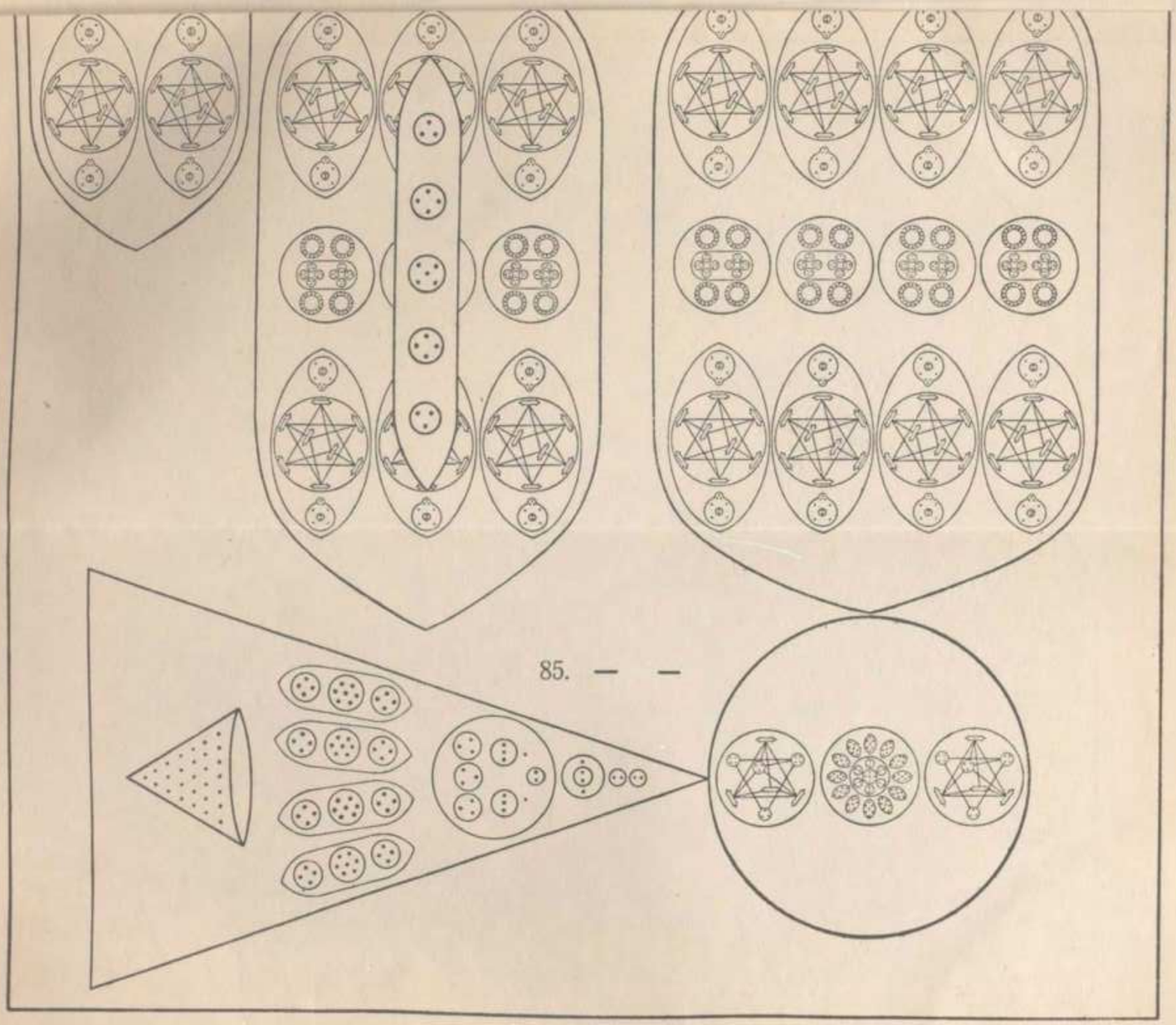
Connecting rod	...	19
Upper part: 12 funnels of 58 A = 696; and central globe 14	...	710
Lower part, same	...	710
		1439


TYPE
EXCEPTIONAL FORM
Oc. "Occultum."
11. Na. Sodium
17. Cl. Chlorine
17. Cl. Chlorine
-Isotope


29. Cu. Copper
35. Br. Bromine
47. Ag. Silver
53. J. Iodine

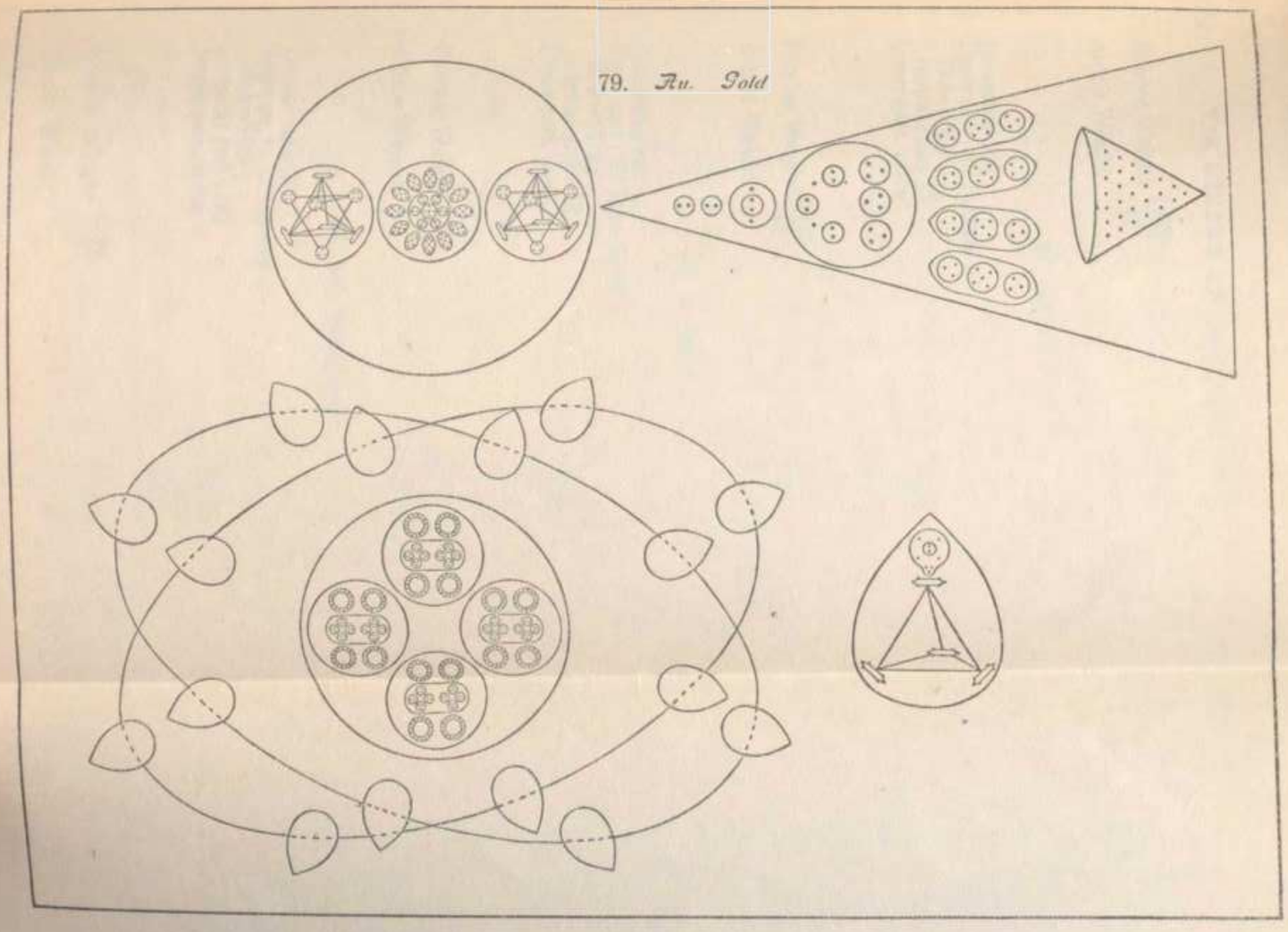



64. Gd. Gadolinium
68. Er. Erbium



85. — —

79. Au. Gold



Number Weight $\frac{1439}{18}$	...	79·94
Atomic Weight	...	79·91 (79, 81)

47. *Ag, Silver*

Connecting rod	...	19
Upper part: 12 funnels of 79 A=948; central globe 15	...	963
Lower part, same	...	963
		1945

Number Weight $\frac{1945}{18}$	...	108·05
Atomic Weight	...	107·88 (107, 109)

53. *I, Iodine*

Connecting rod	...	19
Upper part: 12 funnels of 93 A=1116; central globe 18	...	1134
Lower part, same	...	1134
		2287

Number Weight $\frac{2287}{18}$	...	127·05
Atomic Weight	...	126·93 (127)

64. *Gd, Gadolinium*

Connecting rod	...	432
Upper part: 12 funnels of 90 A=1080; central globe 101	...	1181
Lower part, same	...	1181
		2794

Number Weight $\frac{2794}{18}$	...	155·22
Atomic Weight	...	157·0

68. *Er, Erbium*

Connecting rod	...	667
Upper part: 12 funnels of 90 A=1080; central globe 101	...	1181
Lower part, same	...	1181
		3029
Number Weight $\frac{3029}{18}$	...	168·27
Atomic Weight	...	167·6

79. *Au, Gold*

Connecting rod	...	864
Upper part: 12 funnels of 97 A=1164; central globe 177	...	1341
Lower part, same	...	1341
		3546
Number Weight $\frac{3546}{18}$	...	197
Atomic Weight	...	197·2

"85"

Connecting rod	...	864
Upper part: 12 funnels of 115 A = 1380; central globe 177	...	1557
Lower part, same	...	1557
		3978
Number Weight $\frac{3978}{18}$	...	221
Atomic Weight	...	—

(*To be continued*)

THE MOLECULE OF SALT, NaCl

By C. JINARĀJADĀSA

NOW that we have the configuration of Na, Sodium and Cl, Chlorine, we can follow the appearance of a molecule of salt, when examined by clairvoyant magnification.

Fig. 1 gives the details about Na and Cl which are given in the larger diagram; the central ball, the funnel, and the

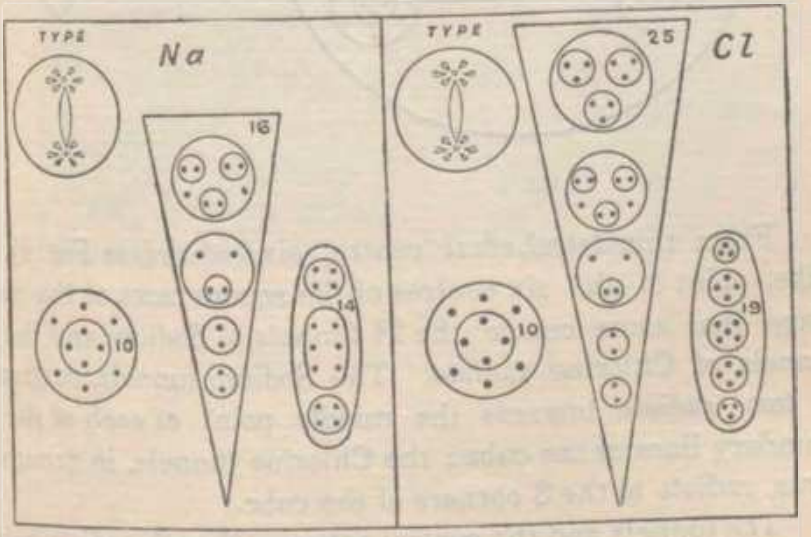


Fig. 1

connecting rod of each are described. Salt is a simple combination of one Sodium atom combined with one Chlorine atom.

The general appearance is given in Fig. 2. The molecule is a cube. It is made up as follows. The two central balls from Sodium and the two from Chlorine (all four alike) are arranged at the four corners of a tetrahedron (see Fig. 3). In the middle of the tetrahedron, and making the grand centre of all, is a group of 3 Anu.

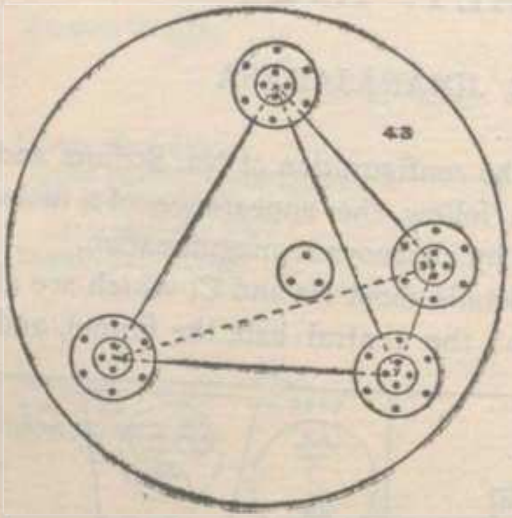


Fig. 3

Fig. 4

From this tetrahedral centre, six bodies (see Fig. 4), all alike, point to the six centres of the square faces of the cube. From that same centre the 24 funnels of Sodium and the 24 funnels of Chlorine radiate. The Sodium funnels, in groups of *two*, radiate towards the middle point of each of the 12 boundary lines of the cube; the Chlorine funnels, in groups of *three*, radiate to the 8 corners of the cube.

The funnels and the central spheres, though redistributed, remain intact; but there is a considerable re-arrangement of the bodies which compose the two connecting rods. The number of Anu, however, still remains the same.

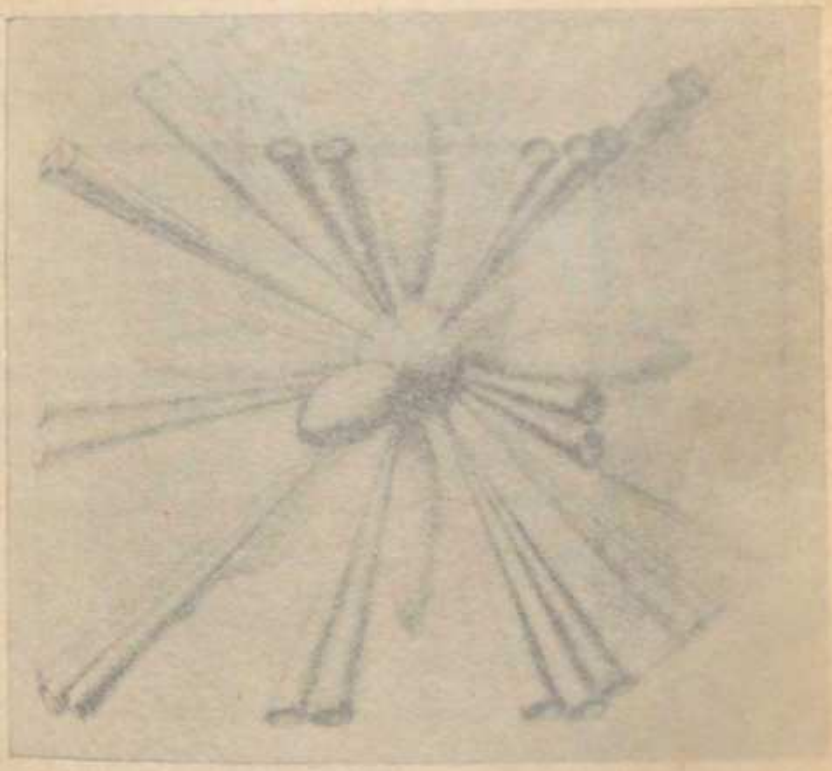


FIG. 2

THE MOLECULE OF SALT, Na_4Cl_4.

The general appearance is given in Fig. 2. The [illegible] is a cube. It is made up as follows. The two [illegible] from Sodium and the two from Chlorine [illegible] arranged at the four corners of a tetrahedron [illegible] the middle of the tetrahedron, and making the [illegible] of all, is a group of 3 Anu.

CENTRAL SPHERE No. 62.

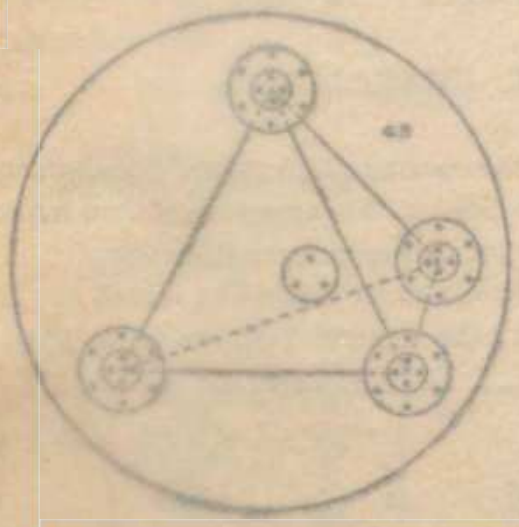


FIG. 2

From this tetrahedral centre, six bodies (see Fig. [illegible]) alike, point to the six centres of the square faces of the [illegible]. From that same centre the 24 funnels of Sodium and [illegible] funnels of Chlorine radiate. The Sodium funnels, in [illegible] of two, radiate towards the middle point of each of the boundary lines of the cube; the Chlorine funnels, in [illegible] three, radiate to the 8 corners of the cube.

The funnels and the central spheres, though radiating, remain intact; but there is a considerable re-arrangement of the bodies which compose the two connecting rods. The number of Anu, however, still remains the same.

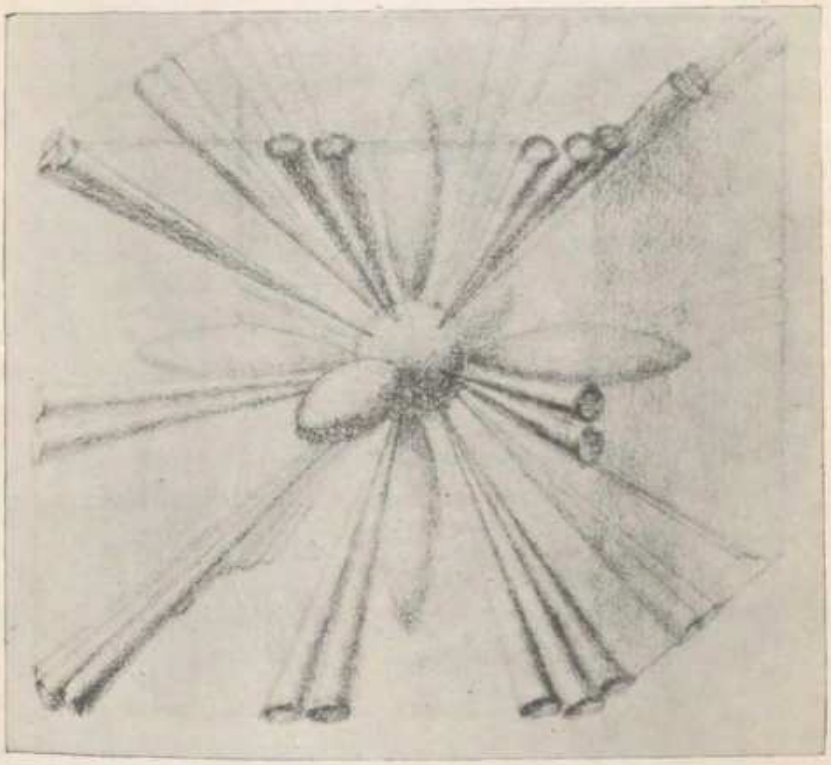


Fig. 2
THE MOLECULE OF SALT, Na Cl.

TORTURING BABIES

By J. L. DAVIDGE

DR. JOHN B. WATSON'S reports of his own experiments on babies in the John Hopkins Hospital completely invalidate the disclaimer by Dr. Joseph S. Ames, President of the John Hopkins University, Baltimore, Maryland, U.S.A., published in September THEOSOPHIST number, and they vindicate Mr. James Douglas, literary editor of the *Sunday Express* (London), who challenged Dr. Watson, and whom I quoted in my *Advance Australia News Service* article dated March 22, 1932, reproduced in THE THEOSOPHIST for May. Dr. Watson describes his experiments in *The Psychological Care of Infant and Child*, a book published by Geo. Allen and Unwin, London, in 1928, and freely illustrated with photographs of children in whom fear is being built up.[1] I will recall the following passage from Principal Ames' disclaimer, dated May 28, 1931, and repeated to another correspondent on June 15, 1932:

> Dr. Watson was for some time a professor of psychology in this University, but his connection was severed in 1920. I have never seen his books, and I am not able to say whether the experiments which he describes, as noted in the newspaper clipping that you sent me, were performed here or elsewhere. I am positive in asserting that no experiments of this kind were performed in the John Hopkins University, and equally certain in saying that no experiments or anything approaching cruelty would ever be permitted in connection with the John Hopkins Hospital . . . Dr. Watson has had one or two children of his own since leaving John Hopkins, and it may be

[1] I refer to a copy in the Sydney Public Library.

that what he is describing is something he felt justified in trying on his own babies.

The fact is that Dr. Watson admits having experimented at the John Hopkins Hospital, and on other people's children. In *The Psychological Care of Infant and Child* he writes:

> The Setting for Experimental Work: To get a picture of what we are doing I shall ask you to think of a lying-in hospital where forty or fifty children are born per month. Near by the ward where the babies are kept there is a psychological laboratory. After the infants are washed and dressed, they are brought to the laboratory and put under observation. . . . These infants are kept under daily and sometimes hourly observation from birth. Selected infants (those whose mothers are to be kept in the hospital as wet nurses) are retained for observation sometimes for more than a year. In our experiments at the John Hopkins Hospital, which mark the beginning of such work, we observed more than five hundred infants . . . Possibly the easiest way to give an impression of the kind of work the behaviourist is doing is to show actual photographs of some of the infants undergoing tests. The photographs are enlargements made from motion picture study of the work at Hopkins.
>
> These tests are taken quite at random just to make clear what we are doing in the laboratory. We are testing literally hundreds of such infant responses. (pp. 19-20.)

Dr. Watson [1] details his experiments in fear building. On page 49 he describes the child's reaction to the noise made by hammering a steel bar about a foot behind the child's head just as the child reaches out to touch a toy rabbit handed to him by an attendant:

> But this fear of the rabbit is not the only building stone we have laid in the child's life of fear. After this one experience, and with no further contact with animals, all furry animals, such as the dog, the cat, the rat, the guinea-pig, may one and all call out fear. He becomes even afraid of a fur coat, a rug, or a Santa Claus mask. He does not have to touch them; just seeing them will call out fear.

Illustrations on page 42, *et seq.*, depict the torture of children, the building-in of lifelong fears in order to establish the obvious fact that fears are originated in the home by noises—the slamming of doors, the honking of motor horns, the barking of dogs, by parents' "don'ts" and by parental

[1] Dr. Watson holds the degree of Ph. D. He is a psychologist, not a medical man. He has written other books, "Behaviour" and "Behaviourism".

slappings. My purpose is not to comment on the immorality of these atrocities, and their violation of the law of Brotherhood, but merely to record them; the following experiment carries its own comment:

> Conditioned rages and tempers grow up in the same way. Here is a youngster in front of me whose movements I have interfered with from the day of his birth. In order to carry out a certain test upon him, I hold his hands until they begin to stiffen. I shake him a little, sometimes hold his nose. This brings out the grasping reflex in the hands. I then slip a tiny stick into his hands. He grasps it tightly. I lift him and let him support himself over a feather pillow. Just the instant he begins to release his hold my assistant catches him. Nearly always he goes into a rage the moment this test starts. After three or four such tests *the mere sight* of my face drove the youngster into a rage. *I no longer have to hamper his movement.* A conditioned rage response has been built in. After this experiment had been in progress twice weekly for two months, I tried to find out how close I could get to him without calling out this behaviour. I found I couldn't get closer than eight to ten feet. At that distance the mere sight of my face was too much for him and the tantrum began. You see how simple it was to build in this behaviour even in a new born. (pp. 83-84. Author's italics.)

There in Dr. Watson's own words is full disproof of President Ames's uncertain certainties, and vindication of the facts circulated by the *Advance Australia News Service.*

By ourselves is evil done,
By ourselves we pain endure,
By ourselves we cease from wrong,
By ourselves become we pure.
No one saves us but ourselves:
No one can, and no one may
We ourselves must walk the path—
Buddhas merely teach the way.

Dammapada

BULLESHAH

THE PRINCE OF PUNJABI MYSTICS

ONE of the charges levelled against mystics is that they are reticent about themselves, and that thereby they handicap the inquirer. But there is a reason for this sphinx-like silence. They seem to say: Life is not a catalogue of the events which happen in every day existence in the world, but an unending effort in search and eventual experience of Reality, and of that you have a record in our writing. Consequently, if in the following lines the reader looks for an account of Bulleshah—the man—he will be disappointed. But I promise that joy will be found in listening to the mystic's songs. And so I draw aside, and let Bulleshah sing:

Brother, salvation lies in knowing the One. From Him proceeded the many. Alpha is the King of Alphabets, and He is wonderful. The study of scriptures gives you a glass, but it leaves you hollow within. Says the mystic, he sowed a seed, it sprouted into a mighty tree. The tree perished, but the seed survived.

Here is another song:

Love and Law (Scriptural Law) were at logger-heads. Has that made you sad? Come brother, I shall dispel the delusion of your heart.

Says the Law, "Let us go to the priest and learn of him the ritual of life." And Love replied, "Shut up your books. I am contented with Alpha alone."

Says the Law, "Take five baths daily and turn the prayer-wheel in your temple." Love replied, "Your mode of worship is false. It pre-supposes duality."

MR. KRISHNAMURTI

(The following has been sent to us for publication by the Rishi Valley Trust)

MR. KRISHNAMURTI, the President of the Rishi Valley Trust, will arrive in Bombay from Europe on the 5th December by S. S. "Vittoria". He is coming after an absence of nearly three years from India. He has just completed a strenuous tour in America. He is a man who would have us always guess at the meaning and significance of his words. He tosses at us a few flaming ideas and dazzles us by his brilliance and originality. His message does not lull us into a quiet acceptance of the past nor does it encourage us to look forward to a comforting future. His aim is to disabuse the human heart and mind of all their useless accumulations and illusions, to free the individual from a corrupting past and a promiseless future. He claims he has attained that Freedom which is the result of the conscious rejection of all fetters that bind humanity to various institutions it has built for itself. As one would expect he is up against conformists of all kinds, a formidable body of people.

Mr. Krishnamurti will be staying in India till June, 1933, and during his stay will be visiting a number of places. The following is the programme of his tour.

		Address
Dec. 5—8.	Bombay.	Mr. Ratansi D. Morarji, Vasant Vihar, Nepean Sea Road, Malabar Hill, Bombay.
Dec. 8—11.	Poona.	Miss Godavari Gokhale, Ganesh Wadi, Deccan Gymkhana, Poona, 4.
Dec. 13—27.	Adyar, Madras, and Rishi Valley, Madanapalle.	Mr. C. Jinarājadāsa, Adyar, Madras.

Dec. 28—Jan. 1.	Camp, Adyar, Madras.	
Jan. 8—9.	Bombay.	
Jan. 10—13.	Ahmedabad.	Dr. Jacob Solomon, L.M.S., Raikhad, Ahmedabad.
Jan. 14—17.	Bhavnagar.	Mr. Pranjivan Odhavji, Panvadi Road, Bhavnagar.
Jan. 20—31.	Karachi and Hyderabad (Sind).	Mr. Jamshed N. R. Mehta, Bonus Road, Karachi.
Feb. 1—9.	Lahore and Kangra Valley.	Mrs. Norah Richards, Banuri, Palampore, Kangra Valley, Punjab.
Feb. 10—13.	Allahabad.	Dr. Taimini, Krishnashrama, Knox Road, Allahabad.
Feb. 14—Mar. 4.	Benares.	Mr. B. Sanjiva Rao, Shanti Kunj, Benares City, U.P.
March 5—9.	Indore.	Mr. L. Arathoon, Indore Bank, Indore.
Mar. 30—Apl. 6.	Rajahmundry Camp.	Mr. A. Rama Rao, Govt. Pleader, Shamballa, Rajahmundry.
April 13—20.	Camp, Rishi Valley, Madanapalle.	Mr. G. V. Subba Rao, The School, Rishi Valley, Kurnbalakota P.O., Chittoor Dt.
April 25—29.	Trichinopoly.	Mr. R. Madhavachari, Asst. Engineer, Golden Rock, Trichinopoly.

Note: For details of lectures and meetings in each place, apply to the persons whose addresses are given above. Any other information regarding Mr. Krishnamurti's movements can be had from Mrs. Malati Patwardhan, "Harinivas," Vile Parle, Bombay, till 7th December, after which date letters should be addressed to Adyar, Madras.

V. P. A.

Says the Law, "Let us go to the Holy Shrine and be blessed." Love replied, "Pooh, I would rather stay in the tavern and say my prayer to the tune of the glistening goblet."

Says the Law, "What is this heresy? You forget it was I who crucified Him on the Cross." Love replied. "Ha! Ha! it was a triumph for Him, because death opened out to Him the door of the chamber of His Beloved."

Says the mystic, "Love is of heaven. Its glory shines through the whole universe. And of Love was I born—I—an idol of clay."

But the Beloved of the mystic is not He who walks the waters, rides in the chariot of clouds, but one who travels with him on the dusty road. Bulleshah sings:

The Beloved has come to my door to-day in the guise of an ascetic. But His eyes! They are as big as those of the falcon—the King of birds. They survey in one sweep the whole world. He is a guest in my house, but He is wonderful. He draweth water and hews the wood with me, and with me also He doth sweep the floor.

O for a touch of the Mystic!

WAYFARER

ALL ARE BUT PARTS

"ALL are but *parts* of one stupendous *whole*." It would seem as if no "body" is a hundred per cent efficient unless all its parts are working a hundred per cent efficiently. For example, the *hand* is proportionally as important to the efficient working of the human machine as the *foot*, the *mouth* as the *nose*, etc., *ad infinitum*. Yet I have little doubt that if we could hold conversation with the *hand* it is just possible it would judge itself to be of more importance than the foot, and vice versa.

I am wondering whether we, Fellows of The Theosophical Society, have forgotten that the Society is only a part of the stupendous whole—*The Theosophical Movement*; and whether being, as we have been taught, the *brain* of the Movement, we, as members, are thinking the brain of paramount importance? What of the *heart*? "Better the Heart Doctrine than the Head Learning, Oh beloved." To me both are equally important—in balance.

The thought has come to me that *now* is the time when we, Fellows of The Theosophical Society, should have hearts and minds open to the recognition of any new parts coming into manifestation of this great Theosophical Movement. The Masters have need of adaptability.

To such members who cannot find their expression within the Society this message should be helpful. Students who have studied at a University do not all find their expression of service within its walls. They are not expected to do so and go forth in happiness to new fields of endeavour. They do not leave in a disgruntled frame of mind and in dissatisfaction, neither do they of necessity sever all connection with their Alma Mater. If, therefore, we have "to go forth" in service let it be with a song of gratitude on our lips for information and inspiration received. There is no need to leave the Society because it may not include within its walls the line of service the Masters need of us.

I am not advocating running helter skelter after every new scheme which the mind of man is capable of conceiving, although in these new avenues often may be found "expression in service" of the great Truths taught us in our Society. Let us be worthy of having been taught and prove worthy of the privilege of further teaching, lest in our ingratitude and our blindness we lose the opportunity of co-operating with the Masters in the new avenues of service launched at Their bidding.

Mr. Bernard Old, the president of the Lodge at Birmingham, where I entered the Theosophical Society, rendered us what seems to me the incalculable service of bringing to our notice the *whole* Theosophical Movement and the Society as but a *part*. None who knew him would accuse him of disloyalty to the Society, but I am wondering whether in a mistaken sense of loyalty some of us may not be losing sight of the whole in the part?

To me this shortsightedness is disloyalty, and surely the Society which has done so much for all of us is worthy of our best, *i.e.*, broadness of vision and tolerance. Let us then demonstrate that study has fitted us for clarity and keenness of vision, thereby making us practical in applying its teachings to the solution of the immediate needs of the present—when and where we can. *They* would have us not just where we would choose to be. Above all let us hope that our study has rendered us capable of:

"Hearing His faintest whisper
Above earth's loudest song."

ELLEN S. HOOPER

THE FOURTH DIMENSION

(Mr. J. H. Carnes was an intimate friend of the late C. H. Hinton, whose works on the Fourth Dimension, and the method worked out by him for its cognition by the aid of coloured blocks, is unique.—C. J.)

I THINK my training in the higher mathematics and the dealing with variables of different orders such as one has to do in the study of Differential and Integral Calculus, has helped me to get some understanding however feeble of the underlying Unity, the nature of *Samsāra* (world process) and the Macrocosm and the Microcosm.

I have known for some time that I could fill space to some extent as the Point, Tetrahedron and Cube, even though the latter be regarded as a rough ashlar. I also knew that I was endeavouring now to lay out the beginning of an Octohedron. I did not know however until I recently made some calculations that the end of my present series (as a sphere) should land me somewhere upon the Cosmic Mental as a cell, probably in some organ of the Entity having a vehicle of that matter. To some this may not seem a very flattering ending of the trail. After all everything is relative. Short of the Absolute, to be even such a cell must be *some* accomplishment as we poor cubes now look at it. Moreover it does not preclude the starting of *another* trail in much the same manner as we did when we were a mental Monad.

An incidental benefit which comes to mathematikoi is the dissipation, at least temporarily, of the fog of emotionalism. It is something like sitting on a rock high up on a mountain and looking across the extensive plain or valley below to the next mountain in the distance beyond, which became visible only upon this dissipation of the intervening fog. Well, this is enough of this, but you will see that I have some material to work up and over in the Heaven World when, if and as I get there.

By the way, in the letter I mailed to you the other day and concerning the possibility of an excursion into the Cosmic Atom as a sphere, I do not want you to think that I have overlooked the other more interesting possibility inseparately connected with the first one. The latter is a possibility by reason of our being Octohedrons of a higher order than we are as a Sphere. Our career as an Octohedron begins in the Mental and is completed on the Atmic, as I understand it. When completed, a new and higher order of consciousness may begin to which this Octohedron appears as a Tetrahedron of the same order.

J. H. CARNES

VILLAGE IMPROVEMENT SOCIETY, ADYAR

HALF-YEARLY REPORT

A YEAR'S WORK

"Teach us delight in simple things,
And mirth that has no bitter springs,
Forgiveness free of evil done
And love to all men 'neath the sun."

THE Village Improvement Society was started on January 25th, 1932. The objects of the Society are obvious in the name of the organisation. They are to do anything that will aid in the educational, social and civic life of the village. Under the headings of education, hygiene, scouting, temperance and religion, lectures and songs have been given.

During the six months under review the work of the Society has been concentrated on 16 villages in a radius of three miles from Adyar. There have been given in these six months 32 lectures on temperance, 16 lectures on travel in India, 12 lectures on maternity and child welfare, 10 entertainments with gramophone records, 4 lectures on scouting, 3 lectures on the life of Swami Ramalingam, and 10 lectures against animal sacrifices. All the above lectures but the last two groups were illustrated with lantern slides. The audiences at the different villages each time averaged 150 to 200 people.

In June the Society staged the drama Jeevapalan in the Urur village. This was a great success, at least a thousand villagers from the surrounding villages attending. The moral of the drama is the sin of animal sacrifices. The entertainment lasted three hours.

A Scout troop has been formed in one of the villages and also a Volley Ball Club was started by the help of voluntary contributions. These are much appreciated and the Club looks as if it would be a permanent institution.

A fine achievement of the Society was its success in prevailing upon two of the men who usually kill animals for sacrifice in village temples to allow the printing and publishing of signed declarations in which they promised to refrain from killing animals for sacrifice in the future. The Society is concentrating its activities in this current month (August) on this subject of animal sacrifices and at the request of surrounding villages our band of workers has been singing songs and speaking against the killing of animals. This does not really come under the review of this Report, but we would like to say that the villagers visited have been much impressed and splendid work has already been done.

Our thanks are offered to the friends who helped us at the very beginning of our activities when help was so very much needed. To Mr. Joshua of the Christian College, who kindly lent us his lantern for a month, to Mrs. Lakshmipati who offered us her gramophone, and to the ever-ready help of Dr. Mathew of the Health Department.

The continued usefulness of the Society is assured. Everywhere we are in demand and our reputation is growing. Our great need at the moment is to buy the magic lantern that has kindly been lent to us by the Servants of India Society. And also we are in need of a little fund with which to publish leaflets and songs now and again. One such small leaflet with temperance songs has been published only. But the Society has now justified its existence, and all this work has been done on practically no money at all. Much more could be done with its aid. We hope to start an animal show day on Pongal Festival and give prizes to the best looked after animal in the surrounding villages, so as to encourage the villagers to look after their animals even better than they are doing. The progress of India depends very largely on her village life. When that is richer and more enlightened the future of this great land will be assured.

P. S. KRISHNASWAMI IYER, *Secretary.*

HILDA WOOD, *President.*

July, 1932

BIRTHDAY GREETINGS TO DR. ANNIE BESANT ON HER 85TH BIRTHDAY

GREETINGS have been received from the following:

Their Excellencies the Viceroy and the Countess of Willingdon, Simla.

National Societies of the Theosophical Society: New Zealand; England; Wales; Spain; India; Russia (outside Russia); Porto Rico; Norway; Australia; Scotland; Sweden; Holland; Ireland; Hungary; Denmark; Burma; Java; United States of America; Cuba.

Theosophical Lodges outside India: Holloway Lodge (London); Annie Besant Lodge, Birmingham (England); Batavia Lodge, Lawang, Malang (Java); Eindhoven Lodge (Holland); Djokjakarta Lodge (Java); Blavatsky Lodge, Sydney (Australia); Brisbane Lodge (Australia); Claremont Lodge (Australia); Kuringgai (Australia); Singapore Lodge; Shanghai Lodge (China); Caversham (New Zealand); Hispana Lodge (New York); Omaha Lodge (U.S.A.); Panama Lodge, Panama; Duesseldorf Lodge (Germany); Cheshire Group Conference, England; Amsterdam Federation Meeting, Holland; Mulhouse Lodge, France; Nairobi Lodge, Africa; Toowoomba (Queensland).

Theosophical Lodges in India: Amraoti, Bhagalpur, Bareilly, Calcutta, Kolhapur, Vizagapatam, Vile Parle (Bombay), Ananda (Juhu), Ahmedabad, Darbhanga, Hyderabad Deccan, (Nawab Nazir Yar Jung, Chairman), Karachi, Cawnpore, Quetta, Gaya, Patna, Mainpuri, Trichinopoly, Chitaldrug, Sangli, Karur, Chennapatna, Andheri (Bombay), Broach, Cuddalore, Rajpipla, Bowringpet, Conjeeveram, Sivaganga, Tanjore, Murshidabad, Kumbhakonam, Trivandrum, Madhipura (Bihar), Kodarma, Chittoor, Bhavnagar, Palghat, Cocanada, Berhampur, Lucknow, Indore, Annamalai, Dewas Senior, Motihari, Nagpur, Moradabad, Calicut, Molkalmuru, Nidadavole, Gwalior, Navasari, Chapra, Bangalore, Bangalore City, Baroda, Muzaffarpur, Midnapur, Cuttack, Gorakhpur, Surat, Arrah, Etawah, Alleppey, Gadwal (Hyd. Dec.), Ujjain, Madanapalli, Kolhapur, Women's Branch Kolhapur, Markapur, Madura, Salem, Ootacamund, Mettur, Vriddhachalam, Masourhi, Chicacole, Sivaganga, Cannanore, Jhansi, Bezwada.

Burma Lodges: Rangoon, Maymyo, Mandalay, Pyinmana.

Theosophical Federations in India: Bihar; Bombay; Bangalore.

Youth Lodges: Bangalore, Triplicane, Madras Young Theosophists.

Order of Service: Karachi.

Round Table: Round Table throughout the world; Australian Round Table.

Co-Masonic Lodges: Karachi, Baroda, Benares, Bombay, Vile Parle, Pretoria and Johannesburg, S. Africa.

Liberal Catholic Church: St. Michael, Huizen, (Holland); St. Alban, Sydney, (Australia).

Boy Scout Movement: Karachi.

Journalists Association, Calcutta.

Colleges and Schools: Burma Educational Trust School; Theosophical College and High School, Madanapalle; Rishi Valley School, Madanapalle; Old Boys of Theosophical School, Benares; Students and Staff Theosophical National Boys School, Benares; Bandu Ashram, Hyderabad, Sind; Vasant School, Amalsad; Benares Group; Vidyapeetha, Kolhapur; Triplicane Students' Union; Triumph Tutorial College Boys' Association.

Public Meetings: Bombay (Pandit M. M. Malaviya, Chairman); Mannargudi; Allahabad (Mr. C. Y. Chintamani, Chairman); Hajipur; Calicut; Jayankonda; Rangoon; Calicut (Home Rule League); Madras (Sir P. S. Sivaswamy Aiyar, Chairman); Markapur; Salem.

Individuals outside India: J. Krishnamurti, St. Paul, Minnesota, U.S.A.; Prof. J. E. Marcault, London; Mr. A. Digby Besant, London; Mrs. Mabel Besant-Scott, London; Miss Esther Bright, London; Mrs. Sylvia Besant-Lewis, London; Commander C. Lewis, London; Mrs. D. E. Lauder, London; Dr. G. S. and Mrs. Rukmini Arundale, Los Angeles; Mr. and Mrs. H. Hotchener, Los Angeles; Mr. and Mrs. Sellon, Rye, N. Y.; Mr. and Mrs. G. Hodson, Rye, N. Y.; Mr. and Mrs. R. Logan, Pennsylvania; Mr. J. C. Chatterjee, New York; Miss Dykgraaf, Amsterdam, Holland; Dr. A. G. Vreede, Java.

From Individuals in India: Mr. D. K. Telang; U. Maung Ji; Mr. Hla Maung; Mr. Hridaya Narain; Rai Bahadur G. N. Chakravarti; Mr. Sankar Saran; Mr. Dharadhar; Mr. G. N. Mallik; Mr. F. J. Ginwala; Mr. M. V. Venkateswaran; Mrs. Avabai; Mr. Govind Paranjpye and family; Miss Maina Shahani; Mr. L. Arathoon; Mr. and Mrs. J. V Joshi; Mrs. Tehmina J. Romer; Mr. Gilder; Mr. Kothandapany; Mr. Harjivan K. Mehta; Mr. M. S. Dikshit; Mr. Kanji Dwarkadas; Mr. Manjeri Ramayyar; Mr. Arasu; Mr. Kyaw Hla; Mr. Manick; Mr. Dorabjee; Mr. Karandi; Mr. Ramaswami, Dr. Manickam.

Letters: Mr. and Mrs. V. G. Pitale and family; Mrs. Poudwal and family; Miss Gladys Carey; Mrs. S. Chellamma Devi; Mr. M. G. Kanitkar; Mr. Adi K. Sett; Dr. Anna Kamensky; Mlle. Serge Brisy; Miss C. Kofel; Miss Dorothy Codd; E. R. Panchapakesan; S. K. Basu; C. Krishna Menon; Rao Sarad; Elliot and Dorothy Holbrook; Lule C. Samuel; Dr. A. L. Simha.

CORRESPONDENCE

Corroborations of H. P. B.'s Teachings

THE article appearing under this title (Sept., Oct.) is the report, a revised report, of a lecture given at this year's Annual Convention of the T.S. in England. Many references and calculations were necessarily omitted from a spoken exposition but I had hoped enough were included to enable the reader to verify the statements made if he wished. May I beg a short space in reply to your foot-notes?

Page 753. "This Day of Brahma may be taken as meaning the period of a Chain." Your note asks for data, and questions the relation of Yugas to Chains, Rounds, etc. In the S.D. vol. II pages 72 and 3 (not 723 as printed) are certain time scales. One line reads—*One Day of Brahma, a complete Manvantara, 4,320,000,000* years. This "complete Manvantara" works out from the figures given in the S.D. and shown in detail in Miss Preston's book *The Earth and its Cycles* as the time-period of a Chain. About half that period has passed, according to modern science.

In vol. II page 156 is the following—*in the Puranas a reference to a Yuga may mean a Round, a Root-Race, and often a sub-race*—and on the same page H. P. B. expresses surprise that no Orientalist seemed to have discerned that fact.

Page 756. "The fifth root-race began about one million years ago" Your note discredits this by referring the reader to page 703 of the same issue on which is the statement that the Manu led His followers from Atlantis about 80,000 years ago. But see S.D. vol. I page 714: *1,000,000 years are allowed for our present Root-Race, the Fifth*; also vol. II page 453: *our Fifth Root-Race has already been in existence sui generis about 1,000,000 years.* This does not mean that your reference contradicts the S.D., the distinction is obvious for "*sui generis*" explains it, but why the footnote?

Page 757. "Our fifth root-race was born in the Kali Yuga or Iron Age." Your comment implies that the only Kali Yuga known is the one computed as beginning 5093 years ago! In the S.D. vol. I page 227 H. P. B. in an informing paragraph writes of *our small Yugas*, implying at least that there are various scales of Yugas. And in vol. II on page 660 at bottom appears—*such cycles or Yugas . . . vary from*

the cycle of five years . . . to the famous cycle of 4,320,000 years. A glance at the equation and scale I used (p. 755 Sept.) shows this "famous cycle or Yuga," of over four million years, to be the world-period Kali Yuga to which I referred. It is marked "Iron" and indicated as the tenth part of the whole world-period. I was also careful to state (same page) that the sub-yugas were intentionally omitted. Why, therefore, such a misleading foot-note?

Page 758. Your final foot-notes challenge the conclusions submitted in the lecture concerning the comparatively short term remaining of our world-occupation in this Round. I can only reply that the inferences and conclusions are based, as explained, on the S. D.; they are, I believe, fairly and reasonably reached from the evidence of the occult figures, and nothing more is claimed. The first comment on this page, questioning the time allowed for new continents to rise, may be adequately answered by the acceleration principle familiar in geometrical progression. And your second foot-note, relating to atomic evolution, surely applies to ROUNDS, not, certainly not in any full measure, to our Root-Races.

While refraining from touching on the principle of adding comments as foot-notes to a magazine article, I would like to point out that an Editor's prestige naturally tends to discredit or strengthen a contributor's views. And surely such comments should be unimpeachable when dealing with questions of fact.

With every good wish and heartiest congratulations on the splendid OLCOTT number.

September 21, 1932 Very sincerely yours,

E. L. GARDNER

As one who is fast becoming one of the small band of the oldest Theosophists alive, (having come under its influence in 1882 in India), may I express the hope that Mr. Jinarâjadâsa will continue his practice of making his fair and illuminating foot-notes to the articles that appear in the THEOSOPHIST. His notes are never dictatorial and are always helpful. Comparisons are odious and in this case to compare a Chairman and an Editor does not hold because the interruption by a Chairman in the middle of a speaker's address would inevitably cause annoyance to the audience whilst the foot-note of an Editor need not be noticed till the article is read. Personally, I never read foot-notes till I have finished reading the whole article.

Clever people like Miss K. Browning may have seen at a glance that Mr. Bhagavan Das had developed "Congress Mentality" but I, for one, did not see that he had done so till Mr. Jinarâjadâsa pointed it out. I trust this is only a passing phase of Mr. Bhagavan Das' mentality and that it will retain its strength and clarity as revealed in the several books he has produced. Certainly we do not want "Authority" in the THEOSOPHIST but do let us have light thrown

on any subject dealt with from all sides, and how can an Editor help us better in this respect than by making timely foot-notes, clearly and fairly expressed?

September 21, 1932 Yours faithfully,

JAS. S. MCCONECHY

Because of the criticism of your foot-notes in THE THEOSOPHIST I would like you to know that here they are found extremely interesting and of great value to many, both of the older and younger students. We are grateful to you for sharing with others your specialised knowledge. The notes also help to make a very living link with Adyar.

September 26, 1932 M. T. GRIFFITH

It has been very interesting to me to read the recent comments in the September THEOSOPHIST *re* the Editorial comments which are placed at the foot of some of the contributions in the Magazine.

Personally, I feel that they are helpful both to the reader and to the writer for we are all questers for fuller knowledge and these annotations stimulate thought which, after all, is what really matters.

None of us have yet arrived at any high stage in evolutionary advancement and some are obsessed with some particular aspect of a given truth; some, however, see it from another point of view and anything which throws a new ray of light upon it is bound to be helpful to all concerned.

Miss Browning is quite right in stressing the importance of each individual thinking out the results for himself; but the fact is that the system under discussion provides increased material on which to form a judgment; and this I think should determine the decision.

23rd September, 1932 JOSEPH BIBBY

COMMENT BY C. JINARĀJADĀSA

1. It is best *not* to omit references, in a serious thesis intended for students. A lecture may produce the desired effect when delivered direct to an audience, and yet fail of that effect on readers who only read it with their eyes. Except when of an ethical or inspirational kind, a lecture should be greatly revised into a *literary* form.

2. Mr. Gardner gives just the data required, referring to the S.D. My footnotes have had that excellent result.

3. "Your note discredits." The Person who gave the date 80,000 years is fairly distinguished, and so I ventured to put in my caveat. I wonder what existence *sui generis* means, except that it is specialised,

"of its own variety," distinct from other Root Races? I fear there is a flat contradiction.

4. Kali Yuga. So far as I understand the Yugas, they run as follows:

Satya Yuga (gold) Tretā Yuga (silver) Dvāpara Yuga (bronze) Kali Yuga (iron)	= one Mahā Yuga.

Then one Mahā Yuga after another follows in cyclic succession. The present Kali Yuga began 5,033 years ago. The Kali Yuga previous to it must be that of the *last* Mahā Yuga; it ended Dvāpara + Tretā + Satya + Pralaya, which is 3,888 millions of years + 5,033 years, not counting the period of the Pralaya. From the references to the S. D., I see no indication of *any other* Kali Yuga (except of course that before the last Pralaya). Certainly there are any numbers of Yugas, large and small, the word being used for any cyclic period, though in popular parlance "Yuga" is used only for the four main Yugas. Does Mr. Gardner mean that each Yuga—Satya, Tretā, Dvāpara, Kali—is further subdivided, that is to say:

Satya—satya	Tretā—satya	Dvāpara—satya
Satya—tretā	Tretā—tretā	Dvāpara—tretā
Satya—dvāpara	Tretā—dvāpara	Dvāpara—dvāpara
Satya—kali	Tretā—kali	Dvāpara—kali.

Then we might hold that there is another Kali Yuga other than that which began 5,033 years ago. But the Purānas say nothing on such a sub-classification, nor the S. D. I yet fail to see what authority there is for the "world-period Kali Yuga" of four million years ago. H. P. B.'s paragraphs in S. D., I. 227, and II. 660 footnote do not settle this point of another Kali Yuga.

5. Mr. Gardner states that, *according to the data of The Secret Doctrine*, the life-wave on this globe will finish its work in 200,000 years, that is to say, within that period both the 6th and 7th Root Races will have appeared and done their work. Yet he quotes the S. D. which talks of the 6th Root Race as "millions and millions of years hence". On this he remarks: "The above reference may or may not only be rhetorical—but it should at any rate be noted." I do note it, and not as merely "rhetorical," and hence my footnotes. Surely it is recognised in any examination of *facts*, that while many positives do not necessarily prove the conclusion beyond cavilling, one clear and undisputed *negative* disproves it utterly. H. P. B.'s negative is there, in black and white.

REVIEWS

Saptapadārthi of Sivāditya, by D. Gurumurti, M.A. (Honours), with a foreword by Sir S. Radhakrishnan, Kt. (Theosophical Publishing House, Adyar. Price Rs. 2.)

The elegant volume before us is the seventh in the T. P. H. Oriental Series. The Saptapadārthi of Sivāditya is one of the early attempts at synthesising the two systems of Hindu Philosophy, the Nyāya of Rishi Gotama and the Vaiseshika of Rishi Kaṇāda (atom-eater). Sivāditya presents the principles of these two systems as parts of one whole. He starts with an exposition of the seven padārthas or categories and brings in Nyāya or Logic under the category of the Guṇa or quality of cognition. The Sūtras reveal in flashes the wonderful intuitive grasp Kaṇāda had of the basic truths of Physics. He anticipated long ago some of the startling conclusions of modern mathematical and physical research. We note with glad surprise Sūtra 18, page 19: "Ākasāditrayam tu vastuta ekameva upādibhedān navabhutam." (The three substances beginning with Ether, Time and Space are in fact only one but appear as different owing to differences of condition.) Modern Science is beginning to echo this. Students of the Geometry of many dimensions are becoming familiar with the idea that Space of a higher dimensional world reveals itself as time in a lower dimension. Matter is the stuff which fills time and space and the fundamental concept by which the Universe can be explained is Space-Time-Matter Stuff considered as an integrated unity. Mr. Gurumurti's critical introduction will be of considerable help to the student of Sivāditya's Sūtras.

The translation has been done with great care, the brevity never detracting from the lucidity. In one place we would venture to suggest whether a better rendering may not be possible. In Sūtra 22 we read "Rupam Sita Lohita Pita Krsna Harita Kapisa Citra bhedāt Saptavidham" (colour is of seven kinds, white, red, yellow, black, green, purple and variegated). Will it not be better to render Krsna as blue instead of black, or else among the seven colours of Kaṇāda blue, the colour of Sri Krsna, will be conspicuous by its absence. We might here also remember

that originally there were only six categories in Kaṇāda's philosophy and the seventh category of abhava or negation was added by the later philosophers. In Sūtra 175, we read thus "Aropita Nilarupo abhavo andhakarah." (Darkness is the negation of light, whereon the blueness is (only) imposed (by the mind). Similarly "Kapisa" as brown would suit the content better than purple. But these little tentative suggestions of ours only serve to set off the general excellence of the translation as a whole.

Sir Radhakrishnan has no doubt that Indian Universities will find this edition of the *Saptapadārthi* a suitable textbook for the B. A. classes in Indian philosophy. The translator is of opinion that by a careful study of this manual one can legitimately hope to get an insight into the essentials of the Nyāya-Vaiseshika philosophy. We heartily agree and congratulate Mr. Gurumurti and the publishers on a substantial piece of work achieved in this volume of Indian Logic and Atomism.

M. R.

The Coming of the Angels, by Geoffrey Hodson. (Rider Co., London.)

They who believe in the existence of orders of beings other than those visible to the ordinary sight, and who are interested in the mysteries of Nature will find much that is fascinating in this book. It contains a series of "teachings" stated by the author to have been received from members of the Angelic Hosts, as well as a number of descriptions of claivoyant investigations.

The section on "Healing Methods of the Future" is extremely interesting when considered in relation to many modern methods of healing which are now being generally recognised and freely used. A method by which the Angels work is vividly described in the "Colour Language of the Angels," while "Midsummer Eve," "The Bells of Old Malines" and "The Dance of the Sylphs" produce something of the atmosphere and glamour of the orthodox fairy tale.

I. M. P.

Conjurations and the Ancient Mysteries, by M. Gaster, Ph. D. (The Search Publishing Company, London.)

In this interesting booklet which forms part of a larger work on Rumanian and Balkan charms and conjurations on which the author is engaged, Dr. Gaster discusses the evolution of the attempts made by mankind to obtain protection against forces of evil and to gain assurance of a continuance of life after the death of the physical body.

The author develops the idea that the epic poems, found in ancient Scriptures, were originally cosmogonies which formed part of a religious liturgy, or conjurations intended to protect the worshipper in a symbolical manner. He thinks that the worshipper was supposed to pass through the same experiences as the Gods and that the stories were recited for prophylactic or magical purposes. These epic poems, he states, were in course of time dramatised and from these dramas originated the Mysteries, in which the goal of the initiate was the attainment of immortality.

The booklet closes with a translation of the story of the Passion from a Roumanian conjuration in which all the essentials of the ancient epic poems can be traced.

I. M. P.

Le Voyageur Blanc, by Serge Brisy. (Les Editions de Belgique, Brussels.)

In an Introductory Note the authoress states that her purpose in writing this story is to help some of those who are in doubt but are searching for truth. Life exists, and surpasses all bounds of belief; as an enthusiast for Life she chants the liberty thereof, and dedicates her effort to the one who awakened in her the realization of the Life, one whose existence she declares to be a living testimony to the victorious power of tolerance, nobility and love.

The story relates the struggles of a young monk written down in his Journal, which is read after his death by the Superior of the monastery, who had cruelly misunderstood and misjudged the Brother, but whose eyes are at last opened by the beauty and pathos of the story revealed therein.

Very faithfully the writer reveals the gradual process of transformation passed through by this rare and truly spiritual soul, his refusal to accept the ready-made beliefs which were offered to him and the "visions" of a psychic monk who won for himself celebrity in the monastery and foretold the coming of a great Teacher. How the purer soul received the Traveller of Light when He at last came, entering by a side-door and unheralded, whilst the whole monastery was *en fête* entertaining His brother Lucifer—the Traveller of Shadow—is beautifully told, and readers of French will find in Mademoiselle Brisy's allegory many passages and aphorisms which well repay consideration. The motto of the whole story is summed up in one sentence of the Journal: *C'est par l'enfer qu'on arrive au ciel.* (It is through hell that heaven is reached.)

E. M. W.

Isopanishad (Sanskrit Text with English Translation and Commentaries by A. B. M. Sinha). (Published by the author at Patna.)

This is a free translation of the *Isha Upanishad* with the author's commentaries elucidating the religious tenets of this *Upanishad* as conceived by him. New translations of the *Upanishads* should always be welcomed, because one of the causes of the decadence of India is attributed to the neglect of the study of the original documents.

The translator says that he has offered a solution of the problems which confront mankind with regard to the great Creator in the light of this *Upanishad* "without putting on any particular religious glasses". It is doubtful whether he has succeeded in this, but anyway the religious tenets offered by him seem to be of a robust common sense kind, free from metaphysical subtleties. There will be many students who will not agree with the translation of certain verses, notably verses 12-14. There are several misprints in the Devanāgari text, to which attention should be paid. The booklet can be recommended to students and we hope that Mr. Sinha will continue his studies in this direction.

V. N. A.

The Practice of Birth Control, by Enid Charles. (Williams and Norgate, London.)

The Theosophist is not the right magazine to publish a review of this book. This should be done in a technical magazine. The sub-title, *An Analysis of the Birth-Control Experiences of Nine Hundred Women* shows that the book can be judged of only by experts. The author says in her Introduction, "The impulse to the present investigation has been the individual need for reliable information about contraception." Harold J. Laski writes a sympathetic Foreword to the well got-up book.

O.

St. Michael's News, Huizen, Holland. This new monthly will be greatly appreciated by those who are members of the Liberal Catholic Church or who are interested in the special work it is doing. Bishop Arundale writes in the "Look-Out" of the first number about the ideals and objects of St. Michael's Trust; he says that many activities will be carried on; but: "The Liberal Catholic Church must needs loom largely in our activities for upon its strength was the Centre largely founded." Mrs. van Eeghen-Boissevain gives an account of how the Centre came into being.

O.

MAGAZINES RECEIVED:

Theosophy in New Zealand	July-September.
La Revue Théosophique	August-September.
De Theosofische Beweging	September.
Theosofie in Ned.-Indie...	September.
Toronto Theosophical News	September.
The Messenger, U.S.A.	September.
Teosofia, Spain	September.
The Message of Theosophy, Burma	October.
The Christian Theosophist	September-December.
World Theosophy	September.
The Beacon	September.
The American Co-Mason	July-August.
St. Michaels News	August-September.
Advance Australia News Service...	September.
The Occult Digest	October.
The Maha-Bodhi	October.
India and the World	October.
The Young Builder	October.
The Orient	July-August.
The Peace-Maker, Madras	January, September.
Stri Dharma	October.
The Indian Review	October.
The Modern Review	October.
Review of Reviews	September.
The Calcutta Review	October.

BOOKS AND PAMPHLETS RECEIVED:

Ishopanishad, by A. P. Sinha.

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Modern Astrology Ephemeris for 1933, Modern Astrology Office, London.

Amor est Justitia, Antonie Duyckstraat, The Hague.

Registered M. 91

THE THEOSOPHIST

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T. SUBBA ROW—H. P. B.'S COLLEAGUE

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Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

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It contains sixty pages text and eight illustrations.

Indian Edition Re. 1-12. Foreign Edition Rs. 2-4.

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ON THE WATCH-TOWER

The President.

IF Dr. Besant's health shows no signs of becoming worse, it shows no signs at all of amelioration. Indeed, the burden of her years is very great at times, and she needs great patience and resignation to live on in a body no longer of use for the active service which she would love to do. Nevertheless her frail physical body *is* of great use in many ways, as was explained in a short article in our last issue. Always her statement is: "Whatever the Master wishes; I am His servant."

***

One More Tribute.

The following is a passage from an editorial article in *The Leader* of Allahabad on "Birthday Anniversaries". *The Leader* is the foremost paper in India representing Indian opinion, and its tribute is typical of thousands throughout the land.

Mrs. Annie Besant is second only to Sir Dinshaw Wacha in age among the famous personalities of India. Sir Dinshaw completed 88 two months ago; Mrs. Besant completed 85 two days ago. Sir Dinshaw's health was almost despaired of in the August of last year, but he has completely recovered, thanks to the regular habits of a whole life, and is now as healthy as ever he was. Mrs. Besant has been less fortunate in health during the last two years. But the wonder is not that she is not as she was, but that after two generations of ceaseless work in many spheres of activity and in two continents, she has been able to go on as she has done and still to be with us in flesh and blood. Where can

one find the like of this marvellous personage in the combination of the qualities of enthusiasm, eloquence, power of organization, courage, energy, determination, purposefulness, optimism and faith in her mission? Truly is she a living wonder. To how many millions has she not been the inspiration and the unapproachable example? If Irish in body, Mrs. Besant is Hindu in spirit and faith, and she has looked upon and served India as her Motherland with a devotion and at a sacrifice equalled by few and surpassed by none. We pay her to-day our tribute of admiration and respect, and are proud to be able to do so.

***

The Convention.

This year, as last, the Vice-President of the Society, Mr. A. P. Warrington, will preside at the Annual Convention. There will be four Convention Lectures, and the topic will once again be, as last year, what Theosophists have of advice and encouragement to offer to a world in tribulation. The course of four lectures will have as the general title: "A World in Distress: the Remedies as seen by the Theosophist." The opening day will have two half-hour addresses by Bishop Leadbeater and Mr. Jinarājadāsa; on the following days the lecturers will be Mr. L. W. Rogers, for ten years National President of the National Society in the United States, and nearly thirty years one of the most successful lecturers on Theosophy in the United States, Canada, Australia and New Zealand; Bishop G. S. Arundale; and Mr. A. Ranganatha Mudaliar, member of the Legislative Council of Madras, and formerly Cabinet Minister holding the portfolio of the Ministry of Development.

***

Theosophy and Christianity.

The following remarks of a correspondent deserve a wider circle of readers than their recipient:

Since joining the T. S. about three years ago it has been a real trial to me, and almost a cause of dismay, to realize how completely lacking in any real understanding of Christianity many of my fellow members showed themselves to be. It has been my privilege to know

intimately some very beautiful Christian characters, beautiful both in mind and life, some Roman Catholic, some of Quaker origin—and when I think of their religion compared with the travesty of Christianity which is all that some Theosophists seem to know (judging by their writings) I feel both sad and indignant! I was glad to see in Col. Olcott's "Diary Leaves" that he did realize how untheosophical the Society had been towards this one religion (and I do fully realize that in his day the Society had much provocation!)

It is true that at the Society's commencement there was an anti-Church bias. It was not an anti-Christian bias, as H.P.B. explained again and again. There is a legitimate basis for the hostility which lovers of knowledge have shown towards Christianity *as represented by the Churches*, for probably there has been no other religion which has so persecuted those who sought the higher truths which are not to be found in any Orthodoxy. Our correspondent when thinking of Christianity thinks only of her Christianity, and of the transformations which it is undergoing towards a larger truth. But the Theosophical worker in many countries "comes up against" many Christianities, some of them still showing the bitterest hostility, even to-day as in the darkest ages, towards any manifestation of the Wisdom. The word "Christianity" must necessarily cover such forms of the religion as actually exist, from that professed by the most "modernist" Christians to that of the ignorant priests in South and Central American countries. In India where the word "Hinduism" covers the loftiest philosophies as the grossest and most cruel superstitions, Hindu Theosophists have striven successfully to show the Western world that only the higher Hinduism is worthy of the name. A similar work still needs to be done by Christian Theosophists. It is being done partly by the small band that publishes in England *The Christian Theosophist*, and also by those Theosophists who are members of The Liberal Catholic Church.

***

Persecution of Jewish Theosophists.

Last year in June THEOSOPHIST, details were published of a persecution of certain Jewish Theosophists at Basra by the orthodox Jews at the place. It was then mentioned how the local Theosophists, and those others who stood with them in their liberal attitude to Judaism, were outcasted and the rite of burial in the Jewish Cemetery denied to them. However, the persecution has only tended to strengthen the liberal Jews, and a group of some 400 families have now made their own Synagogue, their own "Hazan," "Mohel," "Shohat," and their own burial ground. The liberal Jews are termed "Sincere Jews," an excellent name for those reformers who always try to discover the spirit of the Law and to live by it, and not by its mere dead letter. The leader in this movement is the President of the Theosophical Lodge, Mr. Khedoory E. Ani. The father-in-law of Mr. Ani, "an octogenarian of irreproachable habit, amiable disposition, straightforward and a synagogue-goer, lately died, and as his body was being carried to the new Cemetery, a large section of the other community made frantic efforts to take him to the ordinary burial ground, but they were compelled to retire by the 30 policemen primarily engaged for this purpose, who escorted the procession".

***

Theosophists in Education.

Since the beginning of the Theosophical Society in India and Ceylon, the Theosophists of these countries have always been known for their special dedication to the cause of Education. One of the first activities of Colonel Olcott in Ceylon was to initiate the Buddhist Educational Movement, in which many Theosophists from Europe and America helped. Among those in the Island who have dedicated themselves to this cause, one of the best known Theosophists is Mr. Peter de Abrew. His father was one of the most devoted friends and helpers of Colonel Olcott, and

the son has carried on nobly his father's tradition. Mr. de Abrew threw all his energy into the building up of a Women's Educational Movement in Colombo, and it is pleasant to know that public recognition has been given to his devoted service to the School and College for many long years. The King-Emperor has accorded to him the decoration of Member of the Order of the British Empire, and the Governor of Ceylon, in presenting its insignia, only stated what is well known in the Island and warmly endorsed by everyone who knows the work of Mr. de Abrew:

> Since its inception in 1891 you have been associated with the Musaeus Buddhist Girls' College, and were the moving spirit in the establishment of the Training College for Buddhist Women Teachers. As Manager and Trustee of these institutions, you have subscribed liberally from your private means to their maintenance, and your disinterested service in the cause of the education of Buddhist women and your public spirit warmly merit recognition.

***

The elder members of the Society will remember an unusual piece of work which was begun by Dr. Besant and Bishop Leadbeater in the year 1895. This was a series of clairvoyant investigations into the construction of three chemical elements, Hydrogen, Oxygen and Nitrogen. What was observed was published in *Lucifer*, November, 1895, then edited by Dr. Besant. Since that year, the work has been steadily continued, though with many postponements. One part of this heavy task came to its conclusion on November 6th last, when the last chemical element remaining to be mapped out was drawn. In the course of the last 37 years, this elaborate and difficult piece of work has been accomplished, and in the book at Adyar which contains the original diagrams Dr. Besant and Bishop Leadbeater made an entry on November 6th attesting the completion of this part of the work.

Modern chemists state authoritatively that there are only 92 chemical elements and no more. This statement is based

upon their conception of the atom as composed of neutrons, protons and electrons moving in orbits according to mathematical formulæ. Clairvoyant examination does not uphold the thesis of the elements being limited to 92, as 99 have been listed so far, without counting Isotopes. The last to be mapped out is an element which is described in this number and called "Adyarium".

Often questions are asked whether modern science accepts the result of these clairvoyant investigations. The answer is, "No". This is due to the fact that the clairvoyant researchers observe the elements in their natural state, in *puris naturalibus*, while all the deductions of the physicists are from the elements under some kind of electrical excitation. Seeing that each atom is composed of fragments of electricity, it is obvious that any force of light or electricity impinging upon them will produce profound modifications. It is these modifications which have been photographed, and from them the physicist has drawn deductions, and brought to the elucidation of the phenomena mathematical formulæ. The clairvoyant observer observes as dispassionately as he can what is the natural state of the atom, and describes what he sees. The time has not yet come for any approximation between scientific theories and the facts observed by clairvoyant magnification. But this work of Dr. Besant and Bishop Leadbeater was never done in order to prove anything to scientists, but as a piece of observation of Nature in order to understand by such observations the Mind and the Will behind all things. When all the diagrams of the elements are published, the careful student will gain some glimpse into the mind of the Grand Geometrician who "mightily and sweetly ordereth all things".

The mapping out of the elements is only the beginning of a vast work. Next follows the mapping out of compounds, and then after, of the methods of crystallization. A little has

been done in this next stage of the work, but the fuller work can only be done by succeeding generations who will train themselves with the power of clairvoyant magnification to carry out the work begun by Dr. Besant and Bishop Leadbeater.

∴

The Death Penalty.

Several nations have abolished the death penalty for the crime of murder. Italy has long substituted for it confinement for life, also Scandinavia and Switzerland. The Spanish Republic which has lately begun, has also abolished it from the Penal Code. There are many Juries who consider that without the death penalty the criminal tendency of the weak-willed among mankind would gain the upper hand and make civilization impossible. All such thoughts are based upon the supposition that killing a man's body puts an end to the man as a centre of evil thought and action. When it is realized that a man who has been executed is still the same individual, only with greater thoughts of hatred against mankind for depriving him of what he considers life, it is obvious that he continues still as a centre of infection of all that is violent and anti-social. In his astral body the criminal remains a criminal, and he goes on as before inciting others to schemes of evil which now he is not able himself to accomplish. If such a man is for all practical purposes exiled from the community as in a prison, provided that humane treatment is accorded to him within the limits of the need to exile him, at least an opportunity is given to him to modify his character slightly, so that when death comes some of the evil forces of his character will have lessened, and the energy to anti-social conduct will have been modified. The abolishing of the death penalty is one of the many reforms which are seen instantly as inevitable the moment certain elementary ideas of Theosophy are grasped.

∴

Avocados at Adyar

The first crop of Avocados—"alligator pear" in U. S. A., Aguacati (the original Indian name) in Central and South America—has begun at Adyar. It is a moot question whether avocado is a fruit or vegetable; perhaps it might be termed a "fruitable". The crop is from a single tree brought to Adyar from California by Mr. A. Knudsen. Other trees of Central American varieties, from seeds brought by Mr. Jinarājadāsa, are flourishing and will give fruit in four or five years time. There are in addition trees growing of Mamei and Matasano (euphemistically called "kill the healthy"). Two avenues of the Guanacaste tree of Central America are well on their upward way, but only the children of to-day will see their glory. Slowly Adyar is becoming inter-continental in its vegetation. These attempts at Adyar are partly to produce income for the Estate, but far more to disseminate new trees, fruits, vegetables and flowers throughout India.

***

Hands Across the Sea and Land.

Wales: Welsh Annual Convention sends thoughts of love, and greetings for peaceful tranquil rest and happiness.—PETER FREEMAN.

Mexico: Love from Mexican Convention.

Norway: Brotherly greetings and love to our President.—ST. OLAV'S LODGE, TRONDHJEM.

Red Sea (For November 17th): Magna est Societas nostra et veritas sua prevalebit.—RUKMINI AND GEORGE ARUNDALE.

Benares (November 17th): Indian Section reverentially remembers President on glorious to-day, and records its hope that you will lead as long as possible in this body, and then in another, so that its beneficent career may continue.—DWARKANATH TELANG.

Trichinopoly: Theosophical Lodge and Tamil Federation send loyal greetings Mother President, Bishop Leadbeater and Jinarājadāsa on Foundation Day.—RAJAGOPAL.

Patna: Behar E. S. members convey unswerving loyalty and devotion to you.—RADHA KANT SHARAN.

Mangalore: Kerala Theosophical Federation, Mangalore session, send greetings of love and loyalty to yourself and colleagues.—CHANDRASEKHARA AIYAR, *President*.

THE SECRET DOCTRINE

By H. P. BLAVATSKY

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CHAPTER I

ON EASTERN AND WESTERN OCCULT LITERATURE

(*Continued from p. 150*)

§ II

WHITE and Black Magic—in theory and practice—The Esoteric and Western Kabala and its confessed Esoterism—The "Veil" of Moses—The Taro or the Wheel (Rota) of Enoch—Esoteric reading of the Bible—Numerical value of Jehovah and Elohim Abram—no Brahman.

As already shown, Magic is a dual power; nothing more easy than to turn it into *sorcery*. If anyone would study Occultism he might turn to the *Kabala Denudata*, or the *Zohar*, or again to older works such as the *Sepher Jezirah* and even the *Book of Enoch* called by the Greeks *Enoïchien*, or the "internal eye". But if any of these is approached without the right key to it; if the student is unable to distinguish between the primitive orthodox and the *Left-hand* Magic—let him take our advice and never meddle with such literature. There are numerous works written for the sworn Initiates only, those

who have pronounced the for-ever-binding oath and who alone can deal with their teachings practically.[1] Well intentioned as such works may be, they can only mislead and guide one imperceptibly to Black Magic—Sorcery.

The mystic characters, alphabets and numerals found in the divisions and subdivisions of the Great Kabala, are perhaps the most dangerous portion for human reason—especially the numerals. Dangerous we say, because they are the most prompt to produce *effects*, and that *with* or *without* the experimenter's will or even knowledge. The point of departure of that special branch of the Occult teaching known as the "science of correspondences" *numerical* and *literal* has for its epigraph with the Jewish and Christian Kabalists the two misinterpreted verses from *Ecclesiastes* which say that God made the world by means of *number, measure* and weight,[2] and he *saw, counted* and *measured* wisdom. The meaning of this can be found out only by the means of a transcendental method of algebra: Jehovah, Adam Kadmon, Adam and Eve, etc., in the Kabala are themselves more intimately connected with geometrical calculations than the world is prepared to understand, but as a correct interpretation of the number 666—in that most kabalistic of works—St. John's *Revelation* may one day show.

But the Eastern Occultists have another epigraph: "ABSOLUTE UNITY, x: within number and plurality." Both the Western as the Eastern students of the Hidden Wisdom hold to this idiomatic truth, only the latter perhaps are a little more sincere in their confessions. Instead of putting a

[1] There is a curious work in Slavonic sacerdotal language written by the Archbishop *Peter Moquila* (the tomb) in the past century. It is a book of *Exorcisms* against the dark powers that trouble the monks and nuns by preference. Some who had the good luck of getting it—for it is severely forbidden and kept secret—tried to read aloud its evocations and counter-evocations or exorcisms. Some became lunatics, others died under the *horrors* witnessed. A lady got it by paying 2,000 roubles for an incomplete copy. She burnt it a few days after and remained nervous for the rest of her life.

[2] "God geometrizes"—said Plato, who was initiated and knew what he meant.

mask on their science, they show her face openly, even if they do veil carefully her *heart* and *soul* before the inappreciative public and profane. But even the French Kabalist, Eliphas Levi (the Abbé Louis Constant), says in his *Dogme et Rituel de la Haute Magie*: "Absolute Unity is the supreme and final reason of things. Therefore, this reason can be neither a person nor three persons: it is a *reason* and a *pre-eminent* reason (par excellence)."

"GOD GEOMETRIZES" was said by Plato, because every Cosmogony—from the oldest to the latest, from the Vedas down to the Jewish Bible—is based upon, interlinked with, and most closely related to Numerals and geometrical calculations. These, questioned by the Initiates, will yield in numerical value based on the integral value of the CIRCLE, the secret of the *Hidden* deity (as of every other *occult* particular) in connection with cosmogonical architecture, or symbolical glyph of the primitive mysteries—whether anthropological, anthropographical or cosmic. The cosmogonical theory of numerals, which Pythagoras learned in India from the Egyptian hierophants, is alone able to reconcile the two units in one, or matter and spirit, and cause each to demonstrate the other mathematically.

The sacred numbers of the universe in their esoteric combination can alone solve the great problem, and explain the theory of radiation and the cycle of the emanations. The lower orders before they develop into higher ones, and when arrived at the turning point, be [come] reabsorbed into the infinite.

Any Kabalist well acquainted with the Pythagorean system of numerals and geometry can demonstrate that the metaphysical views of Plato were based upon the strictest mathematical principles. "True mathematics," says the Magician, "is something with which all higher sciences are connected; common mathematics is but a deceitful

phantasmagoria whose much praised infallibility only arises from this—that materials, conditions, and references are made to foundation." And *true* mathematics is the science upon which all the knowledge of Kosmos and its grand mysteries in the possession of our Teachers rests. Nothing easier for them than to prove that the Biblical and the Vedic structures are both based upon *God-in-Nature* and *Nature in God*, as the *radical law;* and that this law, as everything else immutable and fixed in eternity, can find a correct expression only in the purest mathematics referred to by Plato, or *transcendentally* applied geometry. Revealed to man—(we *fear not* and shall not retract the expression) in this geometrical garb, Truth has grown and developed into poetical symbology—otherwise the masses could have never grasped the idea. If later on led by their clergy, crafty and ambitious of power in every age, they have anthropomorphised abstract ideals as well as real and divine Beings, the fault rests with their leaders not with the masses. But the gross conceptions of our forefathers of the present Christian era can satisfy no longer the thoughtful religionist, the scientific and learned mystic, and these have to learn the truth. When it is shown to the world that the *Tres Matres* of Hermes, and the "Three Mothers" of *Sepher Jezirah*, are "Light, Heat and Electricity" revealing themselves in their "coats of skin" to modern science and in their very soul and spirit to ancient and mediæval Alchemists, then the so-called learned classes may not spurn them any longer. The Rosicrucian Illuminati shall find followers in the Royal Academies, and the latter shall be more prepared than they are now, to admit the great scientific truths of Archaic natural Philosophy. In Hermetic dialect those "Three Mothers" stand as shown in *Isis Unveiled* as a symbol for the whole of the forces or agents which have a place assigned them in the modern "Force correlation". Synesius mentions books of stone which he

found in the temple of Memphis, on which was engraved the following sentence: "One *nature* delights in another, one nature overcomes another, one nature overrules another, and the whole of them are one."

The inherent restlessness of matter is embodied in the saying of Hermes: "Action is the life of Phta"; and Orpheus calls nature πολυμήχανη μήτηρ, "the mother that makes many things," or the ingenious, the contriving, the inventive mother.

The *Books of Hermes*, the Chaldean *Kabala* or *Book of Numbers* as well as the *Zohar*—without mentioning the old *plates* made of some unknown, pliable and indestructible material in a Book called the *Yo-ya-hoo* in the possession of our Teachers—are all a kind of symbolic writing, and a numerical method upon which Moses built his *Genesis*, the first four chapters of which contain the synopsis of all the rest.[1] Some readers wonder at the non-demonstrated fact of the Biblical containment of the pyramid structure, "at the use of Biblical names in general and those of Shem, Ham and Japhet especially" as determinative of pyramid measures, in connection with the 600 year period of Noah, and the 500 year period of his sons; or again that "the terms 'Sons of Elohim' and 'daughters of H—Adam' are for one thing astronomical terms".[2] But all this is only natural. Moses was a priest initiated into all the mysteries of the Egyptian temples. He was as well acquainted therefore with the symbolical and astronomical meaning of that mystery of mysteries—the great Pyramid. And having been so familiar with the geometrical secrets that lay concealed for long æons in her strong bosom—the measurements and proportions of the Cosmos, our little earth included—what wonder that he should have made use of his knowledge. The esoterism of Egypt was that of the

[1] Now mathematically ascertained.

[2] See *Key to the Hebrew-Egyptian Mystery*, by J. Ralston Skinner, who shows the Bible "a display of pure and natural mathematics". P. 315.

whole world at one time. During the long ages of the 3rd Race, it had been the heirloom in common of the whole mankind, received from their Instructors "the Sons of Light"—the primeval SEVEN. There was a time when Wisdom-Religion was not symbolical, for it had become esoteric only gradually, necessitated by its misuse and the Sorcery of the 4th Atlantean Race. It was *misuse* indeed and not the use of power that made the *divine* gift of the Gods, inherent and only *atrophied* in man in our own age, develop into ungodly Sorcery. The *Elect* that escaped from the "Great Flood" preserved and treasured the Divine Science given to their forefathers of the 2nd Race who were incorporeal and pure, as mankind will be once more at the end of its probationary Cycle. Old Plato tells us in his *Phaedrus* all that man once was, and that which he may yet become again. "Before man's spirit sank into sensuality and was embodied with it through the loss of his wings, he lived among the Gods in the airy (spiritual) world where everything is true and pure." In the *Timaeus* he says that "there was a time when mankind did not perpetuate itself, but lived as pure spirits," and Plato was an *Initiate*.

Unwilling that his (by him) "chosen people" should become grossly idolatrous as the profane masses of Egypt, Moses utilized his knowledge of the cosmogonical Mysteries of the Pyramid, to build upon it a Cosmogony more accessible and comprehensive to the *hoi polloi* than the abstruse truths taught to the educated. He invented nothing, added not one iota. Following the example of older nations he only clothed the truths revealed to him by his Egyptian Hierophant under the most ingenious imagery and national garb calulated to meet the requirements of the Israelites. These were corroborated to him, later on, by his own personal "Initiator"—his divine SELF on Mount Sinai, whither "Moses went up unto God". He understood the great danger of delivering them to

the uneducated masses, for he knew the history of the Past. Thus he *veiled* them from the profanation of public gaze and presented them allegorically. Hence too, the remark in his biography—alleged to have been written by himself—that when he descended from Sinai, " Moses wist not that the skin of his face shone . . . and he put a veil upon his face" (*Exod.* XXXIV. 29-33). And so did put on a veil—on the face of his *Pentateuch;* and to that extent that (using the orthodox chronology) only 3,376 years after the event, people are beginning to acquire the ultimate conviction that *it is* a "veil"—and a very thick one—thrown on the archaic Symbols of WISDOM-Religion—and not the face of God that shineth through.

We have the confession of Clement to corroborate the above in *Stromata* (I, V.). He says: " The mysteries of the Hebrews, their rites, their ceremonies . . . etc., are extremely similar (simillima) to the Mysteries of the Egyptians." And so they are, with a very simple reason why. If facts are awkward opponents, mathematical and geometrical axioms are still more so, as will be seen, later on.

(*To be continued*)

LETTERS OF H. S. OLCOTT TO FRANCESCA ARUNDALE

(*Continued from p. 156*)

XIV

Adyar, 13. x. 85

MY DEAR TERESA,

Now I am perfectly satisfied since my dear old Grandmother has received the shawl, for when the winter comes she can keep her benevolent bones and fraternal flesh warm and comfortable, and not have to go unprotected through Arctic passages and Polar corridors.

All's well here with the T. S. (save our poverty which is ever exacerbating and this year worse because of the Coulomb business: yet we are solvent anyhow, and that's a good deal)—all rumours and surmises to the contrary notwithstanding. H. P. B. writes oracularly about the Society's fate "trembling" in my hands: which is fudge and flapdoodle; its great vitality has just been undeniably proved by my tour, and by the attitude towards it of the Indian public and Press. We are under the Anglo-Indian ban, no doubt, but were scarcely ever anything else; despite a galvanic shock of curiosity that passed through that community in connection with Simla and other episodes. But as Amerly—beg pardon, I mean Oakley—says, "That doesn't matter so long as there is a Logos[1] in the movement." Which there *is*.

[1] Mr. Oakley evidently uses the word Logos as the Stoics used it, for the framework of the Divine Reason upholding all things.—C. J.

I can assure you this row has already been productive of good, in having uncovered the bed-rock of auriferous quartz underneath the T. S., by the removal of the mask of personalities that has hitherto hidden it to too great an extent. Or, to put in sober phrase, H. P. B.'s temporary retirement from the scene has forced our members and the outside public to see that there is stuff enough in the movement independently of her and my personalities to keep it going after our death. While, of course, no one would deny the enormous influence upon it of H. P. B.'s power and her connection with the Masters, especially at the outset, yet I judge from this year's observations, that in India, at all events, its life and hers are not co-terminous. I attribute this to the fact that we have been merely preaching ancestral ideas, and that here there is no question—as there is at the West—whether our allegations that there *are* Mahatmas are true or not, but only whether *we* have any connection with those acknowledged personages. Which reduces it down to the minor consideration of our particular and special claims upon their personal regard as " holy persons ".

H. P. B. doesn't know the Hindus as I do, in the mass, and so is mislead by one thing or another. You may see very clear proofs of the accuracy of my theory in the effects seen at Calcutta and Benares of my lectures. As the *Mirror* will have shown you, there is at the former place a great awakening of interest in Hinduism and Hindu Morals, a stirring up of the whole community: while at Benares has just occurred the unprecedented thing of the bold and open championing of the T. S. by Pramada Dasa Mittra (one of the most stubbornly orthodox and confessedly erudite leaders of local Hindu opinion) as a movement calculated to do immense good to the nation. And *not one word at either place* about H. P. B.'s phenomena. This is simply because everybody seems willing to put aside for the moment the whole question of the

genuineness of the phenomena, and to view the sterling and undeniable merits of the movement as a sociological phenomenon and evolutionary factor.

Some of you—none more so than H. P. B.—have been supposing that I was ready to forget our debt to the poor old woman and immolate her causelessly and from sheer timidity; nothing could be farther from the truth. Not one hair of her head has been sacrificed, not one friend lost to her through my policy: on the contrary by *simply keeping her out of sight for the time*, and fighting out the true issues of the crisis, I have been able to so catch back public confidence, that her personal vindication has been well nigh accomplished in the general vindication of our platform, without our having had to go into details as regards her character. It is yet too soon to bring her back, for the process is not completed quite; and the Coulombs are still within easy reach (at Bombay) of the Missionaries to begin over again their harassing tactics. But, much more rapidly than distant observers would imagine, we are preparing smooth ways for her to tread when she can come, and an enthusiastic welcome. This would never have been if we had adopted her policy of denunciation of missionaries, publication of testimonials to her from Branches, etc. which she has been reproaching us (the Council as well as myself) in such biting taunts for not following. Wait and see the results of this year's Convention.

Speaking of that I have from H. P. B. a copy of certain demands from (I presume) A. P. S. for a recasting of the relations between the T. S. and Branches. Not to dwell upon the singularity of such negotiations being made with any one other than the responsible officials of the Society, I may say that the terms proposed are such as can only be dealt with by the Supreme Authority, the Council in Convention; and so I shall lay before them officially the entire question.

Tell Padshah to show you my note to him and you will see what I think of further coquetting with Hodgson and the S. P. R. (By the bye, Hodgson is to pay you the price of the half-dozen new undershirts Whiteley made me, but which were too small for me and were bought of me by him. As I could not tell him the price, we agreed that he was to ask you to enquire it at Whiteley's, and he should hand you the money.)

Teresa, dear, your expressions about India and the Hindus are lovely, and I shall let people here know what an out-and-outer you are.

What do you think? I have found a charming castle—a real, historic, ancient Hindu castle and fort—that was captured by Hyder Ali from a certain Rajah, and taken over by the English from the Mussalmans with the "Ceded Districts"—that I may possibly buy for the T. S. It is "dismantled," but still a charming retreat for those who want quiet and opportunity for meditation, and it can be secured for less than a song, as Government has no use for it and no one else (save us) would give a rupee for it. I have sent Oakley and Nivaran there for a change of air (it is 2,000 ft. above the sea-level) as I found both looking very thin and seedy upon my return. O. writes me that "it is better, infinitely better, than I had even imagined". So I had not exaggerated, in this instance at least. However wait and see what will come of this. The idea of finding such a place was given me by Subba Row, and the moment my eye fell upon this old castle, perched upon its rocky crag—1,000 feet above the surrounding plain—I felt this was *the* spot.

Moreover, that night I was visited by my Guru and "Majji" which I connected with the visit to the spot I had planned for the next morning. What a lovely place that would be for a little nest of European theosophists to retire to! And with the incomes that some of them would command,

they might make it all that could be desired. What makes it all the more appropriate, the hill is said to have been an *ashrum* of Gautam Rishi (not Buddha); so the local influence is holy.

The fact is, Teresa, Adyar is not a place for recluses, it being a bee-hive of industry. Subba Row has all along said this. (I suppose you have already identified him with "The Solar Sphinx" of the Oct. *Theosophist*. He swears he shall not let his name be used henceforth to vulgarize sacred truth as it was before: nor will he divulge the Mysteries.) But, all the same, he comes twice a week and talks for hours upon Occultism, and helps Oakley as required by looking over his articles, etc., etc. His laziness, though, about *writing* is phenomenal. For fun, I enclose a memo. correspondence about an article promised by him some weeks ago—a review of the "Virgin of the World". I attacked him about it as soon as I returned and shall give him no peace until he sends it in. That's the way Damodar used to get articles out of him. And don't let Mohini or anyone write to him about this: he might feel annoyed . . . P.S. No, I'll *not* send it after all.

Love to you and all,

Yrs.,

H. S. O.

P. S. Apropos of the desired "autonomy" of Branches, please keep in mind that as far back as *last March* I proposed this very thing in substance to Sinnett. I have once if not twice written him since to urge the formation of the European B. of C.,[1] or Executive Committee, or whatever they might prefer to call it, to have absolute control over the movement in Europe. What more liberal offer could I have made? I frankly conceded all that S. has been urging as to my personal unfitness to prescribe what you people should or should not do.

[1] Board of Control.

Did this look like a disposition on my part to "boss" and rule you? Then why this swagger to H. P. B. who has as much of a head for business as a pin! I tell you, dear old girl, that Sinnett does not want me packed off half as much as I want to be allowed to go, but what can I do? The Branches are unanimous against it, the members won't listen to it, the Master sternly forbids it. I have, then, no alternative but to stop and do the best I can—American or no American.[1] If it will settle anybody's mind or satisfy any critic, I shall cheerfully put the thing to vote at the Convention and test the opinion of the Delegates.

By the way, I hope a first rate paper will be sent in by your Branch to the Convention—one equal in calibre to Hübbe Schleiden's of last year. If it has not already been posted there is no time to lose.

Kind regards to everybody, down to Georgie and the cat.

O.

Babula always thinks of Grandmother and yourself with such good feeling. He is a most excellent boy and throughout my tour has been invaluable.

(*To be continued*)

[1] Colonel Olcott's American breeziness very much grated on Mr. Sinnett, who on his side was apt to be stiff and "very English". Mr. Sinnett would have preferred the President of the Society to be always on his "drawing room" behaviour, but Colonel Olcott had too much of the boy in him for that, and was not above springing a joke, though perhaps occasionally at the wrong moment.—C.J.

TWO LIVES

BY X.

ACT I

I THINK the interest of the visions of Mr. Leadbeater as to my own two previous lives,[1] which I am about to record, will be enhanced if it be recognized that, taken along with certain notes of my present life which I will add for this purpose, they seem to constitute a complete life-drama—the history of one distinct breach of Karmic law and the working out of its consequences, for good and evil, to their final results, almost free from any complicating circumstances—a state of things which can hardly be of common occurrence.

The first of these lives Mr. L. dated vaguely at about 200 B.C. He saw me then as the son of a rich merchant of Bagdad. He saw the two parallel rivers with the canal connecting them, this last falling into decay and the whole country covered with ruins. We seem to be of the Iranian or old Persian stock, our religion a remnant of Zoroastrianism but degenerated into little more than the propitiation of evil spirits, the observance of lucky and unlucky days and so on. I seem to have been a bright lad, I learned to read and write. L. could not recognize the sound of the language but said it was written in a modification of the arrow-head character. I was a splendid horseman and accompanied my father on his

[1] Investigated in 1895.

caravan journeys to Damascus and elsewhere, but was rather inclined to despise trade and wanted to be a soldier.

All went well till I was in my 15th year, when one day Arab robbers came down on the caravan and fairly wiped it out. My father and nearly all his men were killed, and I was carried off as a slave with the rest of the spoil, to a tableland called the Hauran. Here I was very roughly used and at last I contrived to get a horse and escape. I rode madly along the hills for many miles, not daring to descend into the plain or approach a habitation for fear of being seized and returned to my captors, till at last my horse fell dead. I wandered on foot for several days tearing the prickly cactus leaves with my bare hands to get the juice to relieve my thirst, till at last in an indescribable state of starvation and rags, I dropped, completely worn out, before a solitary hut in the desert.

From this a man came out. L. did not like his looks. But he picked me up and carried me inside. After watching for a minute, L. said: "This is getting interesting; the man is a magician," and then explained to us that he had been looking round the hut and, seeing nothing to eat but some dried peas, was just wondering what good they would be to a sick and starving boy, when the man clapped his hands uttering some words, and forthwith appeared a plentiful supply of fruit. After some speculation about the man, L. pronounced him a Druse. He said he did not belong to any of our schools and evidently set him down as one practising the black art. He lived entirely alone, but had occult means of communicating with his fellows in other parts of the Desert. However this might be, he was very good to me and nursed me through a long spell of fever and delirium. When I got well I remained with him. I did not quite like him, but I had no other resource, and besides I was grateful to him for his kindness. I did what small services I could for him and begged him to teach me magic, to which I took very

kindly. After nearly a year's probation he taught me a good deal—mantrams and so forth.

After about two years he sent me on an errand to a convent of his order some 40 or 50 miles away. I was to carry some metal plates with inscriptions upon them, carefully wrapped up, and to bring back something in return. I had to pass on my way through a small town and to spend the night at the Khan. He gave me something, not exactly money, but lumps of silver, to pay my expenses. On the way I trod on something sharp and hurt my foot, so that when I arrived at the Khan—an old tumble-down square of building—I had to stay two or three days before I could go on, and the Father of Mischief provided that on the other side of the court was staying a merchant with a very pretty daughter! L. could not give any description of her beyond the oval face, black hair and band strung with coins over her forehead, of every Eastern romance. I was hardly eighteen and, as L. said, had hardly ever seen a woman before, for not a soul ever came near our hut in the desert; and she on her side had never seen such a strange wild animal as the magician's pupil in her life, and so, my foot got well, but I stayed on!

At last my master made a mysterious appearance to look after me, and succeeded in persuading me that my love was the Devil *in propria persona*, and in getting me fairly (or rather unfairly) started off to the convent, though with my head still full of my too charming Devil and much inclined to prefer Hell with her; as I suppose was the way of youths, even 200 B.C.

At the convent I had to wait a week for the preparation of what I had to take back. L. said that the nuns there were very remarkable people, and that he felt he ought to know some of them, and if we had had time would have tried to make them out, although he evidently considered their holiness not equal to their powers. He wondered much that none of

them read what was going on in my mind, but no one did; and alas! before the concoction was complete I was back at the Khan without waiting for it! L. said my love had been crying her eyes out after me, and received me with open arms, though we had to keep everything very secret from her father, who was not the man to stand any nonsense of that sort.

We hear no more of the magician—he seems to have seen that love was stronger than magic, and given me up as a bad job. I contrived to engage myself in some capacity in her father's service, and we moved down to the coast, apparently Tyre or Sidon, as L. said there were two cities not very far apart, and afterwards inland. She and I made love together when we got a chance, and I dare say we were happy enough—only (and this is the point where the young Syrian's identity with *me* comes out) I was continually haunted with regret for what I had left, and for ever on the point of leaving her and returning to my studies, but could never drag myself away.

But we could not keep our secret very long and soon the end came. Her father found us together and drew his sword upon us, and killed *her*—poor child—on the spot; but I, though wounded, managed to escape and hide myself from him. For some days I lay hid in a vault, only venturing out at night to get fruit for food, in such a state of mind as you may imagine, if you can. When my wound was sufficiently healed, I managed to make my way, apparently from a starting point somewhere near Mount Carmel, through the villages on the coast to a large town which could hardly be anything but Jerusalem, though L. puzzled a good deal of time over it. He saw the tower of David in its place, and said there was a Temple on the other hill and a court round it, but quite a small place—not at all like the description of Solomon's Temple. This discrepancy will not much trouble our members,

I fancy! Here, once more thrown alone upon the world, I engaged myself as a clerk to another merchant, in whose service L. saw me writing and calculating. He thought this man was a Jew, as he had a number of ancient rolls which seemed to be of the Law. But there was to be no peace for me in the world. I was young still, and soon found myself, to my horror, falling in love with someone else! It is not strange. I don't think my passion, though it had such tremendous results on my future, had been much more than a boy's animal attraction to the other sex, but the lesson I had received was not one so easily forgotten, and I promptly "bolted" from my Jew master's service and offered myself to a community living an ascetic life in solitude—we may perhaps call them Essenes—and with them passed the remainder of a fairly long life.

ACT II

The shock of my Syrian love tragedy seems at first sight to have made a complete transformation of my character, so that any one who has not given as much study to the matter as I have would hardly recognize the identity, which is, however, perfectly clear to me.

The time of my next appearance is in the Middle Ages. L. had a vague idea that it was at the time of the first great schism in the Papacy, but very possibly it was during the time the Popes were still at Avignon. Having occasion to follow a river down to the Tiber, he went on to Rome and observed that St. Peter's was not begun, though he saw a clearance being made for its building. The fifteenth century will be near enough date.

The place a city in the south, apparently Genoa. I was the only child of noble, but apparently not very rich parents, spending my life in dreams in a great ramshackle old Palazzo,

not half furnished but with a huge coat of arms in stone above the door, with countless quarterings which so took L.'s fancy that we could hardly get him away from it. My parents did not seem to take any notice of me, nor did I seem to have any friends or acquaintances.

I was left as a boy entirely to the mismanagement of an old Dominican friar, very stern and severe. L. was inclined to hold him responsible for the main part of the mischief that followed. He said I was a strange dreamy child, of strong imagination and devoured by the most morbid introspection. I had an image of my patron saint, St. Francis with the stigmata, and he said I nearly succeeded by dint of poring over them in bringing them out on my own body, but not quite. My Dominican confessor set the highest ideals before me and I did my best to rise to them. But this was only one side of me; at other times I would be utterly unbelieving and inclined to throw it all over together. L. said wonderingly there seemed to be two quite different people in me. He watched me one night (he remarked it was not right thus to betray a soul's secrets) set myself on my knees before my St. Francis, with the resolution not to rise till I had obtained some sign—some actual manifestation—and stay there hour after hour. But nothing came and at last I fell asleep. I woke up in the morning cold and stiff and utterly ashamed of myself.

I never in all my life had so strange an experience as to sit and hear him explaining and wondering over *me*—the same in the minutest detail, in the body of this Italian lad. Not a word he said about him but I understood far better than he. The double life of which he spoke has been my torment all these years. Though I don't *remember* any single detail he gave of that life, everything is as real and true to me as if I did; there was not the very least touch that jarred on the fullest sense of identity.

L. said I was not a priest, but he saw me going about in a long black habit with a cowl all over my face, which we all, who knew Italy, recognized as the habit of the great lay confraternity of the *Misericordia*, so well known in history and not yet quite extinct. I saw it myself in Pisa. In it he saw me doing much charitable and disagreeable work amongst the sick and dying during a plague which was desolating the city. But all was in vain; for a sensitive hypochondriac nature like mine, the duality was too wide apart to be reconciled in that life, and while quite a young man still, I gave up the attempt, and put an end to the life of *that* body with my own hands.

Knowing, as I do, so intimately the soul that dwelt in that body, I do not much wonder nor care to apologize very anxiously; enough that I did the deed and paid its price—long and heavy suffering in Kama Loka. L. seemed to think unusually great even under the circumstances.

ACT III

Here we leave Mr. Leadbeater. The rest I give you on my own responsibility.

The Karmic situation at the end of my Syrian life presents itself thus to my mind. A girl dying at the earliest dawn of womanhood with a debt to Karma for the disappointment of her father's hopes in her which must be paid, and with a heart full of love for me, which must find expression in another life. I myself, by no means so full of love for her, as is a man's way, but owing a life to her in return for the young life she had lost for and through me. How this would have worked itself out in Italy I cannot tell. So far as that life went, no woman had any share in it. But I having prematurely closed that life—having as I said paid the penalty of my transgression—returned to the world in the year 18— in

England, identically the same man as before, to take up and finish the work then abandoned.

Now there is but one woman who has had any influence on my life here, and to her we must look, unlikely as it seems at first sight, for the successor of my murdered love. At three years old, I was adopted by an aunt—my father's sister—married to a Professor at a College, but childless. She was a remarkable woman, of imperious temper, fierce energy and ambition, without a trace of animal passion, and very little capacity for love of any kind. Such love as she could give, her husband had long lost, when I first understood things. He loved her dearly and was a very clever man, but socially a nonentity of whom even she could make nothing, and had had to resign herself to the disappointment of all her ambition, and the waste of all her powers. He was always in his study, and she was left pretty much alone with me, and as I grew up under her care, she came by degrees to love me as she loved no one else in the world. I have often since wondered why.

We were utterly unlike in character—no two people ever more so—and were always quarrelling, or rather to say the truth, she was always quarrelling with me. To begin a quarrel with her was more than any one dared, for her very affection was of a fierce order—and a lioness' paw is heavy even on her cub. Through circumstances I need not detail, we lived together for 50 years with small intervals now and then, and spite of all our differences, the bond, whatever it was, held fast.

From me too she had to endure the disappointment of her dearest hopes—to see me give up one lucrative and important position after another, because of difficulties and scruples of which she herself could form no conception, her soul being as simple as mine was complex. I too had occasions for patience, not few nor small. Whether I loved *her* was a psychological

problem I often took up and could never solve to my own satisfaction. It did not seem quite like it, and yet what else could thus hold me to her?

As years went on I came to recognize that even without love she had abundant claims of justice on me—a debt I owed to her for all *her* love and forbearance with me, for I had learnt by this time the meaning of the saying of an old Spanish friar: "Thou woulds't find it much easier to bear with others, if thou woulds't keep in mind how hard they oftentimes find it to bear with thee!" Without knowing of anything more than this present life, the faithful service I rendered her to the end came to take in my mind more and more this very aspect of a debt I owed her. I remember saying to Mr. Sinnett long ago that on looking back on the sacrifices I had made of my own will and tastes to make her last years happy, her death presented itself to my mind not so much as the loss of an indispensable companionship as the fairly faithful completion of a long and heavy task—a piece of Karma now worked out and ended.

In the light of the revelations this Memorandum contains, I cannot but think my brethren will agree that I was speaking a truth which I then but dimly understood, and that as far as we can judge of such matters, the Syrian boy and girl have indeed worked out and ended the Karma of their youthful fault, and that I stand now once more free to take up again the great Hope I lost for love 2,000 years ago. What say you? At the same time I look with something very like awe on the price we have had to pay: truly Karma has no anger, but also no mercy! The moral is Robert Browning's:

> I admonish me while I may
> Not to squander guilt,
> Since require thou wilt
> At my hands the price one day.
> What that price is who shall say?

June 20th, 1895

Postscript

The foregoing was written immediately after the visions it records. In reviewing it nearly a year after, there present themselves some further identifications needed for the complete statement of the affair.

It is impossible not to recognize, in the Dominican friar of my Italian life, the father of my Syrian love, returned to life along with me to get the life he had failed to take then. In this he obviously succeeded (though quite unknown to his new personality); but if you ask me what *right* he had to do this I cannot quite answer. It would almost seem as if the law, which in many countries allows a father to act as a husband might in similar circumstances, had a deeper foundation than mere human caprice, and that retributive Karma actually *required* both of our lives as the penalty of our fault, but this leads us into regions quite beyond my depth.

To identify him with the Professor, my aunt's husband, and my adoptive father in this life will, I fancy, not be quite so easy, but the circumstances require it, and I can do it without difficulty. He was a man of great learning and astute intellect; but in real development hardly as far as we might fairly conceive the Syrian merchant to have been; and the Karmic penalty he had to pay in this life for his cruelty to his daughter (a cruelty, as I have just hinted, perhaps not at all as great as it looks to us) was chiefly to find himself linked for life to a partner so wholly unsuited to his particular idiosyncrasy as she made him. The bond of real love which brought them together as husband and wife was certainly not founded on suitability of character. We pity Pegasus yoked to the plough, but the position of the old horse yoked along with Pegasus has also its semi-tragic side. I, the only living person who knows their life, should certainly hesitate

to say he did not fairly "dree his weird" as the Scotch say. And so far as regards my own relation with him, I had observed long ago that notwithstanding the unbroken love between us, as a matter of fact, we have been each, so to speak, the other's evil genius. Most of the failures of my life have arisen from my parents' utter ignorance of human nature in general, as well as of mine in particular, and in looking back now I can clearly see that many of his troubles in life were (quite unknown to us *then*) caused or aggravated by the fact of *my* existence. In the light of these revelations of our previous lives, it seems certain that all these circumstances were not matters of chance; and their arrangement seems to me a really valuable exemplification of a view of Karma often recurring in our earlier writings, but which has not been so much dwelt on of late —the formation of Karmic links or bonds between the doers and sufferers of the various actions which make up our successive earth-lives.

Even this cannot be treated as entirely "educational" and still less as (in the ordinary sense) "retributive". The word "remedial" would perhaps characterise them as well as anything; and they correspond precisely with the view of which we were lately reminded—that the action of Karma, both as to direction and extent, is determined towards the re-establishment of the broken harmony, and that *this* restored, its work is ended. In the present case, the Karmic tie between the three persons who take part in it commences with unlawful love, murder and suicide; and when we find that, after various incidental expiations, in this present generation the murderer dies peacefully in the arms of his two victims, now his loving wife and son, and that the son has by fifty years of devotion re-paid his mother year for year and day for day the life she lost for his sake when they were boy and girl lovers in the Syrian desert, we can hardly doubt that the

broken equilibrium is indeed restored, the work of Karma in this case ended, and the law of love once more "ruling all in all".

June 2, 1896.

WHAT THE MASTER TAUGHT ME

He knew my utter pain and weariness, and heard my cry for the end.

"Come to my studio," He said.

And there He took up a palette on which were many pigments.

"There are many colours here—light and dark, attractive and repellent. You know they say there are only three primary colours in light. So too with my pigments; they represent only three—the Past, the Present and the Future."

Then on a canvas He painted a portrait. Little by little I saw it was a portrait of me; but as it grew I was amazed because it was so different and so wonderful.

When He finished I said: "But is that I?"

He said: "Do you not know that a true artist bodies forth only what already exists in a far away realm? I have only painted the portrait of you *as you shall be*." And He looked gravely into my eyes.

"And now," He said, "go and paint pictures *for others*. You shall have some joy, because the little children will see what you see, but also much pain because their elders will not. Paint at least for the children."

C. J.

QUESTIONS AND ANSWERS

BY THE RT. REV. C. W. LEADBEATER

(*At a Roof Meeting, Adyar, 1931*)

Question: How should a Theosophist who believes intellectually in the "scheme," and would like to come nearer to the Masters, proceed to draw Their attention?

C. W. L. I would say to you, brethren, that you do not really need to draw Their attention, because They are always watching for those who could be made into useful workers. Opportunities are put in the way of such. But if you want to draw the attention of the Master, the very best thing to do is to throw yourself into some useful work, and have in mind that you are doing it "in His name". That was what They told me, you know. "Do good works in His name and for the love of mankind." You will then practically force Him to notice you. The good works attract His attention, and the fact that they are done in His name will form a link with Him.

C. J. Suppose there is no particular Master in mind; only a vague "Gurudeva"?

C. W. L. That will do. Does that mean an imaginary figure? Just a general hope that one of the Holy Ones may help? So He will. His attention would depend rather on the line in which the person was working. If any lady wants to do some definite good work for women and children, in the name of the World Mother, it is quite certain that would

attract Her attention, and She would give her blessing and any strength she could. So with other lines.

But the great thing to attract Them is definite altruistic work. They watch very many people who do not know of Their existence at all. There are many philanthropists who know nothing of the Masters, who yet do work which attracts them. I do not mean a man who gives an enormous sum of money in hopes of a title; that would be useless from this point of view. It would win good Karma on the physical, but not the mental plane. But I have known enormous numbers of people working among the poor simply for the sake of the good work, some with the Christian religion at the back of their minds. As long as the work is being done, and it is unselfish work, that is the thing that attracts Their attention. That is the recommendation I have to make. Let a man meditate upon a Master, but the main thing is actual work done.

C. J. Sometimes people wait for orders from the Master.

C. W. L. Well, orders are very rarely given by the Masters. Opportunities are offered, but one is expected to be on the watch for the opportunity and to take it. Orders are very occasionally given by a Master to some of us who have devoted ourselves for years to Their service, and They know there would be no misunderstanding about it; but otherwise I think They would shrink from giving definite orders—and in any case it would not be a good thing to wait for them. Every man or woman can be helpful in some way—to his family, friends or the general public.

The thing is to be doing something for the good of others, not to be entirely self-centred. Don't wait for orders; take up something, and do it with all your heart. The Master, seeing that, may select you for some other more important work. Certainly it is best not to wait. You can have in mind: "Here I am, Master, send me"; but meantime make

the best use you can of the opportunities you have. Get into correspondence with people; answer their letters and questions, etc. There are dozens of ways in which anybody may be useful.

C. J. Some particular people feel at times a sort of sense of something blank, because they cannot feel the presence of the Master. They admit the chief ideals of Theosophy, and throw themselves into the work of the Lodges, etc. But they feel, "I have no proof of any of these things." They do not cease from good work, but there is a little bit of dryness. They are just as good, so far as the Masters are concerned, for they are working.

C. W. L. I am afraid we should have to put it that it is for the Master to say when He will come into contact with a particular person, when He thinks it desirable or useful to influence him. I know quite well that we think, because it is our natural habit, of what *we* should like in the matter. We should like some personal touch, then we should feel more certain. I know that is so, although frankly I do not feel that myself. It is widely spread in human nature, when a person hears of some wonderful thing, for him to say, "I could only believe that if I saw it myself". That is not quite reasonable. In studying Spiritualism, I was willing to take the views of Zöllner, Reichenbach and Crookes, because I felt their power of observation was better than my own. But I know that is not a common state of mind. Really it is almost like unconscious conceit to say, "If I see it, I shall be quite sure". But wait. Haven't we all been deceived many a time by a conjurer? I do not think one can have such a flattering opinion of one's own powers of observation.

It is very useful, if you have to lecture, that you can bear direct testimony, and say, "Yes, I have seen that myself"; the listeners do not think how easily one might have been deceived. I know the value of personal contact. I used to

meet with that feeling in the Christian religion long ago. There would be those who worked themselves up into a condition in which they felt the presence of Jesus there with them. It was a very fine thing for them, helped to keep them straight, and gave them something to lean upon all the time. Did they ask me if I believed that was real, I could only say, "I have not sufficient to go upon. Undoubtedly you came into touch with something or other which was helpful. Whether the name you are applying to it is absolutely correct, I do not know; but after all does it matter?"

C. J. There is one complexity in this I would like to put before you. Obviously any belief in the Master always gets a response. But is not there a difference in the response according to the type of Master? Master Morya would sort of flash a response from His Atma to the Atma of the person, which would work upon the ego, but not down here. Whereas take our own Master, He would perhaps much more send the response from His Buddhi to the Buddhic body of the person, and by reflection it might be sensed by the man's astral body. There is a response in both cases, but in the former the man might still seem very lonely.

C. W. L. Yes, of course, the way you are putting it. The Atma of the ordinary man does not know anything about all this.

C. J. Shall we put it, the response is to the causal body, not to the personality?

C. W. L. What you were saying just now is perfectly true. Every thought about a Master touches Him, and He sends out a response. But many people want a sense of personal contact. In the case of all Pupils who have been accepted, the connection is definitely made. You might almost put it the other way round, the man lives in the presence of the Master because he has made his lower vehicles one with those of the Master; so whether he is conscious of it in his physical brain or not, the connection is very definitely

made and he has only to turn his thought upward and the answer comes. But whether he could always feel that is the question. You have read of St. Theresa and other saints who had periods of "spiritual dryness," when they could not feel anything for the moment. There are times full of upliftment and enthusiasm; then times of blankness.

Well, there may be many different causes for such feeling; but whatever it is, it does not affect the facts behind—it is only you who feel "dry". The sun is still shining. The sun is always shining. The fault is not with the sun, but with the proceedings of the earth which shut out the sunshine. It is the same with you. If you are happy enough to be in connection with a Master, then that connection is always there. If there are times when you cannot feel it, then there must be some reason in connection with yourself. For some reason, there is something wrong with you. It might be some fault or failing, or perhaps it is not your personal fault at all, but some other obstruction that comes in temporarily.

Those of us who are constantly trying to help people have people coming and hanging around us. Sometimes you feel an influence of quite dreadful depression. It is some person who is hanging round, trying to knock at the door of your consciousness to attract attention and be helped. Generally speaking, you give him a helpful thought and despatch him. If you haven't time, you must of course say, "Wait; I shall attend to you as soon as I go to sleep."

Do not regard your personal feeling as the most important factor. If you have once realized the thing, then it is there. Doesn't it happen apparently often with the very highest people? Don't you remember how Arjuna asked Shri Krishna to repeat the *Bhagavad-Gītā* to him afterwards, away from the battlefield? Shri Krishna replied: "I cannot do it; I was in a state of high Yoga then; I cannot do it now." Even He was not always in the highest state.

I would say to people generally: Do not be too much swayed by your own feelings. If you have once realized, well, then you have done the thing, you have made the link. You may not be able to do it always when you want to. You remember Myers' *St. Paul*, which the President often recited. There is a verse "I have known," something to the effect that God may shut me out because I am not worthy of direct contact, but I *have* known. That is the line to take, but it is not always easy to do it, you know. We are only at the beginning of things, and we are poor creatures anyway at present; but we have each of us the Divine Spark, and it is growing all the time. What we have now is nothing to what we shall have and shall be as time goes on.

So in the times when you cannot feel, look back to the time when you could. If you have not come to that time, rest on your intellectual certainty. "Others have reached it; I will do it sometime." Take the wider view. It is hard, of course, but you know that is what we ought to do. That is why I do not understand all these people who drop out of Theosophy. They have once been able to believe; how can they fall back into something so much less satisfactory?

I came into all this out of Christianity. Christianity cannot satisfy us or solve our problems in the form in which it was given then. Here came something which could. That must be nearer to truth than that which cannot solve them, and having once seen it, I cannot go back. Well, if a person's faith can be shaken, perhaps it ought to be, so that he may seek a better basis. I cannot go back to orthodox belief in Christianity again, because I have seen something so much better. If you have had some similar lower form of belief, see what is the basis of it; and if you can find none, find a higher belief. Rise into it; then you have obtained your liberation in that particular thing.

DR. BESANT RECEIVES "THE SILVER WOLF"

AMONG the many activities of Dr. Besant, one to which she has given a great deal of her enthusiasm, is the Boy Scout Movement. She realized swiftly what a powerful effect Scout ideals would have on boys, and how it gave an opening for the expression of their individuality and initiative. But in India the Scout Movement up to 1918 was strictly confined to European and Anglo-Indian boys. In 1918 Dr. Besant organized the Indian Boy Scout Movement. It began at Madanapalle College, and Mr. F. G. Pearce, who had organized Boy Scouts in Ceylon, took up the work and was ably assisted by Mr. M. V. Venkateshwaran. Indian Boy Scouts wore the turban and not the Scout hat, but in all other ways were the same as other Scouts. Sometimes they wore boots or shoes, but more often went barefoot. Their Troops were called after Indian heroes, and in addition to "God Save the King," they sang Indian songs, and particularly "God Save Our Motherland," sung to the same tune as the English National Anthem. It was their practice to sing at the end two or three verses of the Indian hymn, followed immediately after by two verses of the English National Anthem.

When a movement was started to amalgamate the two Scout organizations in India, Dr. Besant cordially joined hands with the Baden-Powell Scout Movement, and united her organization with it. This was in 1921, and the union took place at the visit to India of the Chief Scout, Lord Baden-Powell. In recognition of her services to the Scout Movement, he created a special office for her as "Honorary Commissioner for all India of the Boy Scouts Association".

The grant of the special distinction of the Silver Wolf to Dr. Besant this year is an act warmly welcomed by all in India who know what she has done for the Movement.

Dr. ANNIE BESANT
as "Honorary Commissioner for India" of
the Boy Scout Movement, 1921

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THE BOY SCOUTS ASSOCIATION,
25, Buckingham Palace Road,
LONDON, S.W. 1.
29th September, 1932.

MRS. A. BESANT,
Adyar,
Madras,
INDIA.

DEAR MRS. BESANT,

On behalf of the Boy Scout Movement I want to offer for your acceptance the Silver Wolf with our most cordial good wishes.

It is a small thing in itself but it goes to you as the expression of our cordial appreciation of all you have done for Scouting and especially promoting it with such energy and success in India.

With our warmest thanks for all your help,

Believe me,

Yours sincerely,

Baden Powell of Gilwell
Chief Scout

THE VICEROY'S HOUSE,
NEW DELHI.

22. 10. 32.

Dear Mrs. Besant.

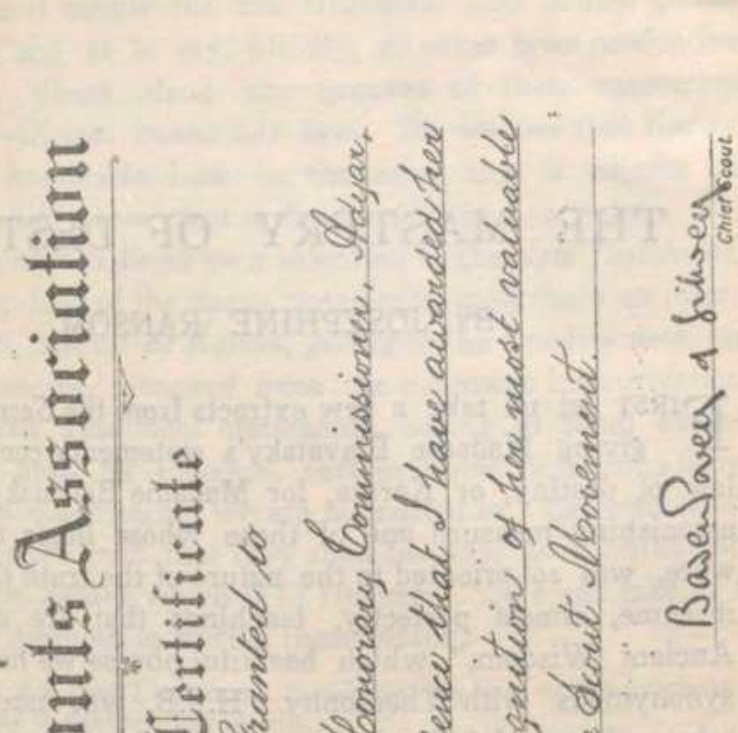
I have just received from Lord Baden Powell information that he has awarded you the Silver Wolf in recognition of your great service to the Boy Scouts movement in India. With the happiest recollections of our association in regard to Boy Scouting in the past, it gives me the greatest possible pleasure to forward his letter & the parchment containing the award.

With my warmest good wishes

Yrs sincerely

Willingdon

Chief Scout for India



The Boy Scouts Association

This Certificate

is Granted to

Mrs Annie Besant, Honorary Commissioner, Adyar, Madras, India, as evidence that I have awarded her the Silver Wolf in recognition of her most valuable services on behalf of the Scout Movement.

Date 5th October 1932.

Baden Powell
Chief Scout

THE MASTERY OF DESTINY

By JOSEPHINE RANSOM

FIRST let us take a few extracts from the *Secret Doctrine*, giving Madame Blavatsky's statements concerning the law of destiny, or Karma, for Madame Blavatsky was in an astonishing measure one of those whose inner mind, as it were, was so oriented to the nature of the truth that through it came, almost perfectly, teachings that are called "the Ancient Wisdom," which beautiful phrase we have taken as synonymous with Theosophy. H.P.B. was essentially one who could translate for us the real meaning of that "Wisdom" in a measure far surpassing that of most.

She writes thus of Karma:

> This Law . . . predestines nothing and no one. It exists from and in Eternity, truly, for it is Eternity itself; and as such, since no act can be coequal with Eternity, it cannot be said to act, for it is action itself. It is not the wave which drowns a man, but the personal action of the wretch who goes deliberately and places himself under the *impersonal* action of the laws that govern the ocean's motion. Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic Law adjusts the effects, which adjustment is not an act, but universal harmony, tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigour. (*S.D.*, II, p. 319.)

She says also:

> For the only decree of Karma—an eternal and immutable decree—is absolute Harmony in the world of Matter as it is in the world of Spirit. It is not therefore Karma that rewards or punishes, but is we who reward or punish ourselves, according as we work with, through and along with Nature, abiding by the laws on which that harmony depends, or breaking them. (*S.D.*, I, p. 704-5, Ed. 1893.)

Karma is simply *the one* Universal *Law* which guides unerringly and, so to say, blindly, all other laws productive of certain effects along the grooves of their respective causations—Divine, immutable law. So we see that Karma is divine, immutable Law in the sense that it adjusts all things, no matter how great or how small the happening.

I wish now to direct your attention to the *New Testament*, and, in the light of the above statements, seek there an interpretation of destiny or Karma, giving to the words a new, an unusual meaning, removed from the narrower interpretation of most *New Testament* statements, seeing in them explanations of how, for instance, certain kinds of actions done reap divine qualities, for we are instructed to " Let your light so shine before men that they shall see your good works and glorify your Father which is in Heaven ". We can take as a clue to the meaning of Karma these words :

> Think not that I am come to destroy the law, or the prophets ; I am not come to destroy, but to fulfil.
>
> For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. (*St. Matt.*, V. 18.)

If we study the *Secret Doctrine* in connection with these verses we will find illumination as to their meaning. For it is shown how the Law is the Father-Mother, who becomes the great Divine Ones, the Sons before the Throne, who manifest through Nature, and through humanity, so that in ourselves and our " works " we should fulfil the divine law. The divine Law carries our immortal selves with it from the realms of the spirit to the realms of the human, and back again, completing a great cycle. It is not as though we were solitary items floating on a stream of procession, but Karmic law itself, which is embodied in totality as it moves in space and time. The speciality of human Karma is that it moves on the crest of the wave of this cosmic cyclic movement.

The way that "works" are estimated is in the way we act. Our actions matter. It is said:

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;

Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother; and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. (*St. Matt.*, V. 23-26.)

We are here advised that before we present ourselves for divine illumination the law of Karma must be settled or adjusted, and we are sternly recommended to put ourselves right with the law and see that it is balanced, while we are on earth and with our fellowmen, "whiles we are in the way with" them. The Lords of Karma who take charge of the law see that we are sent to the "prison-house" of the flesh, or the bodies of earth, and from them we are not liberated until we pay our debts.

Also we are told to be careful because "Where your treasure is, there will your heart be also," (*St. Matt.*, VI. 21)—here advising us that if we are not careful we shall find ourselves caught in the web to which our desires may lead us, whatever it may be, thus showing how inward and outward are correlated, the inward and outward Karma, the Karma of the mind, of the spirit, as well as the Karma of the body. Let us put this larger interpretation upon yet other statements:

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen do, for they think that they shall be heard because of their much speaking.

Be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him.

After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name. Thy kingdom come, Thy will be done, in earth, as it is in heaven. Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, for ever. Amen.

For if ye forgive men their trespasses, your heavenly Father will also forgive you.

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

But thou, when thou fastest, anoint thine head, and wash thy face;

That thou appear not unto men to fast, but unto thy Father which seeth in secret; and thy Father which seeth in secret shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through or steal.

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through or steal. (*St. Matt.*, VI. 6-20.)

I want to draw your thought to the magnitude of the meaning of these sayings. The Father which seeth in secret is said in the Ancient Wisdom to be one of those Divine Lords in whom we have our being, eternal Sons of the Father. We find them spoken of as the tremendous Powers in nature, divine, cosmic, and human. They become incarnate in some parts of their nature in the great races of the earth, in which our individual Karma is worked out as we pass along the ages, one ever with our "Father" yet intensely ourselves. "Our daily bread" is surely our Karma carried over from the past. By adjusting it harmoniously we forgive and are forgiven, and our transmuted lives are carried forward so that with clean "faces" and true hearts we make "the Kingdom" of our Father in heaven, who "rewards" us in the inner worlds of power and glory, and then we can say the mystic word "Amen". For that word is supposed to represent the ability of the divine man to reflect in his own purified face the divine

face of the Father, who finds in His human Son's face no disruption, no distortion, nothing but the pure divine power of service made into the likeness of His own Eternity.

In the periods that are spent in such becoming we see the operation of the law of Karma thus set forth:

> Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?
>
> Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
>
> A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.
>
> Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
>
> Wherefore by their fruits ye shall know them. (*St. Matt.*, VII. 16-20.)

That word "fire" has been used in a very obvious sense, but I think that, in accordance with the teaching of the *Secret Doctrine*, or the Ancient Wisdom, we are here to understand that those things which have not come to perfection are "resolved" in the cosmic fire, or dissolved at various stages of evolution. Only the undissoluble Monads, our divine Selves, are left to find manifestation again in some future scheme. All that is left that is not "adjusted" under the law of Karma is so cast into the "fire" of purification when this great cycle closes, and all less than perfect is dissolved, to be refashioned for future use.

The Scriptural instruction on Karmic law goes on:

> But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.
>
> For by thy words thou shall be justified, and by thy words thou shalt be condemned. (*St. Matt.*, XII. 36-37.)

And of course the "day of judgment" is every moment. It is not put off till far æonic ages when the final Day of Judgment comes, the judgment of resolving all things into a harmony. That day of judgment is here and now. Every

"idle word" is to be accounted for, the Karma of it worked out. Reactions are inevitable, even to the smallest events.

We are warned to be careful of our attitude to others, careful what we do to them. Unhappy things do happen, but:

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh.

Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. (*St. Matt.*, XVIII. 7-9.)

You will find, if you look up the secret cosmic meanings of these things that there are certain desires represented by our feet and our hands, certain occult correspondences with them. Purify the desires here and now, so that there is nothing left of evil in them. Purify the mind, for the mind is symbolized by the two eyes, the higher and the lower mind. Purify them now rather than have them unharmonized in the day of "dissolution," or even in a lesser cycle, that is for the purifying "fires" of the pain of frustration in the astral world.

Then as to the working out of Karma from the past, the present results of it and future possibilities, speaking to his own unregenerated day the Christ said:

Woe unto you, scribes and Pharisees, hyprocrites! For ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess;

Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous.

And say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

Wherefore be ye witnesses unto yourselves, that ye are the children of them which killed the prophets. (*St. Matt.*, XXIII. 25-31.)

Here is our warning to be inwardly and outwardly pure so that in the future when we come to incarnation these failings have been done away with. When the Lord said, the scribes and pharisees were "full of dead man's bones," what could He mean but that in past lives they had died full of ugly tendencies, and the very framework of their destiny was in them, because their past Karma of the persecution of the prophets had created in them this adverse destiny of being the instruments, through whose "offences" came the dreadful persecution of our Lord?

When such evil tendencies are finally overcome, He promises a great, a supreme destiny. He speaks of a time when Karma is fulfilled by means of love of God and man. Such love led to control of destiny and therefore to the supreme attainment. When the final exaltation came, the Lord said:

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world.

O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me.

And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them. (*St. John*, XVII. 24-26.)

Those words indicate the whole great mystery of the descent of the "Sons of the Flame" into our midst. As the Lord said earlier; "Before Abraham was, I am."

(*To be concluded*)

THE PAIRS OF OPPOSITES

By H. L. S. WILKINSON

THE "I" is the great slayer of the Real. We must slay that slayer by detaching ourselves from it. When we begin to do this, illusion begins to vanish.

The first sign of victory is the dawning perception that the physical plane is made up of opposites, and that these opposites are unreal. It is not that these opposites are objective, and inherent in what we see. They are placed there by the "I," which can only perceive by contrasts, and can only think in terms of contrast. But the contrasts are not really there. The thousand and one contrasts we see in Nature are placed there by ourselves. Careful investigation will always reveal imperceptible gradations of shading in between the contrasts, or opposites, and when we summon these into the field of view, the result is a *spectrum* analogous to the solar spectrum. Everything blends into everything else. So our rule for clear seeing is to steer between the contrasts: that is, between the opposites. We must avoid both Scylla and Charybdis.

Polarity and Relativity. Not all contrasts are genuine opposites, but only these which are sharply contrasted, and are, so to say, antithetical to each other. Most contrasts contain about equal degrees of likeness and difference; but in genuine opposites, the difference is accentuated, and the likeness very much concealed. Examples: life—death; past—future; spirit—matter; zero—infinity; a proposition and its negation; light—darkness; microcosm—macrocosm;

pleasure—pain. But the curious thing about these opposites is that they are related by polarity, like north and south, positive and negative, male and female. The male member is fluidic and active, the female fixed and receptive. They are reciprocal, and together make a unity. It is that unity which should be our guiding star. All other contrasts are so many *relations*, examples of relativity. Nature is a key-board, and God invites us to play on it. If we have an ear for music, and a sense of beauty, we shall produce harmony. If we are ignorant and clumsy, we shall evoke discord and ugliness.

As regards Unity, is it not curious how often in Science we note the statement, "like in kind, but differing in degree"? Obviously *all* differences are differences of degree. Running through everything is Unity; the One in the Many. Even the terms One and Many are opposites, according to Krishnamurti. In Nirvana they merge and disappear.

A Catechism of Illumination. We may now prepare a sort of "Catechism of Illumination," based on the opposites.

Q. What is the source of the puzzles, perplexities, and delusions of life?

A. The opposites, called in Eastern philosophy "pairs of opposites," because they are grouped in pairs. These pairs are plus and minus distortions of the One, just as a wave is a distortion of the surface of water. The crest of the wave is a heaping up of molecules, or *plus*; the trough a rarefaction or *minus*.

Q. What causes these opposites? Are they phantasms, or do they really exist?

A. They have an ephemeral existence: but nothing really exists except the One. So they are in reality phantasms.

Q. How, then, do these phantasms arise?

A. They are spun by the ego itself from its web of illusion, by means of which it separates itself off from the

One, and imprisons itself in a sort of house with windows. Through these windows it surveys the universe, which appears split up into opposites. The ego tries incessantly to interpret the world in terms of these opposites.

Q. Why are its efforts unavailing?

A. Because of its own detachment from the One, which produces all the other distortions and unrealities.

Q. Name some of these opposites.

A. They comprise the whole gamut of contrasts which go to make up the so-called external world in our consciousness. They include all the categories under which we group our experiences, whether the labels are fixed by science or by philosophy. Life and form, spirit and matter, space and matter, time and space, light and darkness, birth and death, these and many others are examples of opposites which are distortions of the Real, spun by the ego by its sense of separation, its "I"-ness. Two root unrealities are Time and Space. The former comprises the two unrealities Past and Future; the latter the illusion of size, or Big and Small. These oppositions distort the universe for us—make it "a straight staff bent in a pool".

Q. Do pain and suffering arise in this way?

A. Yes, from the illusion of separation. It is the separated ego which feels pain. Transcend separation, and you short-circuit the pain. And with pain vanishes the whole grisly array of fears and nightmares, all depending on the anticipation of suffering in some form. They are a progeny of the darkness, and have no real existence. To abolish them it is necessary to expand the consciousness, to take in more light, just as we increase the diameter of the object glass of a telescope to increase its magnification. Until we do so, we abide in darkness, and feel pain from our body of darkness, our "Old Adam," or creature-self. But this creature-self is an illusion, a privation of the light, a circle of darkness, not a

thing-in-itself. It belongs to all the other false categories, Space, Time, Matter, and so on, spun by the ego in its web of separation.

Q. How can we escape from this illusion—this "I". consciousness?

A. By the practice of Yoga, and by ceaseless effort; there is no other way. The path has been laid down by all World-Teachers of all ages, from pre-historic times to Krishnamurti at the present day. Theseus, the disciple, was given a clue which enabled him to escape from the labyrinth of the Minotaur.

Q. Is this what is meant by "living in the Eternal"?

A. Yes, for "there is no cure for the miseries of longing, save in the fixing of the sight and hearing on that which is invisible and soundless".

Q. How could we live and act in a universe in which there is only the One?

A. While we are in the nursery stage of the lower worlds, we cannot imagine the life of the higher. But we may speculate that true perception is not the cognition of Unity only, or of multiplicity only, but a sort of balance between the two, a shifting of the focus at will. We thus cognise, not the One only, nor the Many only, but the One *in* the Many. By attaining to this point of balance we "bestride the Bird of Life".

Q. Does this balance unify the macrocosm with the microcosm?

A. Precisely! The two are one and the same. The macrocosm, with its spatial infinity, its immensities of stars and universes, billions and trillions of miles in extent, appears to stretch away outside of us—that is, outside of our ocular vision. The microcosm appears to be below our feet, and within our immediate field of vision, and to consist of molecules, atoms, and electrons, in

endless complexity, stretching down to the infinitesimal. Both are distortions of the One, in which Man appears to occupy a middle position.[1] But these two infinities are illusions, spun by the ego out of the Self.

Q. Some poets and philosophers, at the height of their aspiration, seem to have dashed their wings against these prison-bars of opposites.

A. Yes, indeed! Two in particular, Omar Khayyam and Tennyson. Take these verses from Omar:

For "Is" and "Is-not," though with rule and line,
And "Up" and "Down" without, I could define,
I yet, in all I really wished to know,
Was never deep in anything but wine.

For in and out, above, about, below,
'Tis nothing but a magic shadow show,
Played in a box whose candle is the Sun,
Round which we phantom figures come and go.

'Tis all a chequer-board of Nights and Days,
Where Destiny, with men for pieces, plays;
Hither and thither moves, and mates, and slays,
And, one by one, back in the closet lays.

Or take Tennyson's *Higher Pantheism*. In that wonderful poem he almost grasps the fact that the universe is sentient, and that Cosmic Consciousness and man's consciousness are one. God, as he truly perceives, is all but that which has power to say "I am I." It is the ego of separation which is the source of illusion, "the great Heresy," as says *The Voice of the Silence*. Narcissus, the ego, sees its own reflection in matter, and falls in love with the *reflection*.

Q. Who, then, and what am I?

A. You are the Eternal imprisoned in time and space. The opposites are the bars of your cage. Your jailer is the "I". Bind that jailer, break the bars, and you are free. When you are free, continue to live as before, but without the bars.

(*To be concluded*)

[1] *L'homme est placé entre l'infiniment grand et l'infiniment petit.*—PASCAL.

THE SPIRITUAL BASES OF PEACE[1]

BY JAMES H. COUSINS, D. LITT.

THE causes of present international instability and the persistent fear of another world-war go back much farther than the war of 1914 and after. They are recorded in human history, but are rooted in human nature. They were given a new technique and magnitude in modern circumstances, partly by the war but mainly by the peace. The failure of the nations that nominally won "the war to end war" to rise above national selfishnesses and fears for the future, and to plan for permanent peace by recognising and organising the unity instead of the disunity of humanity, carried the war-spirit over from actual conflict into nominal peace. The pre-war and war-relationship of friend and enemy was merely metamorphosed into the post-war relationship of victor and vanquished.

To-day we have "wars and rumours of wars" international and internecine, all over the world; and ineffectiveness and consequent pessimism in "the capital of humanity," Geneva, after a dozen years of work by the League of Nations, in which, it is constantly being said, a multitude of symptoms of anti-peace have been apparently suppressed—and nothing

[1] An address under the auspices of The International Theosophical Centre, Geneva, during the sittings of the League of Nations in October, 1932.

worth writing a sonnet on done to uproot and destroy the causes of conflict.

I am not a pessimist—partly because I cannot help it, having been born with what one of my Hindu students once called "a sanguinary temperament" (he meant "sanguine," which is optimistic); partly because I have seen unshakeable peace established in individual lives, and know that it could also be established in the collective life of humanity. But I join the pessimists in their conviction that nothing drastic or permanent can come out of even the most radical "resolutions" of the various groups now at work in and around Geneva. My reason for this concession to gloom is that the whole matter of "peace on earth" is approached from the exact opposite direction to what it should be—from the direction of the merely external phases of human relationships and activities, instead of from the direction of the inner impulses and conditions out of which external actions emerge. The cause of world-peace is being frustrated, perhaps ruined, by so-called political and economical *realism*. It can only be completely won and secured by spiritual *idealism* carried into practice.

The dogma, I realize, challenges definition and justification. It may be approached by analogy.

In all the phenomena of life there are obvious grades of substance and action from the grossest to the finest. From the point of view of the fine, the gross is realistic; from the point of view of the gross, the fine is spiritual. The materials out of which a musical instrument is made are gross to the sounds produced by it; the sounds, as sounds, are gross to their effects in the consciousness of the hearer, which are spiritual. Grossness, realism, belongs to the details of life; fineness, spirituality, belongs to the unifications of life. Grossness is elaborate and complex; fineness is simple. The way of progress, the path to peace, is from gross to fine, from units, through community, to unity.

Take another analogy to help us to realise what spiritual idealism involves, and how it applies to efforts for world-peace. While the unitary will of the human individual (the will to live, which is spiritual by contrast with the gross physical body) controls the separate wills of cells and tissues in the external vehicle of consciousness, physical unity, therefore physical peace, prevails. Physical disease, that is, physical warfare, ensues when one or other of the various biological wills asserts itself as against the other wills and the will-to-live of the individual.

Again, thoughts, uncontrolled by higher and more inclusive thought, lead to breakage of mental peace in the individual and the group. Undisciplined and uncoördinated emotions move towards crime, hysteria and madness. On the other hand, individuals of opposite temperament and different mental and emotional endowment have lived a mutual life of peace under the unifying power of a mutually shared purpose which, to the realism of their separate endowments, was a spiritual ideal. Domestic realism, that is, emphasis on external separateness instead of inner unity, leads to the divorce court.

The analogy moves into the sphere of international relationships. International realism has produced numerous pacts between nations, whereby, by dealing only with immediate circumstances, warfare is sought to be staved off. A group of American powers is trying to make peace between Bolivia and Uruguay (neighbours speaking the same language and professing the same religion) by the realistic expedient of waiting to see which of them, after a truce, takes the first aggressive step, and so becomes the offender. So far as I am aware, no one has suggested that, since the Chaco river[1] will apparently always run between the two countries and between two rival banks, providing a perpetual danger of

[1] See notes at the end.

conflict, the unoffending river could be cleared of false offence by the simple idealistic method of the two countries (speaking, as I have said, the same language and professing the same religion) declaring themselves one, and so mutually, or rather, singly owning the river.[2]

Meanwhile, international realism waits for the aggressor, as it is waiting in Europe (and not even waiting but preparing) for "the next war". Pacts that were signed in historical chambers with famous fountain-pens have now become a tragic jest—paper windows against clouds that threaten the hailstones of unregenerate thoughts and feelings. Germany threatens defiance to the Treaty of Versailles because the powers that imposed the Treaty on her have not fulfilled their promises of disarmament. Japan has fulfilled her defiance of the Constitution of the League of Nations, of which she is a member, by making war (undeclared therefore unofficial) on a fellow-member of the League. Other members of the League are producing (and selling to fellow-members) war-equipment for land, sea, and air, because they know that if tomorrow some untoward event brought any of the nations of Europe once again into the stupid savagery of physical conflict, the Kellogg Pact and its solemn pledge of renunciation of war would go up in smoke.[3]

Yet the European nations that are nearest to conflict call themselves followers of the Christ whose Sermon on the Mount declared the spiritual bases of peace: mercifulness, meekness, purity of motive, peace-activity; and Japan professes to follow the Buddha who preached the law of *ahimsā* (harmlessness) as the law of the peaceful life.

The colossal threat against so-called civilization that is involved in the cynical hypocrisies of political realism cannot be met by vague sentimentalities. It can only be met by the practice of spiritual idealism: that is, by action rising spontaneously out of a view of life that sees the essential unity of

humanity underneath the separations that time and place brought about in the remote past, and that greed and fear and ambition now perpetuate; and, seeing that unity, adjusts individual and group organisation and conduct to it.

This is a "counsel of perfection"—but it is the only counsel that will bring the ultimate perfection of peace to the world. It cannot be fulfilled by officialised and highly expert attention to the external and separated aspects of life. But its fulfilment can be hastened if those who feel the validity of the counsel will set themselves, earnestly, understandingly, without compromise and without cessation, to the task of inducing in themselves and in their fellows the psychology of peace; that is, the wish for peace, the will to peace, the work towards peace.

I shall indicate the more essential phases of this wish, will, and work for peace.

The first phase is individual peace, attained through the control and exercise of the lower powers of one's nature by and for the purposes of the higher powers; and the control of all the powers by the realization of not only the unity within the individual, but of the unity of the individual with others. The ground of this individual action has already been stated. Any exercise of individual capacity brings the individual into relationships with others. When that relationship is seen in its true nature, that is, as an enlarged opportunity for the exercise of spiritual idealism, and the illuminated individual lives accordingly, life attains previously unthinkable power, happiness and peace; and the individual becomes a centre of inspiration to others; not merely at peace, but a "peace-maker," and therefore "blessed".

"The problem of the individual is the problem of the world": that is to say, they cannot be separated. Herein lies the clue to the true future human relationship—the democracy, not of separateness that claims the right of the individual to

exploit the others for his or her individual satisfaction, but the democracy of unity, of spiritual idealism, that asserts the duty of the individual to serve the others for the satisfaction of the larger and higher unit of humanity. When that spirit is incarnate in life, methods of government will become of less than secondary importance.

(*To be concluded*)

NOTES BY C. JINARĀJADĀSA

[1] "Chaco" is the region, not the river. The two rivers which bound it are the Pilcomayo and Paraguay (which further down is called the Paranā).

[2] It is true that Bolivia and Paraguay both speak Spanish. But there are differences between the two peoples, perhaps as much as those between the English and the Irish who are—viewed from India—divided only by a ribbon of water and speak the same language! Bolivians live on a tableland whose elevation is from 8,000 to 12,000 feet, with a temperate climate. Paraguay is on the plains with a climate tropical like Adyar. The Paraguayans treat the Indians as Paraguayans, that is, the pride of white race is, on the whole, held in check by a common nationalism. The Bolivians do not look upon the Indians as Bolivians, but as a race apart, and to be kept apart. Their attitude is harsh—so much so that I had to allude to it in one of my lectures at La Paz and point out that Bolivia was not going the right way to build the Bolivia of the future. Some oppressed Indians presented me with a petition, in the hope I might give them some relief. Each country in South America is already specialising itself as a variant of a future subrace, and the common language of Spanish does not at all tend to obliterate the budding variations. Nor should one expect it to do so, if nationalism is to serve any purpose at all in the culture of humanity.

[3] It has been pointed that, even if the Kellogg Pact does not prevent war, it will probably ostracise the combatants, when a war breaks out. It gives a new power to neutral nations and this power will probably be revealed at a crisis. It is somewhat akin to a pistol locked away in a drawer, but which can be loaded when needed.

THE CRIMINAL AS A SICK SOUL

By ELIZABETH HANDS

CRIMINAL tendencies may be fostered by heredity and environment, but the primary cause of such tendencies is, generally speaking, lost in the misty past of the soul's growth—or lack of growth. Whatever the primary cause, the pressure of environment is often too strong for any resistance to be possible, and ultimately the criminal comes up against the law of the land, necessitating forcible restraint.

The soul of a criminal is stunted and twisted, and might very well be said to be suffering from spiritual rickets. Individuals having a certain soul-growth sometimes find it difficult to banish undesirable thoughts. The undeveloped soul, so easily tempted to crime, knows nothing of mind culture, and readily harbours thoughts of self-seeking. Lured by the sensational thrill of hazard, blinded by their own so-called cleverness, their minds are easily closed to any pure and good thought.

Except in the case of criminal lunatics, most crime has its beginning in selfishness. It is the great "I am," developed regardless of any other individual, and based on an erroneous idea of self-benefit. The welfare of the community is an idea entirely foreign to the criminal. The restraining hand of the law is a menace, something to fight but never to respect and obey; it is the hand of an enemy.

When the miscreant finds himself within the clutches of the law, the community becomes aware of him for the first time. He is now regarded as an enemy to the welfare of the community and incarcerated for punitive treatment. Few think of him as a brother whose whole nature is warped and stunted.

At present our penal system is in the main repressive as well as restraining: but souls with criminal tendencies are under-nourished, and something more than discipline is needed. Mind and emotions, as well as physical bodies, need suitable food and exercise, and it is the duty of the State to provide soul food, as well as discipline, for those weak enough to transgress the law.

A progressive suggestion in this connection is put forward by Dr. Grace W. Pailthorpe, of the British Medical Research Council, in a book entitled *Studies in the Psychology of Delinquency*. She suggests hospitals in place of prisons, especially for young criminals, but also for criminals of all ages and of both sexes, "a specialised environment, educative or otherwise. Suggestion, direct or indirect, or psycho-analytical treatment . . . Patients to be investigated physically and psychologically, and treatment allocated". There is much more of value in Dr. Pailthorpe's book.

It would be a great aid to understanding if the staffs of such hospitals were well grounded in the twin doctrines of Reincarnation and Karma. Without the knowledge which this teaching brings, a thorough grasp of the psychology of criminal souls is unlikely. The deeper knowledge afforded by the study of Theosophy, and Reincarnation and Karma in particular, would prove invaluable to those dealing with criminals.

Given such hospitals the treatment might with advantage be extended to murderers, and so do away with the most reprehensible law of Capital Punishment. The recent suicide

of Mr. John Ellis, ex-Executioner to Britain, is proof of the bad psychological effect of this law. Mr. Ellis resigned his position because the work became unbearable—this after conducting more than a hundred executions. Shortly after resigning he attempted to take his own life but was prevented. A second attempt was successful. He is stated to have said that frequently when he entered a drawing room, those present withdrew, not wishing to associate with an Executioner. If this be true, it was inconsistent, unbrotherly behaviour by those responsible in part for an unbrotherly law.

Capital Punishment is a morbid law, necessitating an office of morbid responsibility, and no nation can be healthy whilst such a law obtains. Murderers are extra-sick souls, and no wise and humane doctor tries to cure by killing. It is the duty of the State to save, not to destroy, but in its anxiety to protect the community, the State overlooks its real responsibility towards the offender.

Hospitals, not prisons and gallows, would be more efficacious, as well as more humane. These weaker brothers should be placed where psychological treatment and proper training in useful disciplinary work could be given. Many criminals have little conception of the dignity of honest work. This is one lesson which would be beneficial in this life, and would sow good seed, to bear fruit in future incarnations.

It is regrettable that those in authority have not deeper wisdom. Undoubtedly, they have knowledge but lack wisdom, or penal reform would not be so difficult to achieve. The fact is that the civil laws do not always keep pace with racial progress, and laws not in harmony with the awakening racial consciousness are adhered to rigidly. Whilst stable conditions of government are desirable, the "die-hard" extreme is fatal to progress. But public opinion is the ultimate law-maker, and the time will surely come when the

pressure of public opinion will bring more humane laws into existence.

If it were generally recognised that there is a spark of the Divine Light in every creature, reform in many directions would be easier. In the ordinary man this spark is but poorly expressed, and in the weaker ones it is scarcely manifested. Yet we in our ignorance allow laws which quench even the feeble glimmer.

May the day dawn when our weaker brothers, instead of being pushed into deeper unconsciousness, will be encouraged to liberate the Divine Life within them.

BELOVED

BELOVED Sleep, beloved,
We lose ourselves in thee,
Our yielding senses fearless,
Our thoughts unmindful, free;
We trust the blissful passing,
The safe return we know,
Our hearts in peace becalming,
To depths of stillness go.

Beloved Death, beloved,
When gleams thy subtle dawn,
Thy memoried haze of visions,
Thy dreamings true of morn,
As Sleep beloved, we know thee,
Thine olden even breath,
Within thy quickening silence,
We know thee, Sleep or Death!

ANNIE C. MCQUEEN

DIVINE GUIDANCE IN NATIONAL AFFAIRS

BY KEITH DEAR

MANY truths concerning Nature and the manner in which unseen influences affect the physical world have been obscured from modern observation by the intellectual habits of the nineteenth century. In a vague and general way it has been held decorous to assume that Providence presides over human affairs, and even from time to time may contribute in some invisible way to their guidance. While the idea rested on no more scientific a view of the subject, providential interference, however courteously regarded on general principles, was treated as a joke when definite examples might be in question. Between the banter of the scientific world and the ignorance of theologians, the part played in human affairs by superior unseen influences came to be regarded as a species of primitive foolishness from which advancing civilization would certainly disentangle itself more and more completely.

A very important change of opinion in reference to all problems of this character has been coming over the world since the general recognition in one way or another amongst many people of intelligence, that definite knowledge concerning higher planes of Nature than that on which physical life is carried on is accessible to human research. Ignorant as large masses of the otherwise cultivated world may still be in

reference to this great and important truth, the fact that positive knowledge is obtainable with reference to activities going on in superphysical realms of existence is just as certain for more advanced multitudes as the fact that a column to the memory of Nelson stands in London in Trafalgar Square. Belief in the intervention of higher influences has only been discredited, indeed, by the clumsy habit of mind which has disguised from our imagination the vast Hierarchy of Spiritual Powers intervening between ourselves and the supreme Unknowable Power which embraces the consciousness of the Universe. Ignoring for the present the manner in which the course of individual lives even may be affected by unseen agencies on high, it will be enough to confine our attention to those cases in which control is brought to bear on great national interests, and to the manner in which this is done through the instrumentality of incarnate human beings in a position, or capable of being guided into a position, of influence amongst their contemporaries. Inspiration is more or less carelessly conceded to great philosophers and poets, but it is much less readily recognised, where it is nevertheless frequently operative, in the great political crises of the world's history. The historical episode which stands out conspicuously amongst all others, as conclusively demonstrating the fact that higher spiritual influences *may* be brought to bear upon political events at national crises, is to be found in the history of Joan of Arc.

Some historians of the last century led us in our childhood to imagine that Joan of Arc was a wild enthusiast, the victim herself of hallucinations of a kind which inflamed the superstitious credulity of the period, and that when she got upon a war-horse and waved a flag she somehow infected the troops under her leadership with a corresponding enthusiasm, and contributed in this way to bring about their victory.

By degrees a much more occult conception of Joan's real character and mission has been evolved from the study of the fairly abundant records concerning her preserved in the official archives of France. These show, beyond all possibility of doubt, that during her earlier girl life at Domrémy, Joan was a simple little peasant saint endowed with psychic faculties which enabled her to be easily approached by beings belonging to another plane of Nature. We see her reluctantly, even if submissively, accepting the task imposed upon her; protected with curious success through many dangers in the beginning; enabled by the manifestation of abnormal faculties to impress the Dauphin with the reality of her divine influences; and then at last we obtain a series of documents embodying the report of great French generals of high rank who fought under her command, and thus we are enabled to realize Joan as much more than an enthusiast, as a general officer of extraordinary genius, skilful as well in the organization of her plans as in the final delivery of battle. The Duc D'Alençon, for instance, one of the French generals serving under her command, says:

> In all she did, except in affairs of war, she was a very simple young girl, but for warlike things—bearing the lance, assembling an army, ordering military operations, directing artillery—she was most skilful. Everyone, wondered that she could act with such wisdom and foresight as a captain who had fought for twenty or thirty years; it was, above all in making use of artillery that she was so wonderful.

Dozens of similar quotations might be given to show that Joan was gifted with prophetic insight in connection with impending events of her campaigns, besides being inspired in the way described in reference to their direction and control. But for the moment it is not on her career, as a story for its own sake, that our attention need be concentrated, but on the value of the story from the point of view of the study of what may be called political inspiration. That Joan was the channel of an influence from some

great power and intelligence in the background is no less certain than the fact that when a fountain is throwing its glittering stream into the air there is a reservoir of water somewhere in the background conducing to that result, besides the nozzle of the little pipe protruding above the ground. Admitting then, that spiritual influences are in emergencies brought to bear upon great crises in national life, let us set out to investigate one of these crises in the national life of England to see whether in that case also, though with perhaps less obvious manifestation of its nature, the influence of a high spiritual intelligence may not be traced in the progress of political events.

In the French emergency of the fifteenth century, critics might say that whatever divine inspirers guided Joan of Arc to set Charles VII on the French throne, they made a deplorable choice of a protégé. But Charles VII, after all, was only a passing circumstance. The question at stake may well have been whether the nationality of France should be set on a pathway leading to ultimate realization, or broken up, past redemption, into a confused mass of provinces governed to a large extent by alien sovereigns. And when we come to consider the great crisis through which England passed in the following century, we may recognize that here again the very existence of a nation, so far as the retrospect enables us to judge, was actually at stake. In the reign of Queen Elizabeth it was uncertain whether England would survive as an independent unit in the European family. Diplomatists closely in touch with the situation when Elizabeth came to the throne were distinctly of the opinion that the disappearance of England as an independently governed sovereignty was merely a question of time, and that the young Queen would assuredly either become the wife of a Roman Catholic prince or a prisoner in her own Tower within a year or two. Whether we

regard the history of England during the second half of the sixteenth century for its own sake simply as a thrilling narrative of national adventure, or as a study bearing on the problems of political inspiration, there can hardly be any other period of fifty years selected which may more profoundly claim our attention.

As a link between two phases of civilization, the reign of Queen Elizabeth is only comparable in importance to the reign of Queen Victoria, but the course of national evolution in the period just passed was so unlike that over which the great sovereign of the sixteenth century presided, that the two episodes have scarcely any feature in common. They are only alike in the circumstance that in both cases the crown was worn by a woman, who exhibited a dazzling personal superiority to her predecessor; the dissimilarity in character of the two Queens was only equalled by the strength of feeling, resembling worship, accorded to each by her subjects.

For us of the later period to get our minds in tune with the loyalty of the Elizabethan era, we have to hold many instincts of the later civilization in abeyance. Sublime Elizabeth swore freely in her ordinary conversation, and used terrible oaths in her fits of anger, which were frequent. She did not hesitate to inflict death and torture on those who offended her. She took no interest in religion except so far as its outward forms were associated with questions of national policy, and, as the latest revelations concerning her establish more clearly than before the vague scandals attaching to her personal history, she was quite free from the scruples which the refined habits of later civilization have exalted to the highest rank among the virtues.

And yet she was not alone *obeyed* by all statesmen, generals, and high dignitaries of the Church, and the law around her, with absolute unqualified and unhesitating obedience, but also by the semi-piratical sea-captains who

were building up her naval strength, and by the great nobles who were almost kings themselves in their own counties. She was widely and generally beloved by all classes of her people, except where Roman Catholic fanaticism prompted the agents of the papacy to plot for her assassination. And without appreciating step by step and in detail the genius she displayed as absolute mistress of the realm, all her subjects, high and low, with the exception I have pointed out, were possessed with a sleepless terror of the risks they ran when her supremely precious life was in this way menaced.

The modern lover of Parliaments and responsible government looks back upon her rule as a tyranny. The people who did not "groan" but rejoiced under it looked upon it as the safeguard of the nation, so that the bare fear of losing it made them cruel with the cruelty that only fear can engender. They thirsted for the blood of Mary Stuart because she was the focus of Roman Catholic conspiracies aimed against their adored despot, the Queen. But their loyalty was not due to intelligent perception of her sagacity in government. The statesmen in her service did not do justice to that, or only towards the close of her reign. They often advised one course and were constrained by her to follow another. They would be in despair, but her will defined the course they had to take, and the final result of her policy was national health and prosperity. Some of them who differed from her at the time looked back at the close of life, and declared that in such cases events had justified her view.

Here we find a parallel phenomenon in the later reign. Modern statesmen have had the candour to avow that when they have differed from Queen Victoria—and, according to modern practice, have had their way against her wishes—they have generally lived to see that they might more wisely have taken her "advice".

(*To be concluded*)

THE FOUNDING OF THE THEOSOPHICAL SOCIETY

BY C. JINARĀJADĀSA

(*Concluded from p. 227*)

IN the history of the founding of The Theosophical Society, hardly anyone hears in these days of one individual whom the Masters considered an essential factor, at least in the beginning. This was a young American by name Elbridge Gerry Brown. In the Serapis letters which Colonel Olcott received in 1875, many references show that H. P. B., Colonel Olcott and young Brown were intended to be the foundation upon which the new edifice was to arise. Brown was the editor of the *Spiritual Scientist*, a paper different from others devoted to Spiritualism in that its editor seemed to show a more spiritual outlook, and to be in search not so much of phenomena as of the wisdom underlying them. That a great deal was expected of him is indicated by the Master Serapis associating him with H. P. B. and Colonel Olcott in the following words:

> This cause—in your country—depends entirely on the closest unity between you three—our Lodge's chosen Triad—you, verily so, you three so utterly dissimilar and yet so closely connected to be brought together and linked in *one* by the never-erring Wisdom of the Brotherhood.

Brown, however, finally proved a failure, but for a while he was closely associated with the young Movement as follows.

From April 1875 Brown's paper became a medium for paragraphs from H. P. B. and Colonel Olcott to print various bits of occult news that possibly might serve to draw a few together as a nucleus for further work. Thus there was a paragraph in its issue for May as follows:

> It is rumoured that one or more Oriental Spiritualists of high rank have just arrived in this country. They are said

to possess a profound knowledge of the mysteries of illumination, and it is not impossible that they will establish relations with those whom we are accustomed to regard as the leaders in Spiritualistic affairs. If the report be true, their coming may be regarded as a great blessing; for, after a quarter century of phenomena, we are almost without a philosophy to account for them or to control their occurrence. Welcome to the Wise Men of the East, if they have really come to worship at the cradle of our new Truth.

When H. P. B. pasted this in her Scrap Book, she wrote at the side:

At . . . and Ill . . .[1] passed thro' New York and Boston; thence thro' California and Japan back. M.·. appearing in Kama Rupa daily.

It was at this time that H. P. B. received orders to make a definite break with Spiritualism. Since her arrival in the United States, she had attempted to uphold its cause by showing that however fraudulent mediums might be, there were absolutely genuine phenomena. But few Spiritualists seemed to care to study the philosophy of the phenomena, and H. P. B.'s purpose was not the sole one of proving the survival of man beyond the grave. Therefore she and Colonel Olcott attempted the formation of an organization called "The Miracle Club". It was announced in Brown's magazine as follows:

A BUDGET OF GOOD NEWS

The organization of Col. Olcott's "Miracle Club" is progressing satisfactorily. Applications are daily received from those wishing to join, but few selections have been positively made; as it is desired that the Club should be composed of men of such standing, and scientific and other attainments, as shall afford to the public a perfect guarantee of the trustworthiness of any conclusions they may reach.

The medium who is to sit with the investigators being actively interested in certain business operations, has been

[1] Probably Atrya and Illarion (Hilarion).

temporarily called from New York. Meanwhile in anticipation of the commencement of his report of the séances of the Miracle Club, Col. Olcott authorizes the announcement that he will contribute to the Scientist some of the results of his winter's reading, in the form of a series of articles entitled 'What the Ancients knew, and what the Moderns think they know". This popular author in addition to what he gleaned in his researches among the splendid collections of the "Watkinson Library of Reference," in Hartford, has recently had access to some ancient manuscripts, furnished him by "one who knows *when* and *how*," as the phrase goes; and our readers may count upon both entertainment and instruction in the papers which will appear in this Journal.

We shall also begin at once the publication of a most important paper contributed by M. Wagner, Professor of Zoology in the University of St. Petersburg, and the Huxley of Russia; it gives the results of recent séances held with a French medium, named M. Bredif, by Prof. Wagner and two other professors of equal eminence. The document, which will appear in three successive chapters, has been translated from the Russian language for this paper by Madame Blavatsky, the accomplished lady to whose trenchant pen several American journals are indebted for recent contributions which have elicited the highest praise for the elegance of their style and the vigor of their argument.

After pasting this cutting, H. P. B. has written as follows:

An attempt in consequence of *orders* received from T*** B***[1] through P***[2] personating J. K. ▽.[3] Ordered to begin telling the public the *truth* about the phenomena and their mediums. And *now* my martyrdom will begin! I will have

[1] Tuitit Bey.
[2] Not identified.
[3] John King.

all the Spiritualists against me in addition to the Christians and the Skeptics. Thy Will, O, M.·., be done!

H. P. B.

In connection with the attempt to make the *Spiritual Scientist* the vehicle of the new teaching, Colonel Olcott describes in *Old Diary Leaves* (I. pp. 74-76) a circular issued on April 17th by him and H.P.B. I reproduce that circular in the inset which accompanies this article.

I wrote every word of this circular myself, alone corrected the printer's proofs, and paid for the printing. That is to say, nobody dictated a word that I should say, nor interpolated any words or sentences, nor controlled my action in any visible way. I wrote it to carry out the expressed wishes of the Masters that we—H. P. B. and I—should help the Editor of the *Scientist* at what was to him, a difficult crisis, and used my best judgment as to the language most suitable for the purpose. When the circular was in type at the printer's and I had corrected the proofs, and changed the arrangement of the matter into its final paragraphs, I enquired of H. P. B. (by letter) if she thought I had better issue it anonymously or append my name. She replied that it was the wish of the Masters that it should be signed thus: "*For the Committee of Seven*, BROTHERHOOD OF LUXOR." And so it was signed and published. She subsequently explained that our work, and much more of the same kind, was being supervised by a Committee of seven Adepts, belonging to the Egyptian group of the Universal Mystic Brotherhood. Up to this time she had not even seen the circular, but now I took one to her myself, and she began to read it attentively. Presently she laughed, and told me to read the acrostic made by the initials of the six paragraphs. To my amazement, I found that they spelt the name under which I knew the (Egyptian) adept under whose orders I was then studying and working.

The word made by the initial letters of the six paragraphs is "Tuitit". This was the name of the Egyptian Adept, Tuitit Bey, who worked under the direction of the Master Serapis. H. P. B.

pasted this sole copy now in existence of the original circular possibly a year or two after the Society was founded, in fact, after Brown's failure. When she did so, she added, as will be seen from our illustration, the following caustic remarks:

(*at top*)

Sent to E. Gerry Brown by the order of S. * * * and T. * * * B. * * * of Lukshor. (Published and issued by Col. Olcott by order of M.·.)

(*at bottom*)

Several hundred dollars out of our pockets were spent on behalf of the Editor, and he was made to pass through a minor "diksha". This proving of no avail—the Theosophical Society was established. ——[1] (See pages further). The man might have become a POWER, he preferred to remain an ASS. *De gustibus non disputandum est.*

Elsewhere among the cuttings, these three lines appear:

Orders received from India direct to establish a ~~Society~~ philosophico-religious Society & choose a name for it — also to choose Olcott. July 1875

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It is obvious, therefore that, as early as July, H. P. B. had received instructions both to establish a Society and to make Colonel Olcott its President. Evidently she said no word to him on the matter, but was constantly on the watch for the right moment to launch the young Society. At the particular meeting when the suggestion was made by him regarding the formation of the Society, the presence of Mrs. Emma Hardinge Britten, the Spiritualist author, was considered necessary by the Master Serapis. Mrs. Britten became later H. P. B.'s friend for several years. The reference to her in the Serapis letter is as follows:

Be *friendly* to the English seer Emma, for she is a noble woman and her Soul hath many gems hidden within it. Begin not without our Sister.

[1] Here follows a hieroglyphic.

Sent to E. Gerry Brown by the order of S*** and
G. x 11 B. *** — of Lukshoor.
(Published and Passed by Col Olcott by order of Ms.)

IMPORTANT TO SPIRITUALISTS.

there is room for all, and patronage for all.

THE price of the *Spiritual Scientist* is $2.50 per annum, postage included. A person sending five yearly subscriptions, is entitled to a copy for himself without extra charge. Subscriptions may be made through any respectable agency, or by direct communication with the editor, E. GERRY BROWN, No. 18 Exchange Street, Boston, Mass.

For the Committee of Seven,

BROTHERHOOD OF LUXOR. ***

Several hundred dollars out of our pockets were spent on behalf of the Editor, and he was made to pass through a minor dikshe! This proving of no avail — the Theosophical Society was established. Vide (See page 28 of this book) — The man may have become a Power, he prefered to remain an Ass.. Si quis libros non disputandum est..

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IMPORTANT TO SPIRITUALISTS.

THE spiritual movement resembles every other in this respect: that its growth is the work of time, and its refinement and solidification the result of causes working from within outward. The twenty-seven years which have elapsed since the rappings were first heard in Western New York, have not merely created a vast body of spiritualists, but moreover stimulated a large and constantly increasing number of superior minds into a desire and ability to grasp the laws which lie back of the phenomena themselves.

UNTIL the present time these advanced thinkers have had no special organ for the interchange of opinions. The leading spiritual papers are of necessity compelled to devote most of their space to communications of a trivial and purely personal character, which are interesting only to the friends of the spirits sending them, and to such as are just beginning to give attention to the subject. In England the London *Spiritualist*, and in France the *Revue Spirite*, present to us examples of the kind of paper that should have been established in this country long ago—papers which devote more space to the discussion of principles, the teaching of philosophy, and the display of conservative critical ability, than to the mere publication of the thousand and one minor occurrences of private and public circles.

IT is the standing reproach of American Spiritualism that it teaches so few things worthy of a thoughtful man's attention; that so few of its phenomena occur under conditions satisfactory to men of scientific training; that the propagation of its doctrines is in the hands of so many ignorant, if not positively vicious, persons; and that it offers, in exchange for the orderly arrangements of prevailing religious creeds, nothing but an undigested system of present and future moral and social relations and accountability.

THE best thoughts of our best minds have heretofore been confined to volumes whose price has, in most instances, placed them beyond the reach of the masses, who most needed to be familiar with them. To remedy this evil, to bring our authors into familiar intercourse with the great body of spiritualists, to create an organ upon which we may safely count to lead us in our fight with old superstitions and mouldy creeds, a few earnest spiritualists have now united.

INSTEAD of undertaking the doubtful and costly experiment of starting a new paper, they have selected the *Spiritual Scientist*, of Boston, as the organ of this new movement. Its intelligent management up to the present time, by Mr. E. GERRY BROWN, and the commendable tone that he has given to its columns, make comparatively easy the task of securing the co-operation of the writers whose names will be a guarantee of its brilliant success. Although the object has been agitated only about three weeks, the Committee have already received promises from several of our best known authors to write for the paper, and upon the strength of those assurances many subscriptions have been sent in from different cities. The movement is not intended to undermine or destroy any of the existing spiritualistic journals: there is room for all, and patronage for all.

THE price of the *Spiritual Scientist* is $2.50 per annum, postage included. A person sending five yearly subscriptions, is entitled to a copy for himself without extra charge. Subscriptions may be made through any respectable agency, or by direct communication with the editor, E. GERRY BROWN, No. 18 Exchange Street, Boston, Mass.

For the Committee of Seven,

BROTHERHOOD OF LUXOR. ***

Several hundred dollars out of our pockets were spent on behalf of the Editor, and he was made to pass through a minor "Dikshe." This proving of no avail — the Theosophical Society was established. W.Q. (See [illegible]) —
He has become a Power. He preferred to remain an Ass. — Si quelques non disputandum est.

Whatever may have been the outward events which seemed to indicate that the idea of the formation of a Society came from Colonel Olcott, it is evident from H. P. B.'s memorandum that the Society's foundation had been planned long before. A first attempt was made through the Miracle Club, then a further attempt was ordered and H. P. B. received her orders in July.

All the documents which I have quoted and illustrated were before Colonel Olcott when he wrote *Old Diary Leaves*. I am inclined to think that after he received the Serapis Letters in 1875 he did not read them again. They were left by him among his personal effects to Dr. Besant. We can therefore understand how certain details in the early history of his relation to H. P. B. might be forgotten by him. He had however before him H. P. B.'s Scrap Book, from which he quotes in his work. He must have seen the three lines above in H. P. B.'s handwriting. But it seems as if his recollection of events were not the same as hers, and therefore he ignores this very striking statement of H. P. B. as to who were the true Founders of the Society, from whom orders came to H. P. B. to guide matters towards its foundation on the physical plane.

A PRAYER

(Sung in Tamil by the Adyar employees at the Great Silence and Peace meeting at Adyar, on November 11.)

MAY there be peace and friendship
Between those who hate:
Between enemy and enemy,
Between caste and caste,
Between Hindus and Muhammadans,
Between high and low,
Among all in the village,
Among all in India.

May affection grow:
Between parent and child,
Between husband and wife,
Between brother and brother,
Between sister and sister,
Between friend and friend.

May peace and friendship
Grow among all the Nations.
May peace and friendship grow:
In my own heart,
Towards all who live.

C. J.

H. P. B.'S FORESIGHT FOR THE YEAR 1897[1]

BY A. J. HAMERSTER

As good Theosophists we cannot very well let the month of August slip by without commemorating in some way or other that most important event in the history of the Theosophical Movement in modern times, namely H.P.B.'s birth into this earth-life on August 12, 1831. And so, I have thought it opportune, when asked to deliver a lecture for the Theosophical Lodge during this Summer Gathering, to take again H. P. B. as my subject,—H.P.B., who is the great fountain-head of the wisdom and the beauty, the life and the strength of the modern Theosophical Movement, of the parent-trunk as well as of the different branches that have sprung therefrom.

Her knowledge of all and sundry subjects of human interest was well-nigh unlimited, witness those encyclopædic works of hers, *Isis Unveiled* and *The Secret Doctrine*. Her interest in all that went on around her in the world of the last quarter of the 19th century, especially all that concerned the hidden workings of the human mind and soul, was so keen and penetrating that, helped by her universal knowledge, she was able to gauge the inmost depths of the spirit of her age, and thereby to prognosticate its future with a certainty that

[1] [Lecture delivered at Huizen during the Summer Gathering of August, 1932.]

no other has done. This made her one of the few genuine prophetesses of modern times.

The Mystic Prophecy

The most remarkable example of her foresight is undoubtedly the mystic prophecy she made about the year 1897-8. It has drawn too little attention until now, I think. And yet, beginning with the year 1888 and ending a few weeks before her death in 1891, at least four times, on different occasions, she recurred to the same prophecy about those future years 1897-8, each time viewing the problem from a different angle. So we cannot doubt the all-absorbing importance she herself attached to it, during the last three years that remained to her of her earthly life.

The four different occasions were the following:

I. On page XLIV of the "Introductory" to the first Volume of *The Secret Doctrine*, published in October, 1888.

II. In an article, called "The Tidal Wave" which appeared in her magazine *Lucifer* in November, 1889 (p. 173).

III. In an editorial in the English *Vāhan*, entitled "Why the Vāhan?", printed in December, 1890 (p. 2).

IV. In her last letter to the American Theosophists, written April 15th, 1891 (published in *Five Messages of H.P.B. to the American Theosophists*, Los Angeles, 1922, p. 27).

Its Bearings

Three weeks later, on the 8th of May, death called her away. The prophecy had still some six or seven years to run, before its accuracy could be verified, and H.P.B.'s veracity and foresight vindicated. In fact this vindication seems to take even a very much longer time. Has any one as yet, when nearly half a century has elapsed since the prophecy

was first announced, tried to investigate its truth, or even pointed out its importance? Not to my knowledge: so that you can imagine the diffidence with which I have undertaken the task of trying to do so now for you, at any rate on some four points or aspects of the prophecy. I hope that my daring will set an example for others to continue and improve upon my observations.

As to the four points of greatest interest, upon which I am going to entertain you, they are the following. We shall ask ourselves what bearing the prophecy has:

First, on H.P.B. herself.

Second, on the Theosophical Society, founded by her.

Third, on the issue of the struggle between spiritualism and materialism, for which she was specially sent out into the world by her Master.

Fourth, on the coming of the World Teacher, who would finally put His seal on the victory of spiritualism over materialism.

First Aspect

First, then, what bearing had the prophecy on H. P. B. herself? In the *Vāhan* article above mentioned we find H.P.B. passionately exclaiming:

> We say to-day to all: If you would really help the noble cause —you must do so now: for, *a few years more and your, as well as our efforts, will be in vain* . . . We are in the very midst of the Egyptian darkness of Kali yuga, the Black Age, the first 5,000 years of which, its dreary first cycle, is preparing to close on the world between 1897 and 1898. Unless we succeed in placing the T. S. before this date on the safe side of the spiritual current, it will be swept away irretrievably in to the Deep called Failures and the cold waves of oblivion will close over its doomed head. Thus will have ingloriously perished the *only* association whose aims, and rules and original purposes answer in every particular and detail—if strictly carried out—to the innermost fundamental thought of every great Adept Reformer, the beautiful dream of a UNIVERSAL BROTHERHOOD OF MAN.

Why the year 1897?

Obviously H. P. B. considers the year 1897-8 as a critical year for the Theosophical Movement. But why should she choose the year 1897 for her prophecy, if indeed the choice was directed by her occult foresight? Why not rather choose the year 1891, the fatal year of her departure from this earth-life? Would not the death of her, who was the life, the soul and the spirit of the Theosophical Society, would not the hour of her passing away from earth prove to be the fatal hour for her life-work? In appearance it might seem so, in fact it was not so. For H. P. B.'s outworn body may have broken down in 1891, may have been burned and her ashes gathered by her loyal disciples, but the ensouling presence of her fiery spirit, as it made itself manifest in her stimulating word, had not yet entirely left the Society alone, was still with her followers, and let itself be heard from time to time in the fruits of her pen, which were successively published, for the first time or in a much revised form, during the first six years after her death until the year 1897, before it really stopped for ever.

Posthumous Works

These posthumous works are the following. In 1892 appeared *The Theosophical Glossary*, "of which the writer only had seen the first 32 pages in proof". The same year saw also the *Nightmare Tales*, "rewritten during the last few months of the author's pain-stricken life, when tired with the drudgery of The Theosophical Glossary," as Dr. Annie Besant tells us in the foreword. Then a series of articles published posthumously in *Lucifer*, amongst which the essay, called "My Books," written eleven days before her death, is one of the most important. And finally, to crown it all and to fulfil the prophecy, the *Third Volume of The Secret Doctrine*,

appearing in 1897, as the last great sound we should hear from the greatest occultist modern times have known. From now on her voice would be silent for ever, her wisdom would not speak anew, her disciples would be entirely left on their own. No wonder then that in the article in the *Vāhan*, she had to write, as quoted above, of the threatening of "Failure". It goes without saying that, mainly to the wisdom and the courage of our great President, Dr. Annie Besant, who gave to the world the since then much disputed *Third Volume of The Secret Doctrine*, the Theosophical Society was placed on the safe side of the spiritual current before that fatal date of 1897. This leads us to the

Second Aspect

of the prophecy and its bearing on the Theosophical Society. It may be less known here, but it is nevertheless a fact, that America and the cause of Theosophy over there lay very near to H. P. B.'s heart. And so it had become a custom for her, during the last years of her life, regularly to send her delegate to the American Theosophists in Convention assembled, in the month of April of each year. In her first message of 1888, of which Colonel Olcott was the bearer, she wrote to them:

> Whether I be in England or in India a large part of my heart and much of my hope for Theosophy lie with you in the United States, where the T. S. was founded, and of which country I myself am proud of being a citizen.

That much of her hope for Theosophy in the future lay in America had undoubtedly to do with the fact, stated in her third message of 1890, of which Bertram Keightley was the bearer, that "the forerunners of the new sub-race make their appearance on the American continent". I purposely quote this sentence here, though it is not directly connected with our subject, to let you see how already in 1890 she knew what the

scientists of to-day only just now seem to be getting some inkling of

America the hope of the future

America! the country of the future, also for Theosophy. But there were symptoms of disruption in the Society there, so that H. P. B. was compelled again and again to point out strongly that "UNION IS STRENGTH" and that "For every reason private differences must be sunk in united work for our Great Cause". And in her last message of 1891, written as I have already said only three weeks before her death, and carried to America by "my friend and trusted messenger Annie Besant, she who is my right arm here," as she writes in the same letter, H. P. B. becomes more emphatic still and even prophetic. I will now quote at some length from this letter. With clarion call she first hails her co-workers from over the sea :

> Fellow Theosophists, I am proud of your noble work in the New World; Sisters and Brothers of America, I thank and I bless you for your unremitting labours for the common cause so dear to us all.

A Warning

But after these gracious words there comes the warning :

> Let me remind you all once more that such work is now more than ever needed. The period which we have now reached in the cycle that will close between 1897-'98 is, and will continue to be, one of great conflict and continued strain. If the T. S. can hold through it, good; if not, while Theosophy will remain unscathed, the Society will perish—perchance most ingloriously—and the World will suffer. I fervently hope that I may not see such a disaster in my present body.

The Bundle of Sticks

This prayer that death might call her away before the disastrous event, was granted six years before the fatal year

of 1897. But what was it that she specially feared for the Society? The letter continues as follows:

The critical nature of the stage on which we have entered is as well known to the forces that fight against us as to those that fight on our side. No opportunity will be lost of sowing dissension, of taking advantage of mistaken and false moves, of breathing suspicions, so that by any and every means the unity of the Society may be broken and the ranks of our Fellows thinned and thrown into disarray. Never has it been more necessary for the members of the T. S. to lay to heart the old parable of *the bundle of sticks* than it is at the present time; divided, they will inevitably be broken, one by one; united, there is no force on earth able to destroy our Brotherhood.

The Brothers of the Shadow

Indeed H. P. B. could not have given proof in clearer words of her foresight into the fate of the T. S. in America, than just by using this simile of the bundle of sticks, which in 1897-8 would fall apart in loose sticks, and thereby ruin for the time being the cause of Theosophy in America. Before telling this story however, let us continue for a while with the letter, because of its bearing on the Theosophical Movement in the other parts of the world as well, and not only in the past but in our own times also. Says H. P. B. further:

Now I have marked with pain a tendency among you, as among the Theosophists in Europe and India, to quarrel over trifles, and to allow your very devotion to the cause of Theosophy to lead you into disunion. Believe me, that apart from such natural tendency, owing to the inherent imperfections of Human Nature, advantage is often taken by our ever-watchful enemies of your noblest qualities to betray you and to mislead you. Sceptics will laugh at this statement, and even some of you may put small faith in the actual existence of the terrible forces of these mental, hence subjective and invisible, yet withal living and potent influences around all of us. But there they are, and I know of more than one among you who have felt them, and have actually been forced to acknowledge these extraneous mental pressures. On those of you who are unselfishly and sincerely devoted to the Cause, they will produce little if any impression. On some others, those who place their personal pride higher than their duty to the T. S., higher even than their pledge to their divine Self (H. P. B. refers here of course to the pledge taken by E. S. members), the effect is generally disastrous. Self-watchfulness is never more

necessary than when a personal wish to lead, and wounded vanity, dress themselves in the peacock's feathers of devotion and altruistic work; but at the present crisis of the Society a lack of self-control and watchfulness may became fatal in every case. But these diabolical attempts of our powerful enemies—the irreconcilable foes of the truths now being given out and practically asserted—may be frustrated. If every Fellow in the Society were content to be an impersonal force for good, careless of praise or blame so long as he subserved the purposes of the Brotherhood, the progress made would astonish the World and place the Ark of the T.S. out of danger. Take for your motto in conduct during the coming year, Peace with all who love Truth in sincerity, and the Convention will bear eloquent witness to the strength that is born of unity.

(*To be concluded*)

A HIGH development of the intellectual faculties does not imply spiritual and true life. The presence in one of a highly developed human intellectual soul . . . is quite compatible with the absence of Buddhi, or the spiritual soul. Unless the former evolves from and develops under the beneficent and vivifying rays of the latter, it will remain for ever but a direct progeny of the terrestrial, lower principles, sterile in spiritual perceptions, a magnificent, luxurious sepulchre, full of the dry bones of decaying matter within.

H. P. B. in *Lucifer*, Oct., 1893

IN DEVACHAN

WHEN I awake in Devachan,
The land of hopes fulfilled,
Where grief and weeping enter not
And sorrow's voice is stilled;
There will be naught my joy to leaven
But I shall find within my Heaven,
As though by hand of angel given,
All that my heart has willed.

When I arise in Devachan,
In Devachan, the fair
Where for an æon man may lose
Earth's heritage of care;
Haply in that enchanted land
I, who have sought to understand,
Though outward sense an answer banned,
Shall find my answer there.

And when I sleep in Devachan,
Before return to earth,
And in reunion with my soul
Await the coming birth;
May the high gods of Karma find,
In the long cycle left behind,
Before their mills again do grind,
Something of lasting worth.

CHAS. E. LUNTZ

STAR LIFE

By EDWARD BENNETT

THE advance of life is not uniform: days of activity change to nights of rest, spring growth to winter's pause, centuries of national expansion to a country's waning, fruitage of a planet to its clearance. The one process applies to all life. Signs of it should be and are visible in the stars, which are suns like to our own, lighting and warming other systems of worlds.

The sign is simple. For its completion, a flesh and blood evolution needs conditions of fairly uniform temperature to each planet for periods running into many millions of years. Life can only succeed when these long periods of slow alteration or absolute pause appear. The time of such change will be marked by the long persistence of each star at that stage and so, the appearance of there being many more stars of that type.

The greater part of stellar variation is caused by age; size, heat and colour depend on age. Ninety-nine of every hundred stars are found to be in the six standard classes, each type a mark of age and divided into ten grades. Stars form by the drawing together of those vast clouds of gas called nebulæ. Mutual attraction draws them together; heat, caused by that condensing, opposing the movement until lost by radiation or absorption in the formation of new chemical groupings from the primal matter.

Formation of such compounds is assumed by astronomers. A reversal of the process during star-cooling is needed to account for the great amount of heat poured forth from a sun, surpassing any that could be caused by their contraction. Energy of contraction plus atomic heat is lost at such times. Matter becomes energy. During the period of formation, the rising heat is checked at the points where each compound forms until that type of raw material needed for each making had been used up, when the heat again rises unto the next point of pause. When the star is cooling, the points of pause are those at which the heat is again emitted. Pauses are indicated by there being a greater number of stars seen in the first classes of the three types called G, F, and K. These three out of sixty sub-classes mark times of pause in the changing temperature and are coincident with periods of life-evolution. No other periods are suitable.

That our own star, the Sun, belongs to the first G class, is an additional indication. It is possible that life-stages occur at each pause; it is also possible that the life-stage only occurs at the point where the creation of the last compound merges into its re-emission, the stage where the star begins to cool down again, with actual loss of material. This should be far the longest stage, being two stages run together and an interval at the turning point.

All that is known of these compounds is that there must be these or some other unknown source of bottled energy within the stars, and that the core of our own Sun contains elements or compounds of extraordinary density.

Note. Stars of exceptional size use up all the raw material in making these compounds, and then continue to grow hotter by contraction. Finally the rate of radiation—increasing as the fourth power of the absolute temperature—overtakes the rate of heat increase and checks further rise. Cooling does not begin until the excess of that star's weight has been poured out as energy and then the star, now of normal weight, begins its true life-history. Canopus is an example of these super-heated stars.

In the case of cooler bodies like planets, it is known that the core is far denser than the rest; the older the world grows, the more uniform its composition. These calculations are based on the ratio of centrifugal force to gravity at the Equator and the planets flattening at the poles.

Our giant outer planets are like to the Sun in type, Saturn the nearest. It has an extremely dense core surrounded by matter lighter by far than fresh fallen snow. That core appears to change by evolution of the heat storing material, probably in the cataclysmic changes which mark the end of cycles of planet life.

The Inner Planets have solid crusts and vary in their cores. By this core measurement, the Moon is oldest and nearest to a uniform composition, Mars and Mercury exceed Venus in age, and our world is youngest. In the case of the two smallest planets this suggests a longer life than commonly suggested. It is my own suspicion that these two, not large enough for evolutions of their own, have served in other ages, to other planets, as secondary worlds for peoples of their Fourth Chain lives, when three physical homes are needed. Their crusts have been destroyed during the period of heat which marks a change of core and reform to house a new life of a new age.

The big moons of the outer planets exhibit at least two other stages of core life and Neptune's dense moon may mark another. If so, it appears that seven stages of life are represented in our system. Several successive life periods with a solid crust appear to be indicated as happening within each star's pause in its change of temperature.

If some other type of life evolved in the former stage of pause to our present one, it was a period when our Sun shrank slowly from about 20 times to 12 times its present size with slow rise of temperature. In those days, our life-heat was found beyond Saturnian

distance, ranging from that to the newly discovered planet Pluto, which fell out of life distances towards the close of that period of slow change. This slow freezing out of the outermost home of life also can have occurred to the missing member of our inner planets, that one between Mars and Jupiter, in our present age.

Life develops in those places where there is chance of its reaching a full fruition. This needs a vast space of time under equable conditions. This is found in the stages of star-evolution at which there appear to be the greatest number of stars. So we can divide the stars into classes of those unlikely to have planets housing life, those likely to have life and those of intermediate type. At any one time, only a small proportion of stars will be at the stage of human evolution, a small stage in the complete life of a star.

NOTE BY C. JINARĀJADĀSA

All these astronomical speculations are interesting, but mere "words, words" from the occult standpoint, which sees every stellar body as the embodiment of a Consciousness. Briefly put, astronomers leave the Logos completely out of their calculations. But as a system—of a small star, or of a nebula cluster—is His *body*, we shall get real understanding of stellar processes only when we know what are the stages of His life. Let us by all means get all the facts which we can from the physical side about the birth and death of stars: but that knowledge is only the *a*, *b*, *c* to understand "what it is all about". Till we realise that matter is only consciousness under veils we shall see only "as in a glass darkly".

THREE TRUTHS, OR ONE?

By ERNEST WOOD

EVERY now and then the world is treated to a revival of the great war of the philosophers, on the ancient battle-ground of argument as to whether the fundamental reality is objective or not. In recent decades it surged heavily in the direction of objectivity, or at least substantivism, but of late the tide of battle has turned again in favour of life. In Theosophical circles, too, Mr. Krishnamurti has thrown a bomb to shatter the comfortable safety of those who pictured future millennia of glorious progress within the fields of those ancient measures of the objective—some sort of space and time.

Nowhere more than in India have these questions been discussed with meticulous care and honesty of purpose. Nowhere more than here have large intellectual populations followed these discussions with close interest, believing that the welfare of man depended upon his understanding of life and the world.

Therefore comes very opportunely a volume of 350 pages[1] which allows us moderns to live over again one of the ancient battles, which draws our sympathies and judgment first to one side and then to the other, as the respective combatants fling their arrows of apparently incontestable logic. It cannot be denied that the book requires very close reading, but the time

[1] *The Three Tatvas*, being the criticism by Sri Rāmānuja of the theories of Oneness. Translated into English by Diwan Bahadur V. K. Ramanujachari. (Published by the author at Kumbakonam, India.)

given to it may be counted well spent. Its main content is a translation—in very readable English—of that portion of Śrī Rāmānujāchārya's commentary on the *Brahma Sūtras* which discusses the earlier commentary of Śrī Śankarāchārya on the same *Sūtras*.

To elucidate the place of these commentaries in Hindu thought, it should be explained that the Vedas contain two main lines of instruction—one ritualistic, in which the worshipper is told to do certain things in order to obtain certain results, such as a happy and long heaven-life after death, and the other giving information about the nature of Brahman or God. At some stage in the consolidation of Hindu thought, probably during the decline of Buddhism in India—perhaps about the third century B.C.—there appeared the *Brahma Sūtras* of Bādarāyana, a digest of that portion of the Vedas relating to Brahman, in the form of a series of sūtras or aphorisms of a very condensed kind. As an explanation of these sūtras, Śankarāchārya wrote his famous commentary, in which he expounded in a most painstaking way the doctrine that there is only one reality, and it can have no attributes (since attributes would imply more than one reality) but is itself the very nature of being, consciousness and happiness, and he explained also that any knowledge, however derived, which points to the reality of anything else at all is merely making a mistake.

This mistake is called Māyā, and the cause of it is called Avidyā, wrong knowledge, knowledge which fails to perceive the reality. In this error there are two processes—a kind of darkness or covering up of the reality, and an exuberant exfoliation or throwing out of the error or errors so produced. This error exists in consciousness, until it is removed. It cannot be regarded as belonging to reality, for it disappears when the real is "seen". Also it cannot be a part of that collection of erroneous impressions that we call the world.

It is something *sui generis* and not to be described in the categories of the real and the unreal. Practically the doctrine amounts to this: "Let us look at the world! Things are not what they seem, and when you come to see them as they are you will find that there is only the one thing, which is all at once being and consciousness and happiness, these not being different things."

To two parts of this doctrine in particular the later teacher, Rāmānuja, took strong exception: (1) to the teaching that Brahman has no attributes, but is only one, without a second, in the sense that there *is* no other (and not merely no other equal to himself), and (2) the teaching of Avidyā and Māyā, which terms are often used interchangeably.

With this preamble, let me turn to the book before us. It is most conveniently and clearly arranged, in several sections. The first part briefly expounds the view of Rāmānuja that there are three fundamental realities, or tattvas, namely (1) matter, (2) individual souls, and (3) God. From this statement the book is given its name of *The Three Tatvas*. The second section, intended to prepare the mind of the student for the close reasoning that is to follow, expounds pleasantly and clearly in fourteen pages the well-known three ways of obtaining knowledge: by sense-perception, by inference and by testimony. The third section gives us a brief preliminary survey of Ṣankara's teachings, in 26 pages.

From this point we may go forward with all the necessary instruments in our hands for testing the arguments which follow, for the exposition consists of dialogues almost entirely between Rāmānuja and Ṣankara, the whole being written by the former, who takes Ṣankara's views from his writings and their implications, and also from those of some of his successors in the same line of thought.

With the fourth section, the real business of the book begins. Three sections (4-6) are a translation of the first

sub-section of chapter i of Rāmānuja's *Shrī Bhāshya*, entitled *The Final Decision* (*Mahā-Siddhānta*). These deal respectively with (1) the question of Brahman as without attributes, (2) an examination of Ṣankara's interpretation of texts from the Upanishads and other sources, and (3) the doctrine of Avidyā.

The opening phase of this mental battle begins with the roar of one of Rāmānuja's big guns: "How can you know that there is something without attributes (*nirviṣesha*), since sense-perception, inference and the testimony of others—the three agreed means of obtaining knowledge—acquaint us with only things having attributes?" The reply is simple: we do not agree to your premise, for sense-perception really acquaints us only with one thing, that is, existence, and the various attributes are temporary and due to mind. Something seen in semi-darkness looks first like a crack in the ground, then like a thin stream of water, then like a snake—but when light comes it is seen to be a rope. But really you are seeing the rope all the time. In the same way all forms ultimately disappear, but existence (*sat*) remains.

Rāmānuja retorts: "Why, then, when you go to buy a horse, do you not return with a buffalo? For, in your view, nothing would differ from anything else. Also, why read about Brahman in the Vedas, if we are seeing Him and nothing else? And finally, in the case of the crack, the water, and the snake, the rope remains, and it is something having attributes (*saviṣesha*)—only *one* part of the knowledge retires as wrong, not all of it." Here the first debate ends, without voicing Ṣankara's position that *all* things characterized by time, space and causation will ultimately depart, and that really the one existence is not known by sense-perception or any of its derivatives, but simply becomes evident on the removal of error. Rāmānuja appears to be in the position of the modern materialist, who will not believe in that which is utterly beyond the senses unless sense-evidence is brought for it!

The fundamental nature of perception forms the subject of the next debate. Rāmānuja takes his stand on the idea that what is perceived must be different from the perception. Ṣankara maintains that perceiver, perception and perceived are all one only. Rāmānuja affirms that the difference is actually seen by sense-perception, and that this is *not* afterwards found to be wrong. The position of Ṣankara is that it is found to be wrong and that the Upanishads testify to this experience, that Ātman, the self, is consciousness or experience (anubhuti)—not that he *has* it as an attribute—and also that it makes itself known to itself, and is one and the same in all persons. So to him Ātman is knowledge, not a knower. The arguments on this subject are long and interesting, and very clearly expressed by the translator. Rāmānuja strongly urges the view that Ātman is a knower, and thus he gives to it the character not of consciousness itself, but of a thing known, which however possesses consciousness as an attribute. The different view-points may be illustrated by the discussion on the state of the "I" in deep sleep. Rāmānuja says that we remember: "I slept pleasantly"—the I being present even then as one experiencing pleasure—but Ṣankara maintains that we say only "I slept in such a way that I now feel pleasure."

We come then to the question of Texts (sec. V, pp. 126-185). First is considered the well-known story of Ṣvetaketu from *Chhāndogyopanishad*, ch. vi. His father said: "At first, my dear, this (world) was *sat* only; only one, without a second." This Sat willed to be many, and so produced fire, water and food, and then, by means of *jīvātmā*, the living soul, it appeared in various names and forms. The teaching culminates in the father's words: "Thou art That (*tat tvam asi*), O Ṣvetaketu."

Rāmānuja finds here the three realities, or tattvas—matter, Jīvas and Īsvara—but Ṣankara maintains that it teaches only

one reality—the changeless *sat*, or *Brahman*. This is called *ādeṣa*, which the two teachers interpret respectively as "commander" and "knowledge". Both meanings are etymologically sound, but one teacher favours the idea of a ruler who has no second, or other being, in the same class as himself, while the other teacher will have it to mean one than whom or which there simply *is* nothing else. Śankara does not deny the existence of fire and other things, but he says there is hallucination when these are seen as anything other than Brahman. He does not preach absolute illusion, for he holds that Brahman is always the *basis* of all error, just as when a rope is mistaken for a snake. He maintains that just as the ether in a jar is marked off, from our point of view (vyāvahārika), by the jar, but is really not at all separate from the general ether, so when scripture, with a view to enlighten the ignorant, speaks of the production of the individual (*jīva*) from the universal soul (*ātman*), that should be understood like the ether of the pot. So, though the scriptures may frequently meet men on their own vyāvahārika ground of expression, it does not mean that the reality is in that vyāvahārika mode of existence.

Many are the quotations presented by both teachers, some referring to the forms as misperception (adhyāsa), others alluding to them literally; the reconciliation of these, from the point of view of each teacher, as presented in this translation, gives the reader valuable exercise in philosophical judgment. It leaves me with the feeling that if it had been intended only to describe a literal world as real, even if having subtle as well as gross planes, no reference to misperception need ever have been brought up at all, and I find this opinion also in Śankara's commentary upon Gauḍapāda's verses on the *Māndūkyopanishat*, with especial allusion to the story of the discussion among the senses of man, which is told in several places in scripture with variants which could not all

be literally true (like the variants of the Christ story in different Gospels). So these things are only intended to "assist the understanding of the ignorant."

In the sixth section Rāmānuja brings his entire battery to bear against Ṣankara's doctrine of error or Avidyā. There are seven great objections to it:

(1) There cannot be a basis for ignorance, if everything is really knowledge itself. (2) If ignorance could obscure the light of Brahman, whose very nature is light, he would then cease to be. (3) There cannot be anything having pure ignorance as its fundamental nature, and being therefore neither in the category of reality nor in that of unreality. (4) It cannot be unique, and different from both reality and unreality, for experience shows things only as either existing or not existing, and things are known as they are. (5) It is a mistake to think that the existence of such Avidyā is indicated in Vedic texts. (6) The texts show that immortality is attainable not merely by coming to know that Brahman is without attributes. (7) Bondage cannot be removed by mere knowledge, but by the grace of the highest Atman, to be obtained by loving meditation.

So, concludes Rāmānuja, to criticise this doctrine further would be like beating with a club someone already killed by his own Karma! And his view is that *Avidyā* is really only the Karma, the good and bad actions of the individual, which stand in the way of his vidyā or meditation upon Brahman. Space does not permit us to discuss Ṣankara's replies to these criticisms, which are ably treated in the volume under review. It may be sufficient here to remark that Ṣankara is enough of a realist to say "There *is* ignorance or error. Every one admits it in some degree. I maintain that it extends to *all* experiences and ideas coloured by space, time and causation. You cannot ascribe an origin or basis for it, different from itself. But there it is, and experience, as well as the scripture, affirms that it can be removed." Perhaps when we know the reality we shall also know what were the foundations of error, which we may seek in vain among the errors which are its result and cannot be its cause.

The remaining sections, which are comparatively brief, deal with Rāmānuja's criticisms occurring in other parts of

the *Mahāsiddhānta*, and with certain views of later Advaitins, particularly Bhāskara, Yādava Prakāṣa and Vāchaspati, and conclude with an attempt at a reconciliation of texts on the lines of the theory of the Three Truths.

In concluding this review we must congratulate the translator on his having reproduced the atmosphere of practicality and earnestness which characterizes the original discussion. The old philosophers of India were not mere lovers of thought, but rather believers that understanding would solve the problems regarding man's nature and his relation to his environment. They were most practical people, dealing with human pains and pleasures and trying to display the axioms and working propositions of a science of happiness. The volume is essential to the library of every student of Hindu thought.

WINGÉD LOVE

OVER the bowed heads and spread arms of brooding trees,
My spirit seeks the big skies;
Thro' chace of twisted branch and leafage flees
Unto the hiding star,
Heedless of the owlet's cries,
Or the discordant night jar;
Seeking only union,
Nay, reunion, with the love divine
That spreads its parent pinion
Over your love and mine.

D. M. CODD

THE GENESIS OF THE ELEMENTS

III

THE INTER-PERIODICS: FE, CO, NI; RU, RH, PD; "X," "Y," SAMARIUM; OS, IR, PT, "CANADIUM".

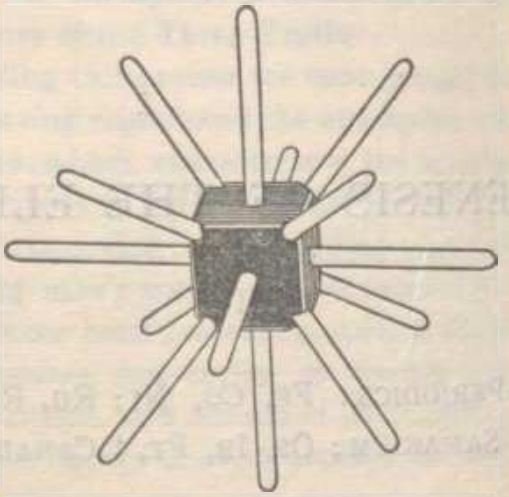
BY C. JINARĀJADĀSA

(*Continued from p. 234*)

WHEN the elements are listed according to their weights, there are certain elements so near to each other in weight, and so similar in characteristics, that they stand together as a group by themselves. Thus Iron, Cobalt, and Nickel form a group; they come in succession, they are metals, but they are not like the elements preceding them or following them. The same is the case with Ruthenium, Rhodium and Palladium, coming together in a group, and it is the same with Osmium, Iridium and Platinum. They have been termed "inter-periodics". They appear in the middle line in Crookes's diagram.

When examined clairvoyantly, they are seen to have a striking configuration, different from all the other elements.

They are a type by themselves, and their general appearance is as follows.

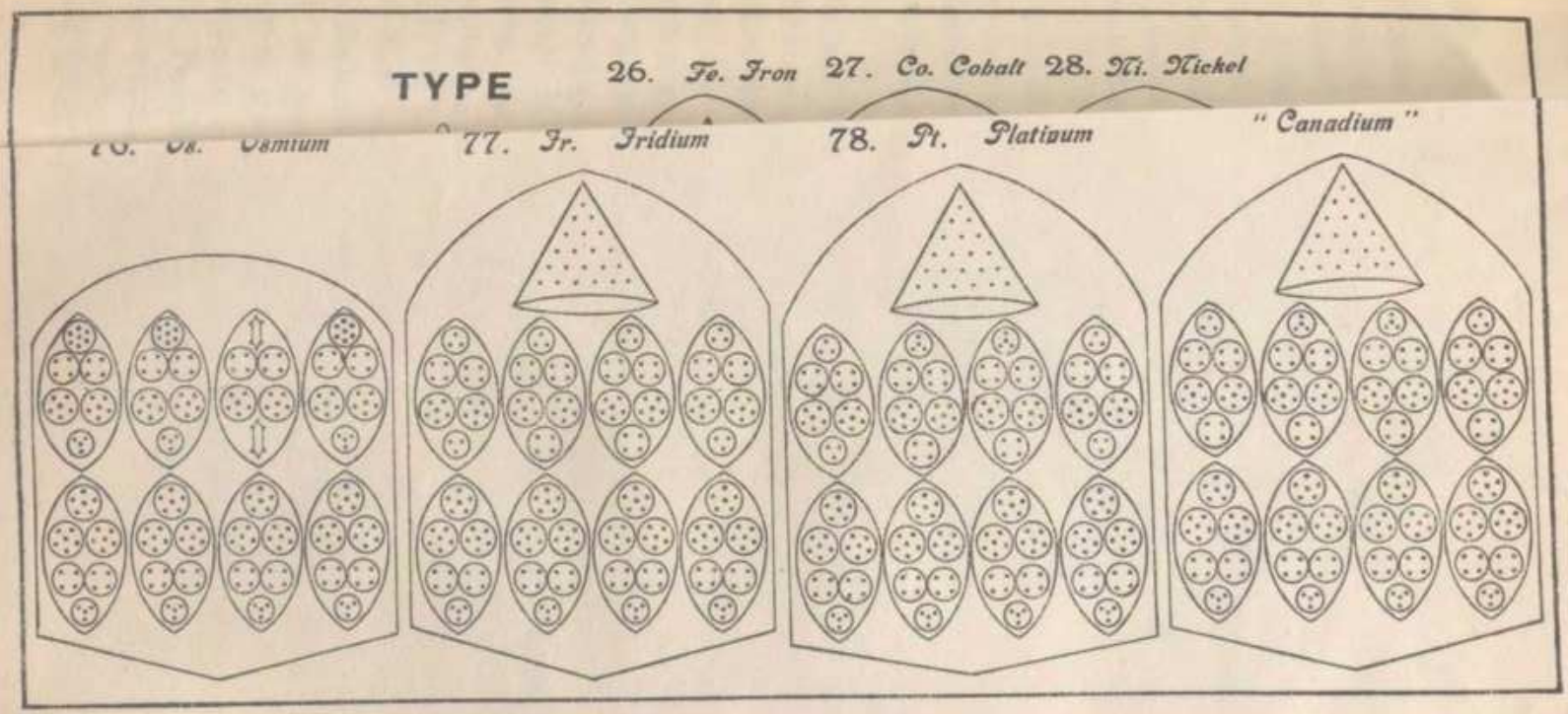


If the figure is carefully studied, it will be seen to consist of seven equal rods piercing a cube, three through the six middle points of its surfaces, and four through its eight corners. There are therefore seven "crossed bars," whose directions in space are fixed by the cube.

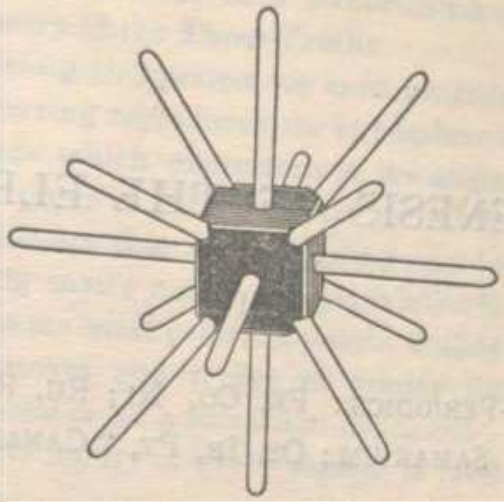
Each inter-periodic consists of fourteen *half-bars*, all the fourteen half-bars within an element being alike as to the number of Anus and their distribution. The diagram of one half-bar is therefore sufficient to map out the full element. This is what is done in the large diagram that illustrates them.

It should be clearly noted that in the figure above there is *no* cube, nor any outline of a cube, to be seen in the element itself. The half-bars interlock in the centre of a sphere. The cube has been drawn simply to indicate the directions in space of the half-bars.

Chemists have so far noted three inter-periodic groups, as follows: Iron, Cobalt, Nickel; Ruthenium, Rhodium, Palladium; and Osmium, Iridium, Platinum. In the clairvoyant


TYPE
26. Fe. Iron
27. Co. Cobalt
28. Ni. Nickel
76. Os. Osmium
77. Ir. Iridium
78. Pt. Platinum
"Canadium"

They are a type by themselves, and their general appearance is as follows.



If the figure is carefully studied, it will be seen to consist of seven equal rods piercing a cube, three through the six middle points of its surfaces, and four through its eight corners. There are therefore seven "crossed bars," whose directions in space are fixed by the cube.

Each inter-periodic consists of fourteen *half-bars*, all the fourteen half-bars within an element being alike as to the number of Anus and their distribution. The diagram of one half-bar is therefore sufficient to map out the full element. This is what is done in the large diagram that illustrates them.

It should be clearly noted that in the figure above there is *no* cube, nor any outline of a cube, to be seen in the element itself. The half-bars interlock in the centre of a sphere. The cube has been drawn simply to indicate the directions in space of the half-bars.

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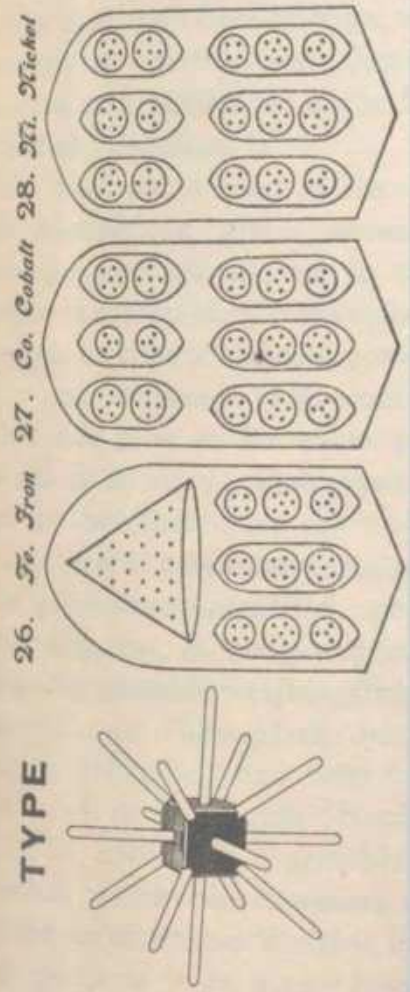
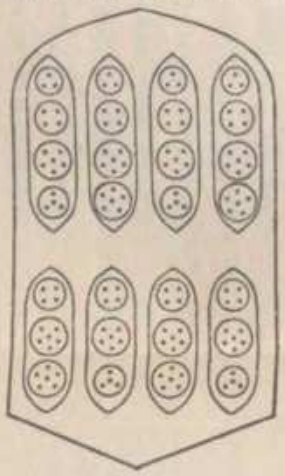
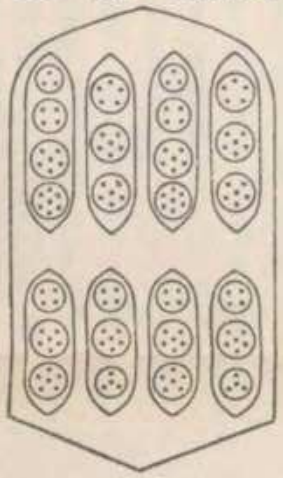


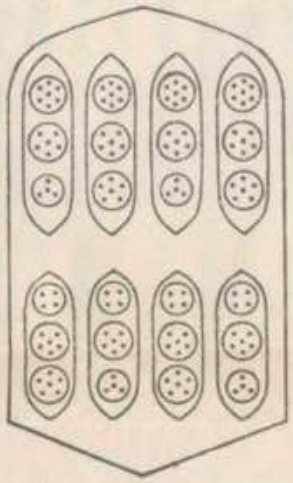
44. Ru. Ruthenium



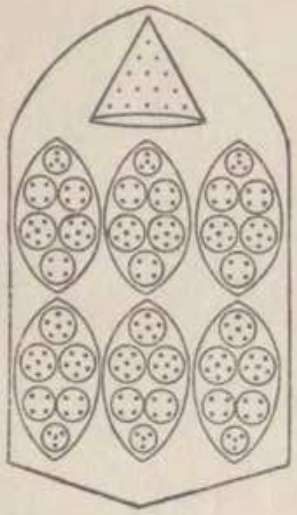
45. Rh. Rhodium



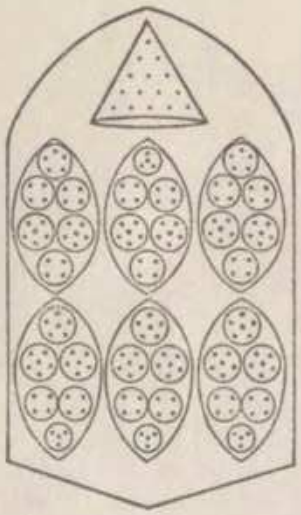
46. Pd. Palladium



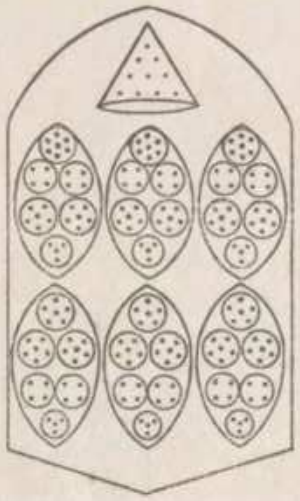
— "X"



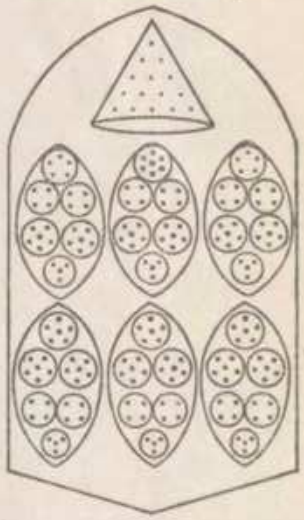
— "Y"



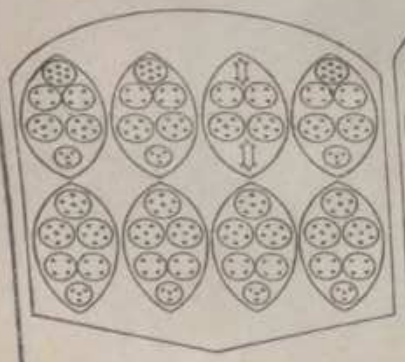
62. Sm. Samarium



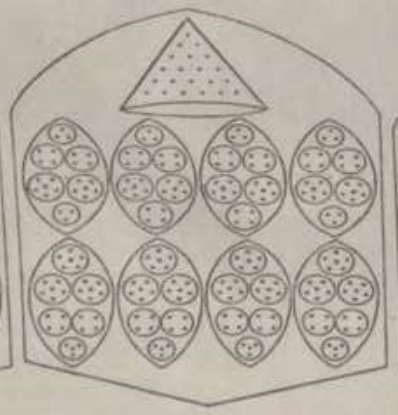
Samarium Isotope



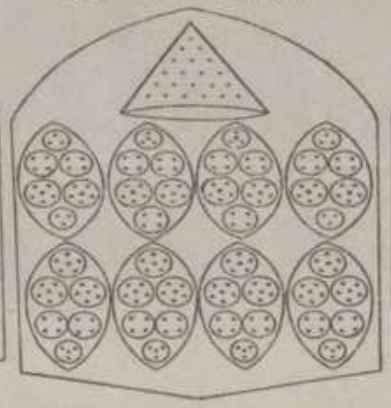
76. Os. Osmium



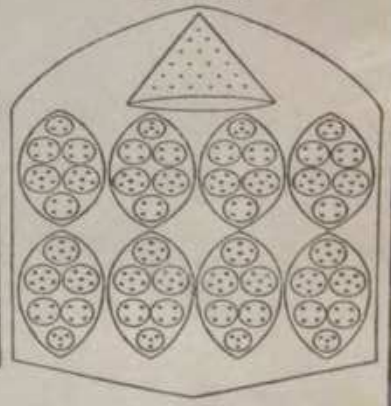
77. Ir. Iridium



78. Pt. Platinum



"Canadium"



researches of 1907, another member was noted in the last group, after Platinum. For want of a name it was then labelled "Platinum B". But it is not an isotope of Platinum, being different from Platinum in the precise way that Platinum is different from Iridium, and Iridium from Osmium. Presumably it was this new element which was discovered in Canada, and announced in the *Mineralogical Magazine*, 16, and labelled "Canadium".[1]

But more complicated is the fact of the existence of a *fourth* inter-periodic group unsuspected by chemists, for which no places are allowed in the Periodic Table of the Elements as conceived by physicists. They state that according to their theories of the configuration of the atom, there can exist in the universe only 92 elements, and no more than 92. Narliker has gone so far as to prove mathematically that there can be no more. Clairvoyant investigators do however record the fact that there are more than 92, and among the new ones are a new inter-periodic group. The existence of such a group was speculated upon by me in 1908 (*Occult Chemistry*, p. xxi, at end), and calling them X, Y, and Z, I stated their probable weights, giving to the last member Z the weight 147. In *Theosophist*, July, 1909, C. W. Leadbeater stated that the group had been discovered among the "rare earths," and their weights (H=1) were given by him as 147, 148·55, 150·11. It is probably the last that is Samarium, an element which occurs among the rare earths; its weight in the last list of Atomic Weights is 150·4. Of course chemists do not recognise it as a new inter-periodic element; in fact, one of the undecided problems among chemists is where the elements coming among the rare earths are to be placed in the Periodic Table. Clairvoyant investigation has settled the matter, as each element has the shape of its "type," and

[1] *Etymological Dictionary of Chemistry and Mineralogy*, by D. and K. C. Bailey, 1929: "Canadium: supposed new element of platinum group. Canada (loc.) and -ium, M. M. 16."

so can readily be allocated to its proper family. It cannot be asserted positively that the element seen by the clairvoyant investigator, a "crossed bar" element of weight 150·11, is in reality that labelled by chemists as Samarium; this much however is in favour of so labelling it, that it is found (among other crossed bars of the group) in what is sold as "Samarium Oxide" by the well-known firm Adam Hilger of London.

As already mentioned, each inter-periodic element is composed of 14 half-bars, all similar. From the number of Anus in one bar, the weight of the whole element can be calculated. As explained in previous diagrams, the groups of Anus are in three space; parallel groups move round a common axis, where three at the corners of a triangle, where four round one of the group as the axis.

One interesting fact is that, within a group, the difference between one member and its successor is one of 28 Anus, that is to say, two more Anus in each half-bar. These two are so added that the similarity of the group is scarcely altered. (An exception is the rare isotope of Samarium, which adds only one Anu to each half-bar.) Another interesting fact is that, within a group, the lower part of each half-bar is the same for *all* the members of the group.

26. *Fe, Iron*

One half-bar	...	72
14 half-bars 14 × 72	...	1008
Number Weight $\frac{1008}{18}$	...	56
Atomic Weight	...	55·84 (56, 54)

27. *Co, Cobalt*

One half-bar	...	74
14 half-bars 14 × 74	...	1036
Number Weight $\frac{1036}{18}$	...	57·55
Atomic Weight	...	58·95 (59)

28. *Ni, Nickel*

One half-bar	...	76
14 half-bars 14 × 76	...	1064
Number Weight $\frac{1064}{18}$	...	59·11
Atomic Weight	...	58·69 (58, 60)

44. *Ru, Ruthenium*

One half-bar	...	132
14 half-bars 14 × 132	...	1848
Number Weight $\frac{1848}{18}$	...	102·66
Atomic Weight	...	101·6

45. *Rh, Rhodium*

One half-bar	...	134
14 half-bars 14 × 134	...	1876
Number Weight $\frac{1876}{18}$	...	104·22
Atomic Weight	...	102·9

46. *Pd, Palladium*

One half-bar	...	136
14 half-bars 14 × 136	...	1904
Number Weight $\frac{1904}{18}$	...	105·77
Atomic Weight	...	106·7

— "*X.*"

One half-bar	...	189
14 half-bars 14 × 189	...	2646
Number Weight $\frac{2646}{18}$	...	147
Atomic Weight	...	—

— "*Y.*"

One half-bar	...	191
14 half-bars 14 × 191	...	2674
Number Weight $\frac{2674}{18}$	...	148·55
Atomic Weight	...	—

62. *Sm, Samarium*

One half-bar	... 193
14 half-bars	... 2702
Number-Weight $\frac{2702}{18}$	... 150·22
Atomic Weight	... 150·4

62. *Sm, Samarium Isotope*

One half-bar	... 194
14 half-bars 14 × 194	... 2716
Number Weight $\frac{2716}{18}$	... 150·88
Atomic Weight	... ——

76. *Os, Osmium*

One half-bar	... 245
14 half-bars 14 × 245	... 3430
Number Weight $\frac{3430}{18}$	... 190·55
Atomic Weight	... 191

77. *Ir, Iridium*

One half-bar	... 247
14 half-bars 14 × 247	... 3458
Number Weight $\frac{3458}{18}$	... 192·11
Atomic Weight	... 193

78. *Pt, Platinum*

One half-bar	... 249
14 half-bars 14 × 249	... 3486
Number Weight $\frac{3486}{18}$	... 193·34
Atomic Weight	... 195·2

—— "*Canadium*"

One half-bar	... 251
14 half-bars 14 × 251	... 3514
Number Weight $\frac{3514}{18}$	... 195·22
Atomic Weight	... ——

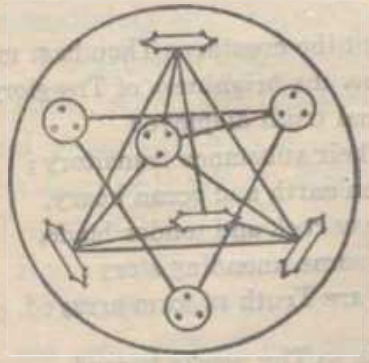
A NEW ELEMENT: "ADYARIUM"

BY C. JINARĀJADĀSA

CHEMISTS so far have not discovered any elements between Hydrogen and Helium. In 1895 the clairvoyant investigators found in the air a gas, of weight 3, to which the name "Occultum" was given.

A lighter gas still, of weight 2 (H=1) has just been discovered by clairvoyant investigation. Its appearance is as follows.

"Adyarium"



It will be seen that the two groups of four bodies each form two tetrahedra, that is to say, their respective positions in space, as they individually revolve within the sphere-wall of the element, are those marked out by the eight corners of two interlaced tetrahedra. The element has 36 Anu, and therefore its Number Weight is $\frac{36}{18}=2$.

The element is rare in the atmosphere at the earth's surface. But it exists in greater quantity in the stratosphere. Like Hydrogen, it is being slowly lost to our atmosphere by radiation during the earth's journey round the Sun. But the rays of light from the Sun are combining sub-elements all the time, and the lost elements are being replaced by the new creations.

Whether this new element proves later to be Nebulium —whose presence has been spectroscopically noted in the Sun, but which has not yet been isolated on earth—remains to be seen. In the meantime, as it was first observed by clairvoyant magnification at Adyar, we have called it "Adyarium," after the example of Ytterbium, Terbium and Erbium called after Yterby in Sweden.

EVENING HYMN OF A GREAT SCIENTIST

THROUGH the creatures Thou hast made,
Show the brightness of Thy glory;
Be eternal truth displayed
In their substance transitory;
Till green earth and ocean hoary,
Massy rock and tender blade,
Tell the same unending story:
We are Truth in form arrayed.

Teach me so Thy works to read,
That my faith, new strength accruing,
May from world to world proceed
Wisdom's fruitful search pursuing;
Till Thy breath my mind imbuing,
I proclaim the eternal creed,
Oft the glorious theme renewing,
God our Lord is God indeed.

J. CLERK MAXWELL

OUR COVER

I

WHEN a man is invited by H. P. B. to collaborate with her in the writing of the *Secret Doctrine*, it is obvious that he must have a depth of occult knowledge equal to her own. This was the case with T. Subba Row, whose portrait appears on our cover. The present generation of Theosophists scarcely knows anything about him, but he played a most distinguished rôle in Theosophical annals when the two Founders came to Madras. I reprint what Colonel Olcott wrote about him immediately after his early death at the age of thirty-four in 1890. I reproduce also the announcement which H. P. B. made in 1884, when she planned the writing of the *Secret Doctrine* and associated him as her colleague with the work. In fact, the draft of the First Volume, which is being reprinted in THE THEOSOPHIST, was sent by her in manuscript to Swāmi Subba Row for his opinion. His judgment was a disappointment to H. P. B., because he pointed out how the presentation was not only diffuse but chaotic. This adverse judgment, however, forced H. P. B. to begin over again, and we have to congratulate ourselves that Swāmi Subba Row's discernment was not only right but proved to be of great service to Theosophists.

One remarkable fact about him is: Where did he get the profound occult knowledge which he showed, so great indeed that H. P. B. in her letters again and again refers to him as

having on some matters more knowledge than she? Both of them were pupils of the same Master, the Master M.

Swāmi Subba Row's writings were few and there is no special book of his which gives an adequate presentation of

THE SECRET DOCTRINE.

A NEW VERSION OF "ISIS UNVEILED."

With a New Arrangement of the Matter, Large and Important Additions, and Copious Notes and Commentaries.

BY

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

ASSISTED BY

T. SUBBA ROW GARU, B. A., B. L., F. T. S.,

Councillor of the Theosophical Society and Secretary of its Madras Branch

Madras:

PRINTED AT THE SCOTTISH PRESS, BY GRAVES, COOKSON AND CO.

1884.

A Reproduction of the first Announcement.

his knowledge. The only work which stands as a unity is his *Lectures on the Bhagavad-Gitā*, given as the first series of Convention Lectures in 1886. He wrote, however, many contributions to THE THEOSOPHIST three years after it was

started. Many of these were contributions to controversies on Theosophical knowledge at the time. Soon after his death, his scattered writings were collected together by the Bombay Theosophical Publication Fund under the direction of Mr. Tookaram Tatya. The book was reprinted twice, but a revised edition, including extra material received from the late Dr. S. Subramania Aiyar, formerly Vice-President of the Society, was issued by the Theosophical Publishing House in 1931. It is a volume of 577 pages, and contains articles in nearly every one of which there is some kind of a striking suggestion.

That such a distinguished Theosophist, a pupil of one of the Masters, and one who was looked upon by H. P. B. as her equal in occult knowledge, should have "dropped out" of the Theosophical ranks, is one of the inexplicable mysteries of the occult life. His differences with H. P. B. began over what is to us a minor philosophical question, as to the number of the principles of the Ego. He held a very important position as a representative, at Madras, of the Śringēri Maṭh and that gave him great influence among the orthodox Hindus. Perhaps this position required that he should be forced into a discussion with H. P. B. Swāmi Subba Row considered that a five-fold classification was more philosophically true than the seven adopted by H. P. B. These differences became exaggerated, and soon involved other matters, so that we find him about the year 1886 withdrawing from the Society's activities. Evidently a very heavy Karma descended upon him which it was necessary that he should get rid of, and hence his early death under distressing circumstances of a most painful illness. But to all who are striving to gain some glimpse of the light of the Wisdom, undoubtedly T. Subba Row is of help, for he had a standpoint to Occultism of his own, based upon personal experience.

C. JINARĀJADĀSA

II

T. SUBBA ROW

By H. S. Olcott

Wherever our work has extended, there has his reputation spread. He was an intellectual phenomenon, and his mental history goes as far as anything conceivable to support the theory of palingenesis . . . When he died, a great star fell from the firmament of Indian contemporary thought. Between Subba Row, H. P. Blavatsky, Damodar and myself there was a close friendship. He was chiefly instrumental in having us invited to visit Madras in 1882, and in inducing us to choose this city as the permanent Headquarters of the Theosophical Society. Subba Row was in confidential understanding with us about Damodar's mystical pilgrimage towards the North, and more than a year after the latter crossed into Tibet, he wrote him about himself and his plans. Subba Row told me of this long ago, and reverted to the subject the other day at one of my visits to his sick-bed. A dispute—due in a measure to third parties—which widened into a breach, arose between H. P. B. and himself about certain philosophical questions, but to the last he spoke of her, to us and to his family, in the old friendly way. When we last saw each other we had a long talk about esoteric philosophy, and he said that as soon as he could get out, he should come to Headquarters and draft several metaphysical questions that he wished Mr. Fawcett to discuss with him in THE THEOSOPHIST. His interest in our movement was unabated to the last, he read THE THEOSOPHIST regularly and was a subscriber to H. P. B.'s *Lucifer*.

Our great Vedāntin was of the Niyogi caste of the Smārta (Advaita) Brahmans. He was born on the 6th July, 1856. At the time of his death he was aged but nearly 34 years. His native country was the Godavari District on the Coromandel

Coast of India; his vernacular tongue the Telugu. His grandfather was the Sheristadar of the District, and his maternal uncle was Diwan (Prime Minister) to the Rajah of Pithapur. His father died when he was but a six months baby, and the uncle brought him up. He first attended the Coconada Hindu School, where he was not at all suspected of possessing any surprising talent. He passed his first Matriculation examination at the Hindu School, Coconada, then under the direction of Mr. J. Kenny. From thence he passed in 1872 into the Madras Presidency College, where his career was a brilliant one, and ended in his passing B.A. in 1876 as the first of the University in his class.

In the latter part of the same year that astute statesman, Sir T. Madhava Row, then Diwan of Baroda, offered him the Registrarship of the High Court of that State, and Subba Row stopped there about a year, but then returned to Madras and prepared himself for and passed the B. L. examination, number 4 in the class. Having adopted the law as his profession, he served his apprenticeship under Messrs. Grant and Laing and was enrolled a Vakil (Pleader) of the High Court in the latter part of 1880. His practice became lucrative, and might have been made much more so had he given less attention to philosophy; however, as he told me, he was drawn by an irresistible attraction. As an example of his extraordinary cleverness, his friends cite his successful passing of the examination in geology for the Statutory Civil Service in 1885, though it was a new subject to him, and he had only a week for preparation . . .

It is remarked above that T. Subba Row gave no early signs of possessing mystical knowledge: even Sir T. Madhava Row did not suspect it in him while he was serving under him at Baroda. I particularly questioned his mother on this point, and she told me that her son first talked metaphysics after forming a connection with the Founders of the

Theosophical Society: a connection which began with a correspondence between himself and H. P. B. and Damodar, and became personal after our meeting him, in 1882, at Madras. It was as though a storehouse of occult experience, long forgotten, had been 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 Mahâtmas; with some, personally at our Headquarters, with others elsewhere and by correspondence. He told his mother that H. P. B. was a great Yogi, and that he had seen many strange phenomena in her presence. His stored-up knowledge of Sanskrit literature came back to him, and his brother-in-law told me that if you would recite any verse of *Gītā*, *Brahma-Sūtras* or *Upanishads*, he could at once tell you whence it was taken and in what connection employed. Those who had the fortune to hear his lectures on *Bhagavad-Gītā* before the T. S. Convention of 1886 at Adyar, can well believe this, so perfect seemed his mastery of that peerless work.

For a man of his abilities, he left scarcely any monument, the papers he contributed to these pages and the one-volume report of his four Adyar Lectures being almost his entire literary remains. As a conversationalist he was most brilliant and interesting; an afternoon's sitting with him was as edifying as the reading of a solid book. But this mystical side of his character he showed only to kindred souls. What may seem strange to some is the fact that, while he was obedient as a child to his mother in worldly affairs, he was strangely reticent to her, as he was to all his relatives and ordinary acquaintances, about spiritual matters. His constant answer to her importunities for occult instruction was that he "dared not reveal any of the secrets entrusted to him by his Guru". *He lived his occult life alone.* That he was habitually so reserved, gives the more weight to the confidential statements he made to the members of his own household.

BIRTHDAY GREETINGS TO DR. ANNIE BESANT ON HER 85TH BIRTHDAY

(*Second List*)

FURTHER Greetings have been received from the following:

Theosophical Lodges, India: Bhagalpur, Indore; England: Kew: Austria: Vienna; France: Lodge Persévérance, Le Mans; Australia; Perth; Canadian Section.

Co-Masonic Lodges: Lodge Vishvakarma No. 127, Trichinopoly; Sydney Lodge, No. 404, Australia; Lodge Concord No. 123, Bombay.

Other Organizations: The Triumph Tutorial College, Madras; All India Anti-Untouchability League and Conference; Hindu Theological High School, Sowcarpet, Madras; Meerut City Rover Crew; Order of Service, Switzerland.

Private letters and Cards: Sir A. Suhrawardy, Kt., M.L.A; Mr. Ernest Bertram; Mrs. Ernestine Best; Mrs. Lula C. Samuel; Miss Violet Kirkland; Mr. and Mrs. Elliot and Dorothy Holbrook; Mr. E. J. Veale.

WORK FOR PRISONERS

I

Extracts from an illuminated address given to Miss C. M. Codd by the prisoners of Pentridge Penitentiary at Melbourne.

"Say something to hearten us. Give us the word that will set us afire with resolution to do better and to go farther than ever before. Be generous. Spread your good news far and wide so that none within sound of your voice need go untouched, uncomforted . . . Inspire us with dream tales. Garner bits of beauty for our consuming hunger. Fill us with faith, and arm us with courage . . . Have no fear that we shall forget our earthbound condition. It is ever present, weighing us down. Doubt and fear have tied clogs to our feet. Ignorance and misunderstanding have laid a heavy burden upon our backs. We look to you who know us, who work beside us sharing the fortune of the day, to speak good news while our ears may still hear. Speak and set wings to our heels. Tell us good news of ourselves, and free the trusting shoulders of their load of care. Warnings and lamentation we have had in plenty. Our great need is for the word that tears away the leaden sky and lets the stars shine through. Is there a higher calling than that of trumpeter of good news? Great is he who hews out the way, but greater still to the hearts of men is he who whispers the right word of hope, of inspiration and courage.

"Have you such a word for us? Perhaps you are, by very virtue of your being, *Good News to all men?* Then truly shall your name be remembered and even the stones on the streets of your city shall shout your praise."

II

(From a prisoner to Miss C. M. Codd)

In appreciation of your visits to us, whose lives are held in bondage, we have immensely enjoyed your profound ethical thinking, your convincing arguments, your insight and influence.

Your power to move our souls was not gained by any persuasion of voice or manner or emphasis, but arises simply from the utter serenity of your mind and the pure truth of what you say.

We thoroughly enjoyed—specially I myself—every word of your interesting talks, and as children say when pleased, "Do it some more".

The daily pattern of existence upon our minds and hearts is bearable only because of the rarer moments when our souls are uplifted and we really live.

We ask you to increase the number of those loftier moments to other men, similarly situated as we are, in other lands.

Thus, others will share with us the delight, and take from the storehouse of memory, and relive, even at a great distance, the precious moments of inspiration which came to us from your wonderful lecture.

Lady! We can only repay you by silent gratitude quickened to a knowledge of beauty, for you have touched us with the accolade of honour.

We all wish you "GOOD-BYE" on your journey to England and home. "The Lord bless you and keep you. The Lord make His Face to shine upon you, and be gracious to you. The Lord lift up the Light of His Countenance upon you and give you peace, now and evermore."

A RUNE OF HOSPITALITY

I SAW a Stranger yestreen,
I put food in the Eating place,
Drink in the Drinking place,
Music in the Listening place:
And in the Sacred Name of the Triune,
He blessed myself and my house,
My cattle and my dear ones.
And the lark said in her song:
Often . . . Often . . . Often,
Goes the Christ in the Stranger's Guise,
Often . . . Often . . . Often,
Goes the Christ in the Stranger's Guise.

SOME FINDINGS OF A SEEKER

II

It is not possible to comprehend the significance of Life without continually practising the removal of the self. This removal of the self, popularly confused with the idea of self-sacrifice and the virtue of brotherly love, is not a quality. It is something entirely outside the realm of qualities. It has nothing to do with feelings either of kindness or of harshness, which take their rise from circumstance and impulse. The removal of the self is neither sentimentality nor brotherhood, though it creates a new outward-going, which may be interpreted as a quality by the observer who has not himself caught the spirit of understanding. It is living with a different consideration; an affection is born which knows no object, which is as unpremeditated as the laughter of a happy child.

The self is a chrysalis in which Life is confined, narrowed into a particular shape and size. The chrysalis of self may be small, dull, ugly, sinful; it may be tremendous, a veritable sun of radiant virtues. Yet in either case it is the chrysalis, Life being restricted within the four walls of sinful or saintly qualities which constitute the self.

Truth can never be established through individuality, and energy directed to this end is wasted. Energy has rather to be directed to the dissipation of individuality, the withholding of the mind and heart from occupation with those things which concern the self—lust, possession, pride, ambition, fear. The self dies as a tree from which the sap is drawn when, through awakened understanding, energy is focussed in essential values.

The self has no real existence, yet it prevents the free expression of Life. As the waves on a lake, though without substance of their own, withhold the calm reflection of the sky, so the self is a turmoil on the surface of Life. Ignorance is the storm from which the self arises; understanding is the stillness in which the self ceases to be.

Truth instantly asserts itself when the mind of individuality is withdrawn,[1] and this spontaneous assertion of Truth is an ecstasy. Eternity is the effortless assertion of Truth[1].

[1] See notes at end.

The seed of lasting happiness lies buried in the soil of action. Perception which does not revolutionize conduct is of less avail than the energetic application of ignorance.

The ecstasy of Truth is a flame; it consumes the self as a leaf is withered by the fire.

True effort culminates in the liberation of Life, and the atmosphere of eternity increasingly pervades the heart and mind of one whose energy is concentrated in search. True effort is search; and effort will cease when search is consummated in freedom. Abiding happiness is the effortless choice of the essential.

Search is not an intellectual adventure, the discovery of facts, but an intelligent and unwavering scrutiny of one's own mind and heart. There is no great difference between the mind fully occupied with philosophy and that given wholly to the mathematics of honest business. Knowledge is an excellent equipment; understanding is the fountain-head of Life.

Truth is like sunlight. To the mind of much learning it is full of mysterious laws; to the heart of a child it is the simple joy of life.

While man clings to the particularity of affection, identifies himself with a philosophy, grinds the axe of a system, he pursues Truth in an endless race with time; forsaking these and giving his full, undeceived energy to freedom, Truth is born in his heart. His understanding is timeless, eternal.

Right effort is the struggle to keep understanding awake, to fan the ashes of particularity from the glowing spark of Life. In this there is pain, there is dryness, there is ecstatic fullness and helpless, sorrowful loneliness. But the balm of understanding heals and soothes the wounds of the man of right effort; he needs no guide, no consoler, no god.

Of all beings he is truly happy whose mind is unburdened with many theories, whose heart has relinquished the aching romance of adoration. Calm, self-sustained, affectionately detached, at every moment he regards the utter simplicity of Life.

B. W. C.

NOTES BY THE ACTING EDITOR

[1] Is this statement based on experience? Has anyone had this experience? Will truths of science so reveal themselves?

[2] An "effortless assertion of Truth" may continue as an eternal action, but this is not the usual meaning attributed in literature to the word "Eternity". When words with accepted meanings are used in some novel way, an indication ought to be given. Poetical phrases and rhetoric are excellent, but rather unsatisfactory material for a stable philosophical foundation.

A NEW ZEALANDER'S LETTER HOME

DEAR LODGE FRIENDS,

Recently I met a fine group of young people here who showed surprising interest in N. Z., and looked over some N. Z. views with very evident pleasure. I gave them the opportunity of asking questions, and one young man asked whether amongst the various political associations in our country, there was one devoted to obtaining our freedom. I asked "freedom from what"? Came the inevitable reply (inevitable from one living as he was, in a swirl of political friction), "From England". I did not say, though I might have done, that we were said by some to be more English than the English—that we were proud and thankful to be the daughter Dominion of our Mother Country, and looked for and hoped for the day when India would be a sister Dominion.

This incident brought to my mind the question of freedom in general. The young folks are claiming their freedom, and many of the grown-ups are acknowledging the propriety of the claim and courageously trying to satisfy it. Even some T. S. members are casting about to see if they can find a Lodge Officer who could be charged with having an autocratic air!

What does it all mean? Is something being denied to one who has a right to it? Yes, if he is denied the opportunity to develop some germ of talent, some new avenue of consciousness, some power of Self-expression; I should call such opportunity his "right" rather than his "freedom". And what is freedom? The youth replies: "the power to do as I like"; the philosopher: "the power to like what I do." And when the time comes for you and me to attest: "I have lived, seen God's hand through a life time, and all was for the best," how then shall *we* define this freedom, and how define *that* which is free?

All the time there is that tug-of-war that compels us to confess "the good that I would I do not, and the evil that I would not, that I do"; the Spirit and the flesh cannot both be free. The elementals, that are but temporarily real yet full of instinctual consciousness, are noisy blustering claimants for freedom, and I suppose until we can tread the razor-edged path without any side-stepping, there will be

either some measure of restraint of the elemental or some bondage of the Spirit.

If we can identify ourselves with the *latter*, we can have a straight talk with the elemental thus: "You are living in a world of Law, all the time you desire to live at variance with it, You will feel insecure, knowing that the guardians of the Law will take you into custody sooner or later, but when you can habitually live above the Law, you will be free." When is a motorist free to drive as he likes? Not when he "likes" to be a road-hog, but when he naturally observes the laws of safety and courtesy.

And to what Law can you point your "feelings," obedience to which will secure them their freedom? We know not the actual text of it, but we know verily that "Love is the fulfilling" of that law. We often try substitutes: duty, endurance, humility, self-control and the rest—all good allies, but not one is a substitute; we must love positively and constantly, if we really want to be emotionally free.

And what is the magic formula that we may address to the mind to secure the same end?

"The Truth shall make you free." Bitter experience has convinced many a great soul that there is no fetter so irksome as the fetter of *conscious* untruth, but there yet remains the incubus of a vast mass of *unconscious* untruth. Prejudices, superstitions, formalities, habits—all tell their tale and take their toll. We can make even the simplest courtesies of life a training and a testing ground, and "Good morning" can ring true or false!

There is just one further point about "freedom". If perchance we have tried, not without some measure of success, to fulfil the Law of Love, and the Law of Truth, and still find we are not free in this world of sense-action, what then? Depend upon it we are in debt; and the Lords of Karma are helping us to "pay up" so that we need show no debit balance at the end of the financial period!

Be cheered! No account that has been paid is ever rendered again. We are all winning through to freedom—no one can grant it as a boon—it will come as surely as to-morrow's sun when we habitually observe Mother Nature's laws, and have cleared the debit balance off the books that Life keeps with unfailing accuracy.

Love, Truth, and the payment of our debts—it is these that will bring us freedom. And as I think of you all, I can see one after another winning through to freedom, approximate freedom. Perhaps next year we shall again be planning and working together, and in the meantime we can remember—

> "They love Truth best, who to themselves are true,
> And what they dare to dream of, dare to do."

Adyar, July 19, 1932

SOME NOTES ON GAYATRI

WHEN the mantra is recited, the response comes from the Sun in the form of an Angel-Goddess, who has a threefold name: Gāyatrī, Sāvitrī, and Sarasvatī. She seems to correspond to the "Angel of the Presence" spoken of in *The Science of The Sacraments*. She is called in one place, (and so invoked at first,) Veda-Mātā, the Mother of the Vedas, and is dismissed at the end of the Sandhyā ceremony with praise and gratitude, which again seems to correspond to the *Missa est* of the Christian Mass. The three syllables of the sacred Om seem to be expanded into the three "feet" of the "triple-footed Goddess," and these again into the three Vedas.

The nature of the response from the Sun-God seems to vary according to the time of the day. The Goddess who responds in the morning (early dawn) is a young Maiden, is red in colour, is mounted on a Hamsa, represents the Rig Veda, and Brahmā, the First Person of the Trimurti. Her name is Gāyatrī, She who "protects" the person who "chants" her. She who responds at noon is Sāvitrī, the Sun-born; She embodies the Yajurveda, is white in colour, and is a representative of Rudra, the third Person of the Trimurti. The evening response is from Sarasvatī, who is dark blue in colour, is an elderly Lady riding the Eagle (Garuda), four-armed, embodies the Sāma Veda, and represents Vishnu, the middle Person of the Trimurti. She is called Sarasvatī because she is the incarnate Word (Vāch).

In the first "foot" of the Gāyatrī mantra resides Brahmā; in the centre or "heart," Vishnu; and in the last part Rudra. According to one pandit, She will respond only if any of the three "twice-born" caste people invoke her, and even then, only if they have been properly "initiated" by a qualified priest.

There are many other applications and meanings as to the use and symbolism of the Gāyatrī, which seems to turn up in all sorts of unexpected places and connexions; very few Pūjas and ceremonies are without it. The Rāmāyana, which is called the "First Poem or Epic" among Hindus, consists of 24,000 shlokas, corresponding to the 24 letters of the Gāyatrī; after every 1000 shlokas, a new letter of the Gāyatrī begins. The Gāyatrī can also be directed at particular persons "with special intent". Whether mere repetition is enough, without strong faith and real devotion, one did not learn; but seeing the undue, almost superstitious, veneration attached to the Sanskrit language by such persons, it seems likely that even verbal repetition is held to be of immense value.

D. S.

CORRESPONDENCE

I

MR. JINARĀJADĀSA writes that Krishnaji presents only one aspect of Truth. In a private letter to him I maintained that Truth, as Krishnaji puts it, is all-inclusive. I quote Krishnaji's own words from *Star Bulletin*, August, 1931.

> You cannot compromise by saying that I am presenting one side of Truth. (p. 3.)
>
> If you think that I am only presenting one aspect of Truth, let me say that Truth cannot be realised by dividing it into aspects and presenting it according to the needs of the moments; it is complete in itself and admits no division. (p. 7.)

Mr. Jinarājadāsa calls Theosophy the white light of the Sun, and the teaching of Krishnaji as one of many rays. Theosophy does include in its scope all religions, but with respect I would call it the multi-coloured Newton's disc which, where rotated, appears to be white, and the ultimate Truth, as presented by Krishnaji, as the only source of all light including the Sun's.

F. H. DASTUR

From C. Jinarājadāsa

I have been a seeker for the Wisdom from a boy, and during 44 years have steadily found it in Theosophy, both by study and by giving it to others. I may therefore claim to know through personal experience of long striving what Theosophy is. It little matters to me what description others give of Theosophy I know that it is a far greater and more inclusive Wisdom than any that has yet existed in the teaching of any Teacher, not excluding Mr. Krishnamurti himself.

II

As a subscriber to THE THEOSOPHIST may I venture to suggest that you might reserve some part of the journal for answering questions relating to various points connected with the Movement. To an outsider the whole subject of Theosophy must necessarily appear very difficult and I feel sure it would be of immense value to subscribers, to be able to get the opinions and advice of the leaders of the

Theosophical Movement, on such points as are of special interest to them (*i.e.*, the rank and file).

Yours faithfully

V. LEIGH SMITH

P.S. Quite apart from definite information concerning the astral plane, which is always of *enormous* interest to everybody.

III

May I congratulate you on your note in the July issue stating "the Theosophist is not a journal for the discussion of politics". This is a big step forward in the right direction. You are also to be congratulated sincerely on your defence for the continued publication of H. P. Blavatsky's *Isis Unveiled*.

If Theosophy and the spreading of it means anything at all, great changes are needed, and the prementioned points are welcome signs. This letter is not meant for publication; and may I explain that I am not a member of the Theosophical Society, but that my occupation causes me to be constantly travelling round England and that I go every Sunday, whenever possible, to the Lodge Meetings—(1) to try and learn something, (2) to assure myself that I am studying on the right lines, and whether there is any truth in the suggestion that the Lodges teach strange doctrines in the name of Theosophy.

Although an outsider, I feel it my serious duty to give you my views, for the sake of humanity, and for the sake of all those who might be attracted to the Society expecting there to learn the truths which Theosophy gives. It is a painful duty to inform you that what with the League of Healing, the Liberal Catholic Church, Krishnamurti, the preponderance of the writings of Mrs. Besant and Mr. Leadbeater, the new-comer into the Society has not the slightest chance of ever getting to know what is Theosophy; the new-comer is not given the opportunity of acquiring the necessary knowledge with which to choose for himself what to believe and what to reject. It is all very well to say that no one is forced to believe this or that, that is not good enough. Think of the poor pilgrim hungering for spiritual food. No one forces anything down his throat but how can he help being led to interest himself in the above mentioned activities and authors? The point is that H. P. Blavatsky is ignored in the Society to-day, her photograph is on the Lodges' walls and lip service is rendered. All useless. Her works should be studied and lectured upon. They are not, the reason being that the present Theosophic teaching is so much at variance with what H. P. B. taught that no encouragement is given the student to know or find out what she did teach.

Please remember that all criticism of the T. S. leaders is impersonal. I know none of them and I stand to gain no benefit by it, but

it is my urgent duty to plead for the hosts of unknown students, to afford them facilities to learn the Theosophy of the Masters who sent H. P. B. into the world to teach it.

This does not mean that H .P. B. is to be worshipped or that her words are to be considered dogmatic. No, no, but because H. P. B. taught genuine Theosophy, anyone studying her books acquires the necessary knowledge to be able to discern what is genuine evidence, whether it is found in *The Secret Doctrine*, the works of Plato, or in *Light on the Path*, etc. The possibility of acquiring this faculty of discernment is denied to T. S. members in England.

I presume the T. S. accepts it as its duty to promulgate Theosophy, and not to spread or air other philosophies; if the former why does it undertake propaganda for the teachings of Krishnamurti? If the latter, why call itself the Theosophical Society? This is sailing under false colours and is dishonest to humanity. The facts are that one cannot go to any T. S. Lodge meeting without hearing about, seeing the books of Krishnamurti. What service is that to mankind—what service is rendered to Theosophy? It can only do one thing and that is help to fog and cloud the student and help to make his efforts to learn Theosophy a hundred times more difficult. Krishnamurti himself is absolutely honest. In the *Star Bulletin*, August, 1931, page 7, he says:

> So I have made it perfectly clear that what is generally believed by the Christian, the Theosophist, the Hindu, the Buddhist, to be Truth, has nothing in common with what I say.

As Theosophy shows the Truth to be the underlying principles of the Christian, the Hindu, and the Buddhist, we are perfectly clear in having nothing in common with Krishnamurti. Then why in the name of the Higher Self does the T. S. persist in propaganda on behalf of Krishnamurti?

Nothing stops you although you see the harm you are doing. THE THEOSOPHIST of March, 1932, states that the membership has fallen off in Germany, Czecho-Slovakia, and Greece because of the influence of Krishnamurti's teachings. This confession should bring tears to the eyes of the leaders of the movement. Evidently unconscious of the falseness of their position, on page 641, Mr. G. S. Arundale addresses his fellow Theosophists by saying:

> Nor should there be any question as to the significance and importance of that way of life on which Krishnaji is laying such emphati: and splendid stress.

(Please pity the humble seeker after the Truth of Theosophy on reading your pages.) Also on page 661 Mr. A. P. Warrington is reported as follows:

> The speaker then warned his audience against treating too casually the presence of Krishnaji and urged that he and his work be carefully and justly studied.

Enough of this subject, the remedy is obvious. All Krishnaji propaganda should be swept by the board from out of the T. S. The

people who find such help from Krishnaji should be honest to themselves, and T. S. members, and leave the Society and follow their Teacher. Of course if they want to remain in the Society, no power can stop them, but the leaders and lecturers should only teach Theosophy and that knowledge to be obtained chiefly from *The Secret Doctrine*, *Isis Unveiled*, *The Key to Theosophy*, *The Voice of the Silence*, *Light on the Path*, *The Bhagavad-Gita*, etc. Every student should be encouraged to study *The Key to Theosophy*, it is a key as its title implies. H. P. B. wrote that it was a new work that explains clearly and in plain language what our Esoteric Theosophy believes in and what it disbelieves in and positively rejects.

Why not print a cheap edition of this important work? It cannot do any possible harm and can only do good. We have cheap editions of Krishnaji, Annie Besant, C. W. Leadbeater, etc., why not of H. P. B.? There are books galore published by the T. P. H.; do they not only add to the student's difficulties in seeking the true teachings? If these authors had learnt one of the fundamental teachings, that one must have attempted to subjugate the lower personal Ego, perhaps they would have thought twice before rushing into print; they would have meditated as to whether their books were really so vital to mankind.

It would indeed have been helpful if the majority of these authors had based their books upon and explained the Theosophy of 1875, but my bitter complaint is that they write as though their experiences and knowledge are absolute Truth; when they differ from H. P. B.'s teaching they do not lay before us both sides of the question for us to choose, they are false and dishonest and sow false ideas in our minds, and we have a longer path to go in order not only to find out the true Theosophical teaching, but also to find out that H. P. B. had mentioned the subject at all.

I have suffered myself. I had read A. P. Sinnett's *Occult World* and then I obtained his book *In the Next World*, to learn the Theosophical idea of life after death. In his preface he states that he had exceptional facilities for obtaining the information in the book. He did not state that it was through mediums, and I, poor fool, thought that it was through Masters of the Wisdom, on account of *The Occult World*. This after-death book has many repulsive features, but I continued the work of spreading false knowledge by lending it to others. (I don't think the T. S. leaders realise that one can be quite sincere and imagine that one is doing good, and yet be doing as much wickedness almost as a Dugpa). It was on coming later to the *Key to Theosophy* that I found that H. P. B. had written at great length on the post-mortem states, and what she said differed fundamentally from A. P. Sinnett's version, as I believe also from other Theosophical writers. There would be no cause for complaint if these people only made mention that there exists a different theory from their own, instead of definitely misleading their readers. These authors and leaders appear not to possess the slightest feeling of responsibility; the elementary law of Karma appears to be taken as a joke. The books

on Occultism are legion, but Dr. Besant herself faithfully explained the occult position in a lecture given years ago. This lecture should be reprinted, it is a fine exposition of Theosophy. I found it in a book called *Religious Systems of the World* first published in 1889. She says:

> I know that the exercise of these powers often arouses in the minds of people . . an eager desire to possess them, but only those who will pay the price can obtain possession. And the first instalment of that price is the absolute renunciation of all that men prize and long for here on earth; complete self-abnegation; perfect devotion to the service of others; destruction of all personal desires; detachment from all earthly things. Such is the first step on the right-hand path and until that step is taken it is idle to talk of further progress along that thorny road. Occultism wears no crown save that of thorns, and its sceptre of command is the seven-knotted wand in which each knot marks the payment of a price from which the normal man or woman would turn shuddering away.

Brave words; would that many occult writers and lecturers knew them! Your July issue mentions freedom of thought; then why are not the T. S. Members informed of the books of W. Q. Judge? Because Dr. Besant sat in judgment upon him, that is no reason why the T. S. members should not be allowed to study his very few but invaluable books.

This letter is straight to the point because it is urgent that you should hear the voice crying in the wilderness beseeching you to be true to Theosophy and not to individual persons; it is an earnest plea from an unknown nobody to give the countless humble weary seekers after the light of Theosophy, at least a dog's chance to learn the teachings which the T. S. was originally founded to promulgate in 1875. You have a responsibility. Your March issue gives an esoteric teaching of H. P. B. " the feeling of responsibility is the beginning of Wisdom, a proof that Ahamkara is beginning to fade out ".

To conclude with a few-words from W. Q. Judge's " Letters that have helped me ":

> Where I see you mistaken I will speak to warn my Brother who temporarily knows not. For did I not call on the bugle, perhaps other things might switch him off to where perhaps for the time he would be pleased, but would again be sorry, and then when his mistake was plain, he would justly sigh to me across dark centuries of separation that I had been false to my duty of warning.

Yours fraternally,

From C. Jinarājadāsa

I have published this very long letter because it expresses certain views which are of interest, though many of them I consider have no valid foundation. I hope the correspondent will pardon me if I say that I am somewhat sceptical of the value of the opinions of a person who gives judgments on Theosophy and the work of the Society when he states that he has studied Theosophy for many years *but is not yet a member*! I cannot help feeling that his real study of Theosophy has not yet begun, as a gospel to be given to all men to

lead them to happiness and light. When such understanding begins, the student joins the Society as his clearest way of helping.

If one proceeds from the standpoint that Theosophy was given by H. P. B., and that therefore what she wrote is the Twelve Tablets of the Law, obviously everyone should start by reading her first. All other writers on Theosophy will then be mere commentators. This seems to be the correspondent's view. I do not hold that this idea is at all valid. Theosophy existed long before H. P. B., and it is to be found in the purest and earliest teachings of Hinduism and Buddhism, as also in Plato. Nor is Theosophy complete in our generation. To me it is like the body of Truth which we call Modern Science, which is being discovered by one generation of scientists after another. While we are intensely grateful for H. P. B.'s description of what Theosophy is, it cannot in any way be considered as final, nor as the ultimate standpoint of Truth. To do so would utterly contradict the very word "Theosophy". Every Theosophical writer has an equal right with H. P. B. to have his say, and the public must be left to discover for themselves which teaching is more valuable and which less. That may seem hard on the public, but it creates fewer errors than presenting even H. P. B.'s Theosophy as the one and only Theosophy.

This whole problem of whose works on Theosophy are the best to give to an enquirer is too difficult to be dealt with here. When a person is not merely absorbing Theosophy but desires to give it to others, and especially when he contacts the actual need for light on the part of hundreds of people, as does a lecturer, he quickly realizes that all our existing manuals on Theosophy are useful only up to a certain point. He will therefore feel that even H. P. B.'s teachings do not cover the whole ground, and that he must himself try to write an elementary manual. That is why we have simple presentations of Theosophy, beginning with H. P. B., but followed up by Besant, Judge, Leadbeater, Old, Wright, Anderson, Jinarājadāsa, Cooper, Codd, Rogers, Christie, Whyte, and many others.

Whatever Mr. Krishnamurti may say concerning Theosophy, if he has any contribution to the problem of Truth, that is Theosophy, and should be studied by all who are seeking the Wisdom. THE THEOSOPHIST is certainly a magazine devoted to the propaganda of Theosophy, but it represents the Theosophy not of one religion or generation but of all. It is for this reason that any article on Mr. Krishnamurti's teachings will be published, provided the writers will observe the usual rule that there shall be no attack on other faiths or philosophies.

I regret that limitations of space forbid my dealing with many other controversial points in the letter.

REVIEWS

Leap-Home and Gentlebrawn, by Frieda Hauswirth Das. (J. M. Dent & Sons. Price 7s. 6d. nett.)

Mrs. Sarangadhar Das has already won for herself a special niche in the temple of literature as the authoress of that very remarkable book *A Marriage to India*, in which she not only gave us a glimpse into the intimacy of Indian life which has not so far been equalled, but also revealed herself as a person possessing keen observation, the faculty of vivid and accurate description, an indomitable courage and a firm determination to face and triumph over all difficulties and to make the best of every situation in which she finds herself.

Remembering this, we approach with high hopes another volume from her pen, even though it is obviously of an entirely different character from that first masterpiece; and we are in no way disappointed. This is a tale of animal life—and to write such a story from the animal's point of view is a notoriously difficult task; yet Mrs. Das undertakes it successfully, and writes so naturally and confidently that in reading her book we have no sense of unreality or improbability.

Rudyard Kipling's *Jungle Books* are of course unsurpassable, yet Mrs. Das is equally good in her own way, and the styles are so different that there is no challenge of comparison. The wolves are the heroes of Mr. Kipling's inimitable tale, whereas Mrs. Das introduces us to the intimate life of a tribe of monkeys. But the monkeys are by no means the despicable Bandar Log of the *Jungle Book*; they are a tribe of sacred monkeys, a type to which is given especially the name of Hanuman, (the monkey-god of tradition) reverenced by millions of the Hindus, and allowed within very wide limits to do very much what they will. This word Hanuman (which I had previously supposed to be reserved for the legendary deity of the *Ramayana*) is apparently plural as well as singular, and is used

as what we were taught in my childhood, nearly a century ago, to call "a noun of multitude".

Kipling's Bandar Log were incurably vulgar, but Mrs. Das's Hanuman are always gentlemen, though occasionally addicted to piracy and wholesale robbery, like the Barons of the earlier Middle Ages. They are unquestionably pests when they come into contact with traders and farmers, yet they are somehow lovable pests—cleanly and fastidious in their habits, clever and brave, though subject sometimes to wild panics—very human in some ways, yet always natural and probable in their actions, and (except for the panics) wonderfully and beautifully loyal to their clan and its leader.

The descriptions of the vegetation and the scenery are admirable, and often highly poetical; above all, they are so thoroughly imbued with the spirit of India—that elusive, indefinable charm which is all its own, which in spite of many discomforts and difficulties, in spite of a climate which in many parts is almost unendurable, still calls the visitor back to it from the ends of the earth, if by any means he is able to come. "If you've heard the East a-calling, you will never heed aught else," to translate Kipling into ordinary English. There is a marvellous atmosphere which everything from India brings with it to the sensitive person; half a century ago we used to feel it in London whenever we opened the old quarto *Theosophist*. Of course that was also redolent of Madame Blavatsky, pulsating with her peculiar power, the magic of her unique personality; but it had the strange exotic Indian touch too, and that it still has.

Well, Mrs. Das's book radiates that influence too, and that is half its charm. The title gives the names which she has conferred upon two of her principal characters; all her names are eccentric but nevertheless somehow expressive and appropriate. The book is beautifully illustrated by her own drawings. There is much of sadness as well as of light-hearted joyousness in the book, but it ends on its highest note.

C. W. LEADBEATER

Lakshanasangraha, by Bhikshu Gaurishankar. (To be had from Manbhari Devi, Village Puthi, Jamalpur, District Hissar, Punjab. Price As. 5.)

The full title of the work is Sarva-tantra-siddhānta-padārtha-lakshana-sangraha, or a compendium of the definitions of word-meanings in the doctrines of all sciences. In this book the author has

collected the definitions of about 2,700 words and terms that are met with in the various branches of Sanskrit literature. It will be a very useful reference-book for scholars. This is the first attempt at such a comprehensive work and it has been very ably accomplished. Considering the usefulness of the book, the price is incredibly low.

C. KUNHAN RAJA

The Buddha-Prabhâ, Vol. I, No. I. (M. R. Nair Powells Printing Press, Bombay 8) is the new quarterly issued by the Buddha Society at Bombay. It is well printed and nicely illustrated. The purpose as set forth in an editorial, is " to popularize the teachings of the Buddha by educating the public in a popular way ". In their efforts to " acquaint Readers with the simple and yet fundamental principles of Buddhism " the promoters of the new venture must necessarily have the good-will of all who believe that " there is no religion higher than Truth ".

The Anandashram and its Activities is an interesting little record of the founding in May, 1931, and the subsequent work of a group of followers of Swami Ramdas, who appears to be one of India's many sons who have turned aside from worldly affairs and lived a rigorous life in the search for Truth. It would seem as if this particular teacher has not only the devotion of the true *bhakta* but also the wisdom to direct his little community of nine or ten persons, in such a way that it has become a centre of blessing to the immediate neighbourhood, as well as attracting devotees from the surrounding district of Sholapur.

The Ephemeris for 1933 and Year Book. (Modern Astrology Offices, Ludgate Circus, London, E. C.) is a new publication which will doubtless be of great value to astrological students, and the editor invites suggestions as to ways of making this publication of use to such persons.

E. M. W.

Francis Bacon and the Cipher Story, by F. L. Woodward, M.A. (Theosophical Publishing House, Adyar.)

This interesting booklet sets forth clearly the stages in the Bacon-Shakespeare controversy but states that the object of the pamphlet " is not to discuss the pros and cons of the controversy but to quote the actual words of the bi-literal cipher of Mrs. Gallup, which gives us Bacon's actual words," and although the book consists chiefly of such quotations the arrangement is

so good that it succeeds in holding the interest of the reader to the end. The booklet closes with an extract from Dr. Owen's Word-Cipher, which tells of a vision by which Bacon was urged "to write and strive," together with the prophecy of the man who should in the distant future discover and set forth the cipher story.

Adyar Pamphlets. (Theosophical Publishing House, Adyar.) Of the four latest pamphlets of this series two, namely, *Public Spirit, Ideal and Practical*, and *The Use of Evil*, are by Annie Besant and need no recommendation; their teachings are as useful to-day as when they were first given. *Racial Problems in South Africa*, by Josephine Ransom, gives in a clear and concise form the fundamental difficulties of the subject, and points out some means of overcoming them. *Sree Chaitanya; or the Lord Gouranga and His Message of Devotion*, by Dr. H. W. B. Moreno is a very interesting account of the life and teaching of this devout exponent of Vaishnavism.

I. M. P.

Karuk Indian Myths, by John P. Harrington. (U. S. Government Printing Office, Washington.)

The Bureau of American Ethnology, which does such invaluable work in preserving the customs and legends of obscure and vanishing tribes, has recently issued four volumes, one of which records the quaint myths of the *Karuk* or "Upriver Indians," whose villages line the banks of a Californian river, and who regard themselves as "the one tribe who held the middle of the world".

Our friendly rival *World Theosophy* for October pays its tribute to our President by giving its readers a striking and little-known portrait of her, facing a dedication "To Our President Mother" from the pen of her "son" George Arundale, besides some very trenchant words taken from *The Political Status of Women*, written many years ago but still needing to be brought home to the world.

E. M. W.

MAGAZINES RECEIVED:

World Theosophy	October.
Theosophy in India	October.
Bulletin Théosophique	Aug.-Sept.-October.
Theosofia	October.
The Theosophical Path	October.
Advance Australia News Service	October.
The Theosophical Messenger	October.
The Young Theosophist	October.
Theosofisk Tidskrift	October.
De Theosofische Beweging	October, November.
Theosofie in Ned.-Indie	October.
Koemandang Theosofie	October.
Teosofi (Finland)	No. 9-10.
Theosophy in Ireland	July-September.
Star Bulletin	September-October.
Triveni	September-October.
De Pionier	October, November.
Persatoean-Hidoep	November.
The Bharata Dharma	October, November.
The Peace-Maker	October.
The Orient	September-October.
The Review of Reviews	October.
The Temple Artisan	August, September.
The Modern Review	November.
Protens	October.
The Buddhist	October.
The Howard Journal	Vol, III.-No. 5.
Siri Dharma	November.
The Occult Review	October.
The Liberal Catholic	October, November.
The Beacon	October.
The Vaccination Inquirer	October.
The Non-Subscribing Presbyterian	September, October.

BOOKS AND PAMPHLETS RECEIVED:

Shri Bhagavatam, Part XI, by Dewan Bahadur V. K. Ramanujachari (Kumbakonam).

Buddha—Prabha, Vol. I, No. I (Buddha Prabha, Bombay).

The Guide to Psychic Knowledge, No. 2, edited by C. A. Dawson-Scott (C. W. Daniel Co., London).

The Newer Practice of Medicine, by J. Stenson Hooker, M. D. (C. W. Daniel Co., London).

Publications of the Smithsonion Institute, Washington:

Tobacco among the Kuruk Indians, by John P. Harrington.

A Survey of Prehistoric Sites, by Harold S. Colton.

Menominee Music, by Frances Densmore.

Notes on the Fox Wapanowiweni, by Freeman Michelson.

Karuk Indian Myths, by J. P. Harrington.

Sarva Lakshana Sangraha, collected by Bhikshu Gaurishankar (Puthi, Hissar).

Anandashram, by M. K. Shukla (S. R. Deshpande Ramnagar, Kanhangad).

Francis Bacon and the Cipher Story, by F. L. Woodward (T.P.H., Adyar).

Adyar Pamphlets 163, 164, 165, 166 (T.P.H., Adyar).

Leap-Home and Gentlebrawn, by Frieda H. Das (J. M. Dent & Sons, London, W. C. 2).

The Doll's Journey, by E. and A. Fischer (Desmond Harmsworth, London).

Persons and Personalities, by K. Chandrasekharan (Madras Law Journal Press, Mylapore).

Seven Portraits of some South Indian Celebrities, by K. Ram Mohana Sastri (Modern Book Mart, Madras).

The Tree of Life, by Israel Regardie (Rider & Co., London).

New Britain, Quarterly Organ of the Eleventh Hour Group (60 Gower St., London).

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January, 1933

VOL. LIV No. 4

THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

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with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

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TYAGARAJA

The Saint-Musician of South India (1764-1847).
A contemporary portrait of the Tanjore school.
Reproduction exact size.

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ON THE WATCH-TOWER

Dr. Besant's Health.

DR. BESANT'S health cannot be considered as very satisfactory at the time of writing, on December 21st. Though no crisis is anticipated, yet she shows a few signs of losing strength. She has had once again some difficulty with her knee, which several times before has given her much discomfort. Once again temporarily the stiffness of the knee prevents her from walking. At the last Convention she made a dramatic appearance and spoke magnificently for ten minutes. It is quite doubtful whether she will be able to do so this year, as walking is difficult. She may possibly be able to welcome the delegates to Convention as they file past, as was the case on her birthday on October 1st. But even this will depend on her gaining a little strength by the time the Convention opens on the 24th.

***

Krishnaji.

Krishnaji arrived on December 7th at Adyar, and was welcomed with deep affection by Dr. Besant. All the Adyar residents met in the Hall to greet him, while many members were present at the Station in Madras to garland him. The number of addresses originally announced for him by the Rishi Valley Trust has been extended, and he will now deliver addresses in the mornings from December 28th to January 4th inclusive. Already some want him to "come out strong," though as a matter of fact he has been doing that for the last few years. He cannot "come out strong" too much in his attempt to rouse people to get a direct grasp of the great realities of

life. When all is said and done, a man must not only tread the Path by himself, but also find it out for himself. Not even a Master of the Wisdom can make a man tread the Path till he has seen, either with the mind or with the intuition, where is his *goal* and what is his *work*. Any call, therefore, to go deep down into himself to understand the meaning of existence must always be thrice welcome to anyone who is seeking "the Way". There is perhaps one method of finding the Way which some are apt to forget, and that is that the purified heart of man can discover the Way to tread, and that it is not merely the keen analytical intellect that necessarily discovers all the factors in this wonderful problem. Several generations ago Holbach said "Reason is the art of choosing the right passions," and the more the passions are chosen and purified the more the intuition sees whither lies the goal.

***

Christian Missions and Eastern Religions.

Somewhere in one of his stories Rudyard Kipling somewhat flippantly describes the attitude of the Christian missionary towards the religions of India. He states that when the missionary in excessive zeal commits some act of sacrilege in the sanctuaries of the other faiths, and as a necessary consequence an excited crowd begins to attack him, he sends a telegram to the Government of India with the words: "Persecuted for the Lord's sake. Send wing of regiment." There is undoubtedly some truth in what Kipling describes, because Christian missionaries have not in the past been particularly noteworthy for any sense of regard for the religious susceptibilities of the followers of alien faiths. The western attitude is not so very exaggerated when Elmer Gantry thinks of foreign missions as "going to carry the joys of Christianity to a lot of poor gazebos that are under the evil spell of Buddhism and a lot of these heathen religions". But evidently a completely new outlook is about to dawn among the missionaries, if the conclusions of a committee appointed in the United States,

"The American Laymen's Foreign Missionary Enquiry," are accepted. The report is a long and valuable one, the result of several months' work of a body sent to visit missionary work in India, Burma, China and Japan. The most fundamental pronouncement is as follows:

> It is clearly not the duty of the Christian missionary to attack the non-Christian systems of religion. It is his primary duty to present his conception of the true way of life and let it speak for itself.

The committee point out that the danger to the spirit of Christianity is not so much from alien religions, but from those forces which are completely hostile to religion in every form.

> At the beginning of our century of Protestant missions, Christianity found itself addressing men attached to other religions; its argument was with those religions. At present it confronts a growing number of persons, especially among the thoughtful, critical of or hostile to all religion.
>
> Its further argument, we judge, is to be less with Islam or Hinduism or Buddhism than with materialism, secularism, naturalism. The growth of this third factor, non-religion, alters the relation of the other two; Christianity and the environing religions face at the same moment the same menace, the spread of the secular spirit; the former opponents have become to this extent allied by the common task.
>
> What becomes of the issues between the merits of one sacred text and another when the sacredness of all texts is being denied? Why compare Mahomed and Buddha, when all the utterances of religious intuition are threatened with discord in the light of practical reason? It is no longer, Which prophet; or Which book? It is whether any prophet, book, revelation, rite, church is to be trusted.
>
> Thus it is that Christianity finds itself in point of fact aligned in this world-wide issue with the non-Christian faiths of Asia. It is an alignment which solves no problems of religious difference, but simply shows how necessary it has become for every religion to be aware of and to stand upon the common ground of all religions.

The general conclusions are that the missionary of the future must recognize, (1) that other religions are worthy of study and reverence; (2) that the Christian converts should be trained as quickly as possible to support their own educational institutions, since no organization with foreign support can

really grow so as to be effective as missionary propaganda; (3) that missionary schools and colleges should not insist on compulsory attendance at prayers or religious classes; and (4) that in spite of a broader attitude towards non-Christian religions, there is still a great field for Christian missionary effort.

The first three conclusions will be heartily endorsed by the Theosophist, because they have been a part of his religious understanding of the fact of one Divine Truth reflected in the many religions. Regarding the last conclusion, that missionary effort still has a field, this too is correct when we contemplate the rigidity, the worldliness and in many ways the signs of decadence in the Oriental faiths. In the Orient, in spite of the magnificent truths of Hinduism, Buddhism, Confucianism, Taoism, Islam, and Zoroastrianism, the religions themselves, as voiced by their followers, give sometimes stone and not bread to a certain number of the devout and the spiritual-minded born in their folds. It seems extraordinary that there should be any person born within Hinduism or Buddhism who cannot find the living bread of life to-day from his religion. But that is the fact, and it is for those that the Divine Wisdom has its message coming through other religions. The phenomenon witnessed in Europe and America of those born in Christianity being attracted to Eastern ways of thought has also its parallel in the East. However much those in the past who have seen facts for themselves concerning missionary effort have had to denounce some missionary activities, it is unquestionable that one effect of Christian missionary work has been to awaken a deeper sense of Social Service in non-Christian religions. In India a great deal of the spirit of Social Service to-day must be attributed to the lives of the thousands of missionaries who, while they preached the gospel of their Master regarding the salvation of the soul, have at the same time tried to serve His children by looking after their bodies and curing them. The new type of missionary effort will bring the truths of the hidden life of

Christianity far more into manifestation. The Indian or Chinese or Japanese Christian has as much his work to do for the country of his birth, to establish there the Reign of God, as those of his fellow countrymen who follow the creed of the land.

***

Triveni.

This issue of THE THEOSOPHIST is beautified by the exquisite picture of Tyāgarāja. The picture was originally published in *Triveni*, a bi-monthly published in Madras. The Acting Editor desires to give his cordial thanks to the editor of *Triveni*, Mr. K. Ramakotiswara Rao, for the ready permission given to use his "blocks" for the purpose of reproducing the picture in colour for THE THEOSOPHIST. Among the many magazines published in India—almost every month a new one springs up—*Triveni* is in some ways the most distinguished for its quality and general appearance. It is pre-eminently a magazine of Indian Renaissance, and has already won admiration from such a severe critic as the London *Times*. Its editor has given his life completely to serve India by striking through the magazine a key-note of perfection in literature. For it is necessary in these days in the swift upbuilding of New India that grace and distinction should characterize the building. The Acting Editor of THE THEOSOPHIST desires to speak a very warm word of appreciation for *Triveni* (on whose Editorial Board he happens to be), and recommend those out of India, as within India, who desire to see something of India's culture flowering in new ways, to view that flowering represented in the articles of the magazine. It is published at Gokhale Hall, Armenian Street, Madras.

***

Convention.

As has already been announced, the Convention Lectures this year will once again deal with the problem of the World's distress, and what is the solution which the Theosophist offers as the "way out". Most people under the stress of the world's suffering imagine that there must be an instant cure. Yet the world's economic

collapse is only the re-action to the externalization of the soul's forces towards an outer and superficial enjoyment of life. It was said of old, "Where there is no vision the people perish," and this was never more true than now. If there is suffering in every Nation it is but the result of losing the vision of reality. The way out is not in any one special palliative by tinkering at banking, tariffs, armaments, etc. These reforms indeed are absolutely essential and should all of them be reorganized and brought under a new basis of World Administration, but all such reorganizations finally miss their purpose, unless the vision is behind them all. It is this vision which is the priceless gift of Theosophy to those who study its philosophy. The Convention lectures are once again an attempt to explain what that vision is which so far has been gained by the Theosophists who are the lecturers to the Convention. While a Theosophist may seem to be merely studying problems of religion or philosophy, never for one instant does he, unless he ceases to be a Theosophist, forget that the suffering world exists on all sides of him, and that to be a Theosophist means to go forth and do his utmost to lessen every form of evil, degradation and suffering.

***

The League of Nations.

Elsewhere appears the conclusion of the article by Dr. J. H. Cousins on the work of the League of Nations. He has struck somewhat of a depressing note, which perhaps is inevitable if one looks at the work of the League from Geneva. The old proverb, "It is always darkest under the light" is distinctly true in this case. It is at Geneva that the visitor seems to feel more acutely the jealousies and "wire-pullings" between the members of the League than the sympathizer who lives away from Geneva. The enthusiast for the League does not note so much its failures as its successes. Nor should one feel that its failures are so extraordinary, when we recognize that the League is the first attempt in the history of the world for the Nations to meet at a "Round Table" to try to

understand each other's standpoint. Furthermore, there are the occult laws of Karma, and we should not expect that a world which has taken for ages bitterness as its gospel should suddenly reap the benefit of a gospel of friendliness. But for those who have any glimpse at all of the occult Plan behind the League, depression is not the spirit with which its work is noted, but rather one of congratulation that so much has been achieved towards the building of the great edifice of the World Administration of the future. On all matters the greatest changes come about in one's standpoint the moment one gains a vision of "The Plan". For the Plan shows the Builder whose fiat none may gainsay in the end. As with the individual, so too with the whole world it is true:

> Though the mills of God grind slowly,
> Yet they grind exceeding small;
> Though with patience stands He waiting,
> With exactness grinds He all.

***

Our International Subscribers.

Very few readers of THE THEOSOPHIST realize that though the magazine is printed in English, yet as a matter of fact its circulation is international to an extent equalled probably by few other magazines. Though the number of subscribers diminished after the transference of the magazine for a while to the United States, yet at the actual moment the magazine is despatched to 73 countries of the world. It is because THE THEOSOPHIST is distinctly a magazine for Theosophists *throughout the world* that no specially national standpoint with regard to any topic can appear in it, without some kind of a modification either in the way of a footnote or Watch-Tower note. The magazine is not "aimed at" the subscribers in Britain or the United States whose language is English, nor at readers in India who, though of different languages, yet read or speak English enough to follow its articles. The hardest task of the Editor or Acting Editor is to keep in mind the Theosophic world and its need for information, and eliminate as much as possible

what is purely of interest to one country only. Many readers in European countries, and particularly those of Latin America, would like to make THE THEOSOPHIST the channel of their ideas in their own language, but obviously this is scarcely possible unless the magazine were to grow to double the size and so have room for articles in several languages. If writers of articles for THE THEOSOPHIST would remember that they are broadcasting to 73 countries, they might perhaps modify an individual or national standpoint to meet the interests of such a cosmopolitan public.

***

Pangeran Koesoemo-Diningrat.

A very distinguished Theosophist of Java has just passed away in the person of the Pangeran Koesoemodiningrat. He was the brother of the Susuhunan, the ruler of Surakarta, in Java. Prince Koesoemodiningrat (the first part of his name is the Sanskrit Kusuma, a flower) was a very firm adherent of Theosophical ideals, though as all Javanese he was by religion a Muhammadan. He threw in his weight with the effort of our Dutch brethren in Java in the cause of Education, and was most helpful to the work of the Society. He valued his membership so highly that he had a special large jewel made of the Society's seal in diamonds and other precious stones, and he wore this conspicuously at Theosophical gatherings as an open mark of his adherence to the Society. He was deeply interested in all the ancient cultural learning of Java; because of his outstanding worth the Susuhunan created him "Sri Panembahan"—"he who must be greeted with reverence"—the first in rank of all the princes, a title not used since the ruler Senāpati of the 17th century.

He was a man of simple and pure life, courteous to coolie and king alike, and he bore the stamp of dignity and nobleness which have characterised the greatest of his royal family. May Light Perpetual shine upon him, and gladden him in the new life that now awaits him on the other side of death.

THE SECRET DOCTRINE

By H. P. BLAVATSKY

Vol. I. Original Manuscript of 1885

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CHAPTER I

ON EASTERN AND WESTERN OCCULT LITERATURE

(*Continued from p. 271*)

1.—*Hermes and the 32 Ways of Wisdom. Confessions.*

Hermes has also a Cosmogony, as veiled but more scientifically so. Says the thrice great Trismegistus: "In the beginning of time the great invisible one had his holy hands full of celestial matter which he scattered throughout the infinity; and lo behold! it became balls of fire and balls of clay; and they scattered like the moving metal quicksilver into many smaller balls, and began their ceaseless turning; and some of them which were balls of fire became balls of clay; and the balls of clay became balls of fire; and the balls of fire were waiting their time to become balls of clay; and the others envied them and bided their time to become balls of pure divine fire."

Here we have the distribution of matter thoughout space; then its concentration into the spherical form; the separation

of smaller spheres from the greater ones; axial rotation; the gradual change of orbs from the incandescent to the earthy consistence; and finally, the total loss of heat which marks their entrance into the stage of planetary death. The change of the balls of clay into balls of fire would be understood by materialists to indicate some such phenomenon as the sudden ignition of the star in Cassiopeia, A.D. 1572, and the one in Serpentarius in 1604, which was noted by Kepler. But, do the Chaldeans evince in this expression a profounder philosophy than of our day? Does this change into balls of "pure divine fire" signify a continuous planetary existence, correspondent with the spirit life of man, beyond the awful mystery of death? If worlds have, as the astronomers tell us, their periods of embryo, infancy, adolescence, maturity, decadence, and death, may they not, like man, have their continued existence in a sublimated, ethereal, or spiritual form? The Magians so affirm. They tell us that the fecund Mother Earth is subject to the same laws as every one of her children. At her appointed time she brings forth all created things; in the fulness of her days she is gathered to the tomb of worlds. Her gross material body slowly parts with its atoms under the inexorable law which demands their new arrangement in other combinations. Her own perfect vivifying spirit obeys the eternal attraction which draws it toward that central spiritual sun from which it was originally evolved, and which we vaguely know under the name of God.

"And the heaven was visible *in seven circles*, and the planets appeared with all their signs, in star form, and the stars were divided and *numbered with the rulers that were in them*, and their revolving course was bounded with the air, and borne with a circular course, through the agency of the divine SPIRIT."[1] Science tells us of a liquid non-permanent shell of uncongealed matter,

[1] *Hermes*, IV. 6. Spirit here denotes the Deity—Pneuma ὁ θεός.

enclosing a "viscous plastic ocean," within which "there is another interior solid globe rotating".[1] We, on our part, turn to the *Magia Adamica* of Eugenius Philalethes, published in 1650, and at page 12, we find him quoting from Trismegistus in the following terms: "Hermes affirmeth that in the Beginning the earth was a quagmire or quivering kind of jelly, it being nothing else but water congealed by the incubation and heat of the divine spirit; cum adhuc (sayeth he), Terra tremula esset, Lucente sole compacta esto."

In the same work Philalethes, speaking in his quaint, symbolical way, says: "The earth is invisible . . . on my soul it is so, and which is more, the *eye* of *man* never *saw* the earth, nor can it be *seen* without *art*. To make this *element invisible*, is the *greatest secret* in *magic* . . . as for this *faeculent* gross *body* upon *which we walk*, it is a *compost*, and no earth, *but it hath earth in it*, . . . in a word all the *elements* are *visible* but *one*, namely the *earth*, and when thou hast attained to so much *perfection* as to know why *God* hath placed the earth *in abscondito*, thou hast an excellent figure whereby to know *God Himself*, and how He is visible, how invisible."[2] (*Isis Unveiled.*)

Thus while the "revealed word" says to us through the mask of its dead letter: "the world was *created ex nihilo*," an Initiate of the *Kabala* in the same sacred volume is made to speak of the "Hand, that made the world of *formless* matter".[3]

All this is contained within the small compass of the *Sepher Jezirah*, in its "32 wonderful Ways of wisdom signed Jah Jehovah Sabaoth." This signature becomes more comprehensible and trustworthy when one learns that with Moses, the "God-names Elohim and Jehovah (were) numerical indices of geometrical relations" and stood "(for one meaning) for a

[1] Proctor's lectures.

[2] *Magia Adamica*, p. 11.

[3] *Wisdom of Solomon*, xi, 17.

diameter and a *circumference* value, respectively".[1] Of this however, more anon. Truly says the wise Book, of Jezirah . . . "the cup of purity and the cup of sin and *the tongue of doctrine vacillating* between them" (Chap. II, 1 Sect.). And it disposes of every dead letter doctrine by teaching us that the 30th Way is called "the gathering understanding and is so called because thereby gather the Celestial Adepts' judgments of the stars and celestial signs, and their observations of the *orbits are the perfection of science*"; while the 32nd and last "is called the serving understanding, and is so called because it is a disposer of all those that are *serving in the work of the Seven Planets*, according to their hosts".

The work of the *Seven* Planets is Initiation, during which all the mysteries concerning these, our seven planets, are fully divulged. How symbolical and purposely veiled is the Bible may be inferred from these words of the *Zohar* (111, 152; and Franck, 119) "Woe be to the man who says that the Doctrine delivers common stories and daily words! For if this were so, then we also in our time could compose a doctrine in daily words which would deserve far more praise . . . Therefere, we must believe that *every word of the Doctrine contains in it a loftier sense and a higher meaning. The narratives of the Doctrine are its cloak.* The simple look only at the garment . . . the instructed, however, *see not merely the cloak, but what the cloak covers.*" "If we hold to the letters," exclaims Origen, "and must understand what stands written in the law (the Bible) after the manner of the Jews and common people, then *I should blush to confess aloud that it is God who has given these laws*; then the laws of men appear more excellent and reasonable." (Origen, Homil. 7 in Levit.) Then again . . . "What man is found such an idiot as to suppose that God planted trees in Paradise, in Eden! . . . Every man *must hold these things for images*

[1] *Key to the Hebrew-Egyptian Mystery*, p. 67.

under which a hidden sense lies concealed." (Origen; Venet's *Originiana*, 167; Franck, 121, quoted from Sod. *Genesis*, p. 175).[1]

But the most explicit of all the Church Fathers is certainly Clemens Alexandrinus, who, while in search of the two Masters "for Divine and Satanic Magic," seems to repudiate *his own*, for all those who are unable to understand the secret meaning of his words. Says he, in his *Stromata*: "THE MYSTERIES OF THE FAITH [are][2] NOT TO BE DIVULGED TO ALL. But since this tradition is not published alone for him who perceives the magnificence of the word; it is requisite, therefore, to hide in a mystery the wisdom spoken, which the Son of God taught." (12) . . . "For we shall find that very many of the dogmas that are held by such sects [of barbarian and Hellenic philosophy] as have not become utterly senseless, and are not cut out from the order of nature, [*are held in common with us*, the token of recognition being] by cutting off Christ". (*Strom.* 13).[3]

(*To be continued*)

[1] See *Isis Unveiled*.

[2] [This word in square brackets, and others below are not in H. P. B.'s manuscript, but are restored from the original quotation, in order to make the meaning more clear.—C. J.]

[3] This sentence "by cutting off Christ" has reference to an astronomical occult parlance. "The cutting off of the Meshiee" (Messiah) is explained in the *Key to the Hebrew-Egyptian Mystery*, and one may well wonder that one *not* initiated could come so near to the truth.

LETTERS OF H. S. OLCOTT TO FRANCESCA ARUNDALE

(*Continued from p. 277*)

XV

The letter that follows is from Colonel Olcott to H. P. B. It is however among the Arundale letters, and so we must presume that it was sent on by H. P. B. to Miss Arundale. H. P. B. has underlined certain parts in blue (these are marked by a line under them) and once added a comment at the foot.

There was a wide divergence of opinion, between H. P. B. on the one side and Colonel Olcott and the Council on the other, as to the manner of meeting all the slanders of the Coulombs and the consequent rumours and gossip. H. P. B. was for sending out circulars and notices with denials, while Colonel Olcott was for ignoring the attacks. There was this much justification for him and the Council that H. P. B.'s rebuttals were apt to stir up more controversy than ever because of her justifiably heated language, which however was sometimes marked by injudicious phrases which gave a handle to her enemies. H. P. B. considered that this refusal of Colonel Olcott and the Council to publish everything which she sent was a betrayal of her by her friends. Colonel Olcott's blundering transmission of local gossip of a threat to send H.P.B. to the Andaman Islands, a penal colony for those convicted of murder but reprieved, was not forgotten by H. P. B., for she refers to it in her statement, "Why I do not return to India," published in *The Theosophist* for January, 1922.—C. J.

Adyar 21. X. 85.

DEAR H. P. B.

I have a severe congestion of my left (my only good) eye and for three days have been virtually disabled from working. So I shall venture only a few lines to you.

I have had sent to A.P.S. certified copies of the passages in Hurrychand's notes which prove your innocence of the charge that you have been working for Russia. Also extracts from letters about your wanting the Cs.[1] sent away. But I must tell you that at the Sunday meeting of the Council, there was an unanimous opinion that to stir up the business now, after the excitement had nearly died away and your innocence was coming to be widely conceded, would be almost suicidal: that the position taken up by the Convention to treat the matter with contemptuous indifference had been thoroughly vindicated by results; and that the publishing of S's[2] pamphlet would simply serve to rake over the pile of filth, do your reputation no good among those you aim to reach and again call away attention from the really praiseworthy work of the T. S. Subba Row saw me in private and talked as he says he only can with D. K. M.[3] and myself. He declared in excited terms that if you persist in keeping up this agitation, (by pamphlets, correspondence, and personal talk, and by such rows as the present one with Mrs. C. O.[4], full particulars of which have come here, and made Oakley *determined* to *quit us in December*, and caused him to draft a statement to Theosophists (which I think I have succeeded in getting him to suppress)—he, S. R., should not only resign from the T. S. but get all with whom he had any influence to do likewise. For, he said, it was becoming absolutely impossible for any occultist with the least reverence for Mahatmas, to stop in a Society where Occultism was being constantly degraded into unseemly cabals. This was perhaps one tenth of what he said, and you may depend upon it, he is in earnest.

[1] Coulombs.

[2] Sinnett's.

[3] Damodar K. Mavalankar.

[4] Mrs. Cooper-Oakley.

Now take your own course and use your own judgment*. If you would listen to me, you would have followed the policy of absolute seclusion and silence, to allow us to rehabilitate the T. S. *on its merits*; but it seems that you will never be guided by the least selfish of your friends, but by others whose gilt soon wears off and shows the copper beneath. Well, bus![1] I've inserted a para in the November Supplement that will help you win some more sympathy, but in this case "Silence is golden: speech but silver."

Now Hodgson has acted in what I should call a most treacherous and malicious way. He has sent to an Australian paper a very long article upon the T. S. in which the old charges and insinuations are re-hashed; but at the end, in trying to solve the mystery of your motive in working so many years in these frauds of phenomena, after confessing that that has ever been the greatest of puzzles, he says the whole thing has flashed upon him—you have been all along a Russian agent! Some excited expression you incautiously let escape you one day when the Russian advance towards Herat was being talked about, gave him the clue. And then he quotes two passages from your letters to Hurrychand and one from one of mine, and most maliciously tries to read into them the intent he presupposes. Of course it is a failure, but when one remembers his utter disclaimer to Oakley and myself of keeping such a theory, and his admission that the Hurrychand letters to you clearly exonerated you of such motives, it does seem incredible that he could have played this ignoble part. Leadbeater's scorn for him exceeds mine if anything, and he says that Sinnett (to whom we are sending the Melbourne paper itself) will handle him nicely.

[Coincidence: Yesterday, in hunting my papers I came across the sweet, mild, *lady*like, friendly and dignified letter

* So *I shall*. H. P. B.

[1] Hindustani for "Enough"!

you wrote me to Rangoon through the hand and pen of this Mr. Hodgson. You had fault to find with me and chose as amanuensis to express your disgust this highly perfumed LL. D. who has tried to ruin your last chance to come back and die in peace in your own bed. Well; I've had many years of it, and I'm a "patient man" like Mark Twain's partner upon whose tables the 29 mules came slumping successively!]

By the way—Subba Row says that since Mme. C. intends remaining in India it will not be safe for you to return for some time yet: that there is a very good chance that you would be hustled off to the Andaman Islands—the feeling is so strong against you among all the Judges and Magistrates. However, let us go on quietly and we shall see. Depend upon my sending for you the moment it can be done safely. I have a secret and reliable report of E. C.'s[1] latest plans and sayings. She hopes for employment as school-mistress in a Christian school near Bombay. [I don't believe she will get it, or any employment whatever.] Her relation to the Padris is almost like that of a poor girl to the beastly brute who has ruined her—they hate and despise her, and also distrust her absolutely. She is bitter against them for having, as she says, failed to pay her more than a beggarly pittance. She has still a lot of your letters unpublished: these have been sent to London "for identification and verification" [as to facts therein mentioned?] and when returned, they will be brought out in another pamphlet. [This again, I do not believe. The C. C. M.[2] is now trying to sell her first pamphlet at half-price. I fancy "the market" is now glutted with this sort of literature!] One funny thing I learn: "She got Rs. 500 from Miss Bates to help pay for prosecuting you!" There's a neat

[1] Emma Coulomb.

[2] Christian College Magazine.

Karma for you:—you give her Rs. 200 to prosecute dear Rosa, and that sweet angel gets her *revanche* in giving Emma 2½ times as much to play you the same trick! Well, *this time*, it was into E. C.'s not a lawyer's pockets into which the money went; for I saw at Allahabad a letter from Rev. Patterson (now gone home for a year's leave!) in which he acknowledged that he had become E. C.'s security for the legal expenses.

Now all this is worrying, but all the same you must not let it entrap you into any cards, protests, pamphlets, or articles. Your innocence can only be proven by the dignity with which you bear the ineffectual attacks of your haters. The Cause with which your name is indissolubly connected is so noble that its spread carries with it your and my thorough vindication. It is hard to bite one's tongue and wait and work on, yet that's our only true policy.

Miss Arundale wrote last week that the S. P. R. Report was not yet out. So soon as I see it I shall probably write to the London *Times* my protest, and send copies to other journals. So keep up your courage, and always trust an old and often tried friend to do his best for you.

The change in the *Theosophist* is universally praised: as also the contents. The November Number will be a very good one.

Love to Bavaji. Bhavani arrives here to-morrow. Oakley and Nivaran are at "the Castle" (Gooty).

Yrs &c.,

H. S. O.

XVI

Adyar 27. X. 85

DEAR MISS ARUNDALE,

By last week's post we sent Mr. Sinnett a copy of a letter or article of Mr. Hodgson's in the *Age* of Melbourne.

No doubt it will have excited your disgust as it has ours in India, for the disingenuous attempt he makes to find in the theory of Russian agency, a motive for Mme. B.'s long years of devotion to occult research and unselfish work for the T. S. What makes this the more base is the fact that Hodgson admitted to Mr. Oakley and myself, that such a theory was untenable. The circumstances of H. P. B.'s life and actions dissociate her as completely from all such motive as they do from the even baser imputation of immoral habits. I trust that our colleagues of the London Lodge may now see how little weight should be attached to the Report of Hodgson upon the phenomena of Mme. Blavatsky if he has allowed himself to be influenced throughout by the same prejudice and malice as he has in this respect.

Faithfully yours,

H. S. OLCOTT

XVII

The next letter is written as a postscript to letter No. XVI above of Colonel Olcott by Mr. A. J. Cooper-Oakley.

Adyar 27. X. 85

DEAR MISS ARUNDALE,

I may add to the above, that, at the conversation referred to, I distinctly understood Mr. Hodgson to recede from his position. Mrs. Oakley will give you an account of the dinner at Mr. Garstin's at which I first heard Mr. Hodgson's extraordinary fictions about the spy business. It was indeed in consequence of what was then said that Col. Olcott and I called on him. He was also shown in my presence two letters from a native to H. P. B. showing plainly the exact opposite to disaffection to the British Raj on the part of H. P. B. The extract quoted about Russia, in Melbourne *Age,* is part of a translation made for the *Pioneer* by H. P. B. and I believe that

particular detached part was not published, however it remained with H. P. B.

This letter to the Melbourne *Age* alters my opinion of Hodgson—before I only thought he was egregiously mistaken; but it is now harder to believe in his *bona fides*.

Yrs. fraternally,

A. J. COOPER-OAKLEY

(*To be continued*)

FRIENDSHIP

"*A friend is another I*"—PYTHAGORAS

FROM the far distant memories of the past
Comes Friendship softly, through the shadows cast
O'er life's glad radiance, dimmed by sorrows vast
The world's despair.

Years that loom greyly fade into the night,
O'er the horizon breaks the golden light
Of Friendship's dawning, gloriously bright,
Stilling life's care.

O Lord, we thank Thee for this gift most rare,
Friendship's glad presence, radiant and fair,
Steadfast and tender, blest beyond compare,
We bring to Thee.

V. K. M.

HOW TO END OBSESSION

By Rt. Rev. C. W. LEADBEATER

(Roof Meeting, Adyar, July 24, 1931)

Question. Many applications come from people who through practices of meditation and Yoga have become somewhat psychic, as to how to put a stop to their psychism. They begin to hear voices and such phenomena resulting from their practices. When once the psychic faculties are opened, what can be done to close them again?

C. W. L. Of course, one doesn't usually wish to close them again. If a person has taken the trouble to study the subject in order to open them, it seems an unfortunate retrogression to try to close them. A better plan is to learn to control them.

C. J. I have a letter on my table from a lady who repeated *japams* or *mantrams*, and now she hears voices that threaten and order her, and she wants to know what is the cure.

C. W. L. Of course the first and obvious thing to do is to take no notice of them. Threats do no harm; hard words break no bones. It might become a nuisance, I suppose. How to shut it out?

C. J. Should she coarsen herself once again?

C. W. L. The quickest method would be to eat meat, I suppose; but we couldn't advise that. There is no need to take to such slavery again. Drinking, smoking and meat-eating would promptly coarsen the body so that the voices could not be heard, but that would be worse than the psychic

voices and threats. You can exorcise the creatures. I should not try to close the psychic faculties, but rather to drive away the creatures which cause trouble.

C. J. The difficulty is that most of these people are mediumistic, and have little will-power.

C. W. L. I do not know how to close it. You remember Madame Blavatsky in *Nightmare Tales* tells a story about a man being driven mad because he could not close it. She said, "Once open it, and the thing is done." What probably has happened is that the lady has somehow broken through that protection which prevents ordinary people from seeing and hearing. I am not sure that it can be replaced. I cannot think how to do it at the moment; but there are various ways of dealing with it.

You see there are all kinds of mischievous creatures about. There is a certain amount of actual evil in the astral world, just as there are unpleasant people in this. There are those who take pleasure in torturing others. What she could do is to drive such a person away, if she had courage and will. And surely that is to be gained. The way to develop every such power is from within. She must say to herself: "The Logos is courage and bravery personified; I am part of Him, therefore I will be brave." But probably meantime she would be shivering with terror, and it would be no use. There is where a talisman or mantram would help. Have you people in India anything to use when you feel afraid?

C. J. She is a Parsi lady, not a Hindu. It is not so much the *mantram* as believing the mantram will work.

C. W. L. People can be helped by talismans, but they must believe in it. One thing you might do is to learn not to be afraid. If any creature comes and makes jeering and nasty remarks, that is a nuisance, but you must drive him away; become angry with him.

C. J. Tell her to get furiously angry and throw something at him?

C. W. L. The best thing to throw is will force. Yes, throw a cushion. If you become sufficiently angry with a creature like that, he will fly.

C. J. Then you may lay yourself open to obsession by something else because of your anger.

C. W. L. Not unless you absolutely lose control of yourself. The kind of creature which becomes a nuisance is not the kind that has the strength to take possession.

C. J. What about medicinal baths and drugs? Would they help?

C. W. L. I was once given heroin for sleeplessness, but I shall never take it again. Certainly the effect is horrible, most objectionable.

C. J. But in this case, like a doctor, you must prescribe something that works quickly.

C. W. L. Sal volatile?

A voice. Saltpetre and sulphuric acid thrown on it will drive the creature away.

C. W. L. It would drive you away, at any rate! What about Aqua Regia?

C. J. Or camphor and sandal?

C. W. L. If she believes in it. I do not know whether camphor would meet the case. Certain kinds of incense would. But if she goes into a condition of shivering terror, she must have something to hold on to. Is there a Parsi here?

(Mr. K. R. Jussawalla reported present.)

C. W. L. What is your sacred symbol in Zoroastrianism? If she were a Christian, I should say, "Let us have a cross magnetised." What is your sacred symbol?

K. R. J. Fire, or the Prophet Zarathustra.

C. W. L. You could exorcise the creature with a sort of ritual. Why not try that?

C. J. If you have the person's picture sent to you, could you work upon the person from that to strengthen her?

C. W. L. Yes, there are various ways. You could set up a kind of link between the person and yourself, so that when a spasm of fear came over the person, you would know it and throw your eye on her.

C. J. I might know it in my ego, but not in my personality sitting at my desk in my office.

C. W. L. Your ego would help. In Zoroastrianism you could call in the elementals of the fire, but of course that is a dangerous thing.

C. J. Create an elemental and send it to be on guard?

C. W. L. And if she in addition could *believe* that there was a guardian angel, that would help very much. Let us give her some magnetised object, something that would be sacred to her. You cannot hold fire. Have you Parsis always a sacred fire burning in the house?

K. R. J. Only in orthodox houses, not in reformed ones.

C. W. L. Which is she? If she has that sacred fire at hand, she could invoke the fire. The spook would leave. But it tackles her when she is in bed probably. Fire is a splendid symbol, but dangerous to have about. I think an image of the Prophet would do. We could magnetise it. Would she have an image? It must be a small thing. You can have a ring, a locket, anything you like magnetised, for strength and courage. (A voice suggests a star.) The star is the symbol of the perfected man. The T. S. symbol or anything can be magnetised. Any metal, but gold is best. For courage, a tiny speck of diamond would be best. You can magnetise anything, even a piece of wood, but magnetism in that would not hold so long. You can make a talisman to last thousands of years. That can be seen by the Gnostic gems: you can feel it still after nearly 2000 years. The choice depends upon the religion. If the person believes in her religion, let her

use whatever *mantram* or symbol is used in such cases. The *Mobed* is expected to know; but would he? Some Indian *pujāris* here do not seem to be well up in their religion. I have seen some *purohits* whom I would not like to trust with such a matter; they would be afraid themselves.

A Parsi *mantram* would be in Zend, I suppose. The language would not matter, as long as she has faith in it. The main thing is to set your will against the creature. What would you do if a person came and bothered you in your house? You would drive him out. Do the same with these creatures.

A voice. But they have no body.

C. W. L. You can project the force of your will against them just the same. In the case of a creature like that, you should not hesitate. If the double of some *living* person were annoying you in that way, I should advise you to be careful, because the physical body of that person might be killed.

H. V. An elemental got into my clock. I was not afraid, but I could not drive him out. He ended by breaking my clock.

C. W. L. I wonder why he came to attach himself to that. It is curious and interesting. It has happened before that a creature has attached itself to a clock.

C. J. How do these repetitions of *mantrams* produce psychism? Psychism is produced by the opening of *chakrams*.

C. W. L. Don't you think the repetition would work from the physical end, put the man into a kind of trance?

C. J. What is the mechanism? Drive out a part of the etheric double or the astral?

C. W. L. The wisest way of inducing a condition like that is to look up at a bright point, so that the eyes are a little raised and strained. Do not try it unless you want to become mediumistic. This fatigues the muscles of the eyes; the *mantram* fatigues the mind. Anything repeated thousands

of times would fatigue the brain. I met a man walking about a railway station repeating, "Ram, Ram, Ram" all day. He would bring himself into a very confused condition of mind, and if he sat down he would pass into some kind of a comatose condition. Aren't some *mantrams* definite calls to certain types of nature spirits, etc.?

C. J. The vedic *mantrams* are calls to spirits.

C. W. L. There is something higher called there. They are calls to the Gods, aren't they? These spirits are lower; they come and play upon a man and put him to sleep.

Is this person a Freemason? If so, we could make other recommendations. (A voice: *No.*) Then tell her a *mantram*. If there is anything sacred to her, let her invoke that. If a talisman is of use, let her send anything she wears. Do Parsis wear those little tubes tied to their arms? (A voice: *No*) A ring? The objection to a ring is that other people are constantly touching it. You shake hands and touch people. It is liable to be more disturbed. Something that she hangs round her neck would be better. Let her send whatever she likes. Then she would have it at hand and could clutch it the moment the creature comes. She should speak strongly to the creature. (Someone: *Swear at it?*) There is no use using bad language, but express yourself strongly—"Get away!" That kind of thing.

There are certain words that would double up anything. You all know them, don't you? You would know how to deal with a black magician, wouldn't you?

C. J. People do not believe in their efficacy these days.

C. W. L. Try them anyway. Let her send anything she will to be magnetised, and we will attend to it for her.

H.P.B.'S FORESIGHT FOR THE YEAR 1897

BY A. J. HAMERSTER

(*Concluded from p. 341*)

THE warning given by H. P. B. was in vain. Fate took her course. Four years after H. P. B.'s death the first great schism occurred. In 1895 nearly the whole of the American Section withdrew from the Parent Society and constituted itself, under the leadership of W. Q. Judge, independently as "The Theosophical Society in America," which example was followed by a small part of the English Section, which called itself "The Theosophical Society in England". The two for a time worked amicably together. But W. Q. Judge did not long survive the rupture he had caused. Having fallen a victim apparently to the Dark Powers against which H. P. B. had so strongly warned the American Section, death was so merciful as to deliver him, already in the next year, 1896. The difficulties for the Theosophical Movement in America however became greater and greater. The causes remained the same as those depicted by H. P. B. in her letter. We shall not go into details; let the effects suffice for our study. Katherine Tingley succeeded W. Q. Judge as leader, and in 1897 new discords arose, which led in 1898 to a new splitting up of her Society into "The

Theosophical Society in America" under E. T. Hargrove, and "The Universal Brotherhood and The Theosophical Society" under Katherine Tingley, who moved her headquarters to Point Loma. But the spirit of separateness had not yet spent its fury. The old American Section split itself up again in 1899 into at least two new societies: "The Theosophical Society of New York" under Dr. Salisbury, and "The Temple of the People" with Frances A. La Due as its spiritual head.

Can it be gainsaid that the prophecy about the critical time at the closing of the old cycle and the opening of the new, in 1897-8, has come true? The "strong bundle of sticks" had become loose, and thereby weak sticks. It could not be otherwise, but that the Parent Society, as Colonel Olcott called the main trunk of the Society that remained unshaken and that kept its headquarters at Adyar, should win back in after years all and more than what was lost in those last years of the nineteenth century in America, thanks in the first place to the strength of the unity she had known how to preserve, and in the second place to the special effort of her present President to regain the lost ground in the New World.

Third Aspect

We now come to the third point—the bearing of the prophecy on the struggle between materialism and spiritualism which, as you all of course know, had been the special life-work of H. P. B., laid on her shoulders by the Great White Hierarchy. At the end of her life, she summed up the result of her endeavours in the following words:

> The great psychic and spiritual change now taking place in the realm of human soul is quite remarkable. It began towards the very commencement of the now slowly vanishing last quarter of our

century, and will end—so says a mystic prophecy—either for the weal or the woe of civilised humanity, with the present cycle which will close in 1897.

It is obvious that H. P. B. means us to understand clearly that the beginning of the "psychic and spiritual change" coincides with the foundation of the Theosophical Society in 1875. But what about the seemingly unimportant and uneventful year 1897? In what manner has that been a critical year in the field of the "human soul," either for the weal or the woe of civilised humanity? Before answering these questions, let us first hear something more about the nature of the "change" from the same article.

The age of crass materialism, of Soul-insanity and blindness, is swiftly passing away. A death struggle between Mysticism and Materialism is no longer at hand, but is already raging, and the party which will win the day at this supreme hour will become the master of the situation and of the future, *i.e.*, it will become the autocrat and sole disposer of the millions of men already born and to be born, up to the latter end of the 20th century. If the signs of the times can be trusted, it is not the *Animalists* who will remain conquerors. . . . But woe to the 20th Century, if the now reigning school of thought (that is the materialistic school) prevails, for spirit then would once more be made captive and silenced till the end of the coming age.

With "the end of the coming age" is meant of course the next attempt "at the latter end of the 20th century," as these centennial attempts were instituted by Tsong-Kha-Pa, "to enlighten the world, including the white barbarians". (*S. D.*, III, 412.)

But what has been the result of the last, namely, H. P. B.'s attempt? What has the year 1897 to say as to that? Are her prognostics, drawn eight years before, true, that not the materialists, but the spiritualists would win the day?

The New Science

I now quote a few passages from a book by a modern man of science to answer these questions. Mr. Dampier-Whetham

in his *History of Science*, printed in 1930 at the Cambridge University Press, says:

> From 1895 onwards, there came *the new revolution in physics* . . . The new physics may be said to have begun in 1895 with the discovery of X Rays by Prof. Wilhelm Konrad Röntgen of Munich. Röntgen's discovery led to another field of research, that of radio-activity. In this search, the first success fell to Henri Becquerel, who in February 1896 found that uranium and all its compounds emit rays. The next year, 1897, was marked by the great discovery of ultra-atomic corpuscles. The new era in physics had begun.

Thus far Mr. Dampier-Whetham. But what does this new era in physics really mean? H. P. B. in the nineteenth century still wrote: "The age of crass materialism is swiftly passing away," but the men of science of this our twentieth century unblushingly confess or rather triumphantly announce: "The old materialism is dead."[1] (*History of Science*, p. 470.)

So here again the year 1897 apparently has been the critical year, and H. P. B.'s foresight has been vindicated. To prove this yet a little more, I quote from *The Mysterious Universe* by Professor Jeans:

> The new knowledge compels us to revise our hasty first impressions . . . The old dualism of mind and matter . . . seems likely to disappear, not through matter becoming in any way more shadowy or insubstantial than heretofore, or through mind becoming resolved into a function of the working of matter, but through *substantial matter resolving itself into a creation and manifestation of mind.*[2] (p. 149.)

> There must have been what we may describe as a 'creation' at a time not infinitely remote. (p. 144.) Modern scientific theory compels us to think of the creator as working outside time and space, which are part of his creation, just as the artist is outside his canvas. (p. 145.) The Great Architect of the Universe now begins to appear as a pure mathematician. (p. 134.) The universe can be best pictured . . . as consisting of pure thought, the thought of a mathematical thinker. (p. 136.)

[1] See note at the end.—C. J.

[2] Italics mine.

You will agree that there is a tremendous difference between this modern science and the old against which H.P.B. so often made her onslaughts.

The World-Teacher

Only one point more remains—the bearing of the prophecy on the coming of the World-Teacher, on the coming of Him who finally will settle the dispute between materialism and spiritualism. Though He be, or rather because He is the Teacher of all Teachers, the Spiritual Leader of all spiritual leaders, it is clear that by reason of His transcendental spirituality and purity, He could not come to a world still steeped in materialism; that before He could hope to find some hearing, its materialism must virtually have received the death-blow. And if it is true, as Mr. Dampier Whetham asserts, that in 1897 that death-blow was dealt to it, what wonder then that in the same year the child was born, announced to us some ten years later by our great President as the coming World Teacher, Krishnamurti! [2] I must leave it at that. Let anyone accept or reject that announcement, be it on the authority of Dr. Annie Besant, or on his own, through a careful study of Mr. Krishnamurti's own words—so much is certain, that anyone who cares to study the thread of history running from H. P. B. on to Dr. Annie Besant and Mr. Krishnamurti, cannot but acknowledge that his coming is indeed the fulfilment of the prophecy, is "the Dawn of the New Cycle".

The Dawn of the New Cycle

I will end by quoting from the Introduction to *The Secret Doctrine*. Speaking of an old book, "so very old that our modern antiquarians might ponder over its pages an indefinite

time, and still not quite agree as to the nature of the fabric upon which it is written," H.P.B. continues:

> But there exists another book. None of its possessors[1] regard it as very ancient, as it was born with, and is only as old as the Black[2] Age, namely about 5,000 years. In about nine years hence,[3] the first cycle of the first five millenniums, that began with the great cycle of the Kali-Yuga, will end. And then the last prophecy contained in that book—the first volume of the prophetic record for the Black Age—will be accomplished. We have not long to wait, and many of us[4] will witness *the Dawn of the New Cycle*,[5] at the end of which not a few accounts will be settled and squared between the races.

"The Dawn of the New Cycle!" Its beginnings stood around the cradle of the child Krishnamurti, its end will be when his teachings shall have become old to a younger world, whenever that time may be! But before that end "not a few accounts will be settled and squared between the races," as H. P. B. tells us. We have already had some foretaste in that terrible world-war of 1914, and we do still taste and probably shall taste more of this settling of accounts between the races in the future. We have only to look at the political situations to-day, between Germany and France; between England, India, Ireland and the other Dominions; between China, Japan and America; between the different South American States; between Soviet Russia and the rest of the world; between each independent State and every other; each one trying to frustrate the other by raising tariff walls, and refusing to disarm in those weapons in which it happens to be strongest.

Indeed, though a new Cycle truly began in 1897-8, we are still only in the beginnings of the Kali-Yuga. According to Brahmanical computations, the Black, or Dark Age[2] will

[1] Probably the Masters of the Wisdom are here meant.

[2] The Kali-Yuga.

[3] Counted from 1888, when this Introduction was written, nine years would bring us to 1897.

[4] The contemporaries of H. P. B. of course.

[5] Italics mine.

last 432,000 years. We are now only in the year 35 of the second cycle of 5,000 years [see *The Secret Doctrine*, II, 69] and so we must be glad already for even the faintest glimpse of light in this darkness, and especially for the truths of Theosophy brought by H. P. B., the viability of which for the next century was assured in 1897-8.

NOTES BY THE ACTING EDITOR

[1] Theosophists are far too prone to quote some statement of one distinguished man of science as the proclamation of "men of Science". English writers quoting English scientists forget that there are scientists in France, Germany, Italy, etc., who may not endorse the statements of their English confrères. So too the writers of other nations speak from an over-enthusiastic standpoint.

[2] Mr. Krishnamurti was however born, according to his horoscope, in May, 1895.

[3] Kali Yuga is called in India not the "dark age" but the "iron age". Kali is different from Kālī, the dark Goddess.

Do not have a preconceived idea of the ultimate and do not apply that idea to the transient, but rather try to understand that which is transient. The eternal is transient, it is not away from it. The infinite is the finite. That is, the full significance of an experience is in the fleeting experience.

What gives you understanding is to know, not what you want, but that which you do not want, of which you are free.

J. KRISHNAMURTI in *Star Bulletin*, March-April, 1932

THE HIGHER SELF AND THE LOWER

BY THE RT. REV. G. S. ARUNDALE

I DO not think some of us have laughed so heartily as we laughed last night in one of our higher bodies—I need not specify which. The President laughed very heartily indeed, more perhaps at the evident amusement of those around her as they became confronted with some home-truths which down here, out here, their more immobile bodies would proudly reject. There we were in the realms of Causes, in the regions of the Will. And in those regions we contrasted the inevitableness of progress, of growth, of unfoldment, with the tremendous fuss we make of it when sheathed in the strait-waistcoats of the mind and in the flabby, drifting forms of the emotions. We looked down upon ourselves in our mind bodies and in our emotion bodies, and we laughed, and laughed and laughed. How droll that there should be such ado about the inevitable, about our inevitable, about our very own self-determined inevitable! The goal is certain, and the Will works irresistibly—in the long run—to the achievement of the goal. But how we move about in the outer worlds so fussily, so importantly, so much as if everything depended on the lower bodies alone. Our higher bodies laughed at the perky little presumptions of their coarser counterparts, strutting about like peacocks, but verily little more than crows. Our thoughts—which we think to be so

overwhelmingly vital—after all, to what do they amount? Not to nothing at all, for they can waste time. But not to very much, for they cannot delay for very long. Right thought is pre-ordained, and is but a matter of time. And the most imposing thoughts our mind bodies think, the most imposing emotions our emotional bodies feel, are merely halting places on the great Road of Life. In them we stay awhile, and then move on.

But when we get to a halting place we so often proclaim in majestic tones: "I have attained. There is no further road to tread. I may now sit down and dwell eternally in this place which *is* the goal." And when we have lain under this illusion long enough, policeman Will comes along and says: "Move along, please. No loitering." And on we move, and come to another halting place, and repeat the same formula all over again. And along comes policeman Will once more—tiresome person—and moves us on again: "No loitering." And identifying ourselves with our policemanic aspects we laughed and laughed and laughed at the poor little minds and the poor little emotions being hustled along ruthlessly. It was as if they had no sooner sat down in all pomp and ceremony, preening themselves on their wonderfulness, and just about to sink into soporific bliss, when they are startled by the heavy tramping of the eternal policeman (who never gives them rest) and wearily take up their burdens on what seems to be an eternal tramp, tramp, tramp.

We laugh and laugh and laugh at our certainties, our convictions, our sense of grave wisdom, our assurance that we have at last attained the final revelations of Truth, our pity for those who disagree with us, and who have therefore not reached our dizzy eminences of unchallengeable omniscience. We laugh and laugh and laugh at the self-assurance of it all down "there". We are so very Pecksniffian in these lower worlds. And having laughed to our hearts' content, we

determine in these higher regions that we must take a little of the pride out of our minds, and a little of the self-centredness out of our emotions. We determine that we up "here" will be more down "there". We determine that we shall not allow our lower selves to hang about in the resting places of thoughts and emotions until the policeman of the higher self moves them along—"No loitering". We determine that our lower selves shall not loiter, shall not hang about in these halting places on the great Road of Life, but shall press onward and upward to goal after goal, to happiness after happiness. We determine that our certainties shall be replaced by aspirations, and our abiding-places by stepping stones. And we determine that our bodies shall be one in determination, variously tuned though they be to adjust the unreal to the Note of the Real, to transmute time into Eternity. We have laughed, but we must not take too lightly either the mind which too often is the slayer of the Real, or the emotions which too often enslave and degrade the Real. Let us laugh, for laughter is power. But let us act rightly, for right action is the expression of the Will.

THE Theosophist's duty is like that of the husbandman's; to turn his furrows and sow his grains as best he can; the issue is with nature, and she, the slave of law.

MASTER K. H. to A. P. SINNETT

THE MASTERY OF DESTINY

BY JOSEPHINE RANSOM

(*Concluded from p. 306*)

IN *The Secret Doctrine* it is taught that one of the mysteries of life is how the "Sons of God," who came in His name, exist in time and eternity in the heart of God. From Him, this His Second Aspect, come the Avataras—the descents of God to man. The Supreme Sons are in the bosom of the Father in eternity æons upon æons before, in time, Abraham, ancestor of the Jewish Race, comes into existence. Because of the play of destiny, the Christ comes in the name of His "Father" who existed before time and space, and He comes into our human midst that He may teach us high mysteries, or Truths. Through these tremendous statements in the New Testament, then, we see clearly taught the law of Karma, the law of cause and effect.

That law has two great aspects; one operates immediately, here and now, the other operates at some future time. Doing so brings three phases of Karma into activity; the "life state"; the "life time" and the "life experience".

"Life state" is that inevitable Karma which applies to us in the early stages of our humanity, and also in the early years of any given life. As children our inevitable Karma presses upon us. A child is helpless in the hands of its parents, from its birth to its maturity, that is, averagely speaking. Then the child goes on to the second stage, to its own

individual reactions that lead it to consider and weigh and probe experiences; but in the first fourteen years of most children's lives they are in the grip of their inevitable Karma.

We are apt to look at the matter from the point of view of the individual coming into environment. Let us look at it from the point of view of ourselves supplying their inevitable Karma to children. How do we treat them? We feed them, not always correctly. The mother to-day is only now discovering afresh the way to feed herself in order to supply her physical part in building up the framework round the etheric model which the Lords of Karma supply in accordance with the individual's "dead men's bones," or his own inevitable Karma. The mother and father supply the necessary germs for creation, and then the mother is expected to supply to the child's body the required solid materials. The parents thus contribute the inevitable Karma that is due to the incoming generation. If the father does not supply a clean germ, that gives part of the inevitable Karma. Therefore cleanliness both of man and woman is necessary. Not sufficient stress is laid upon the man's part. How hard we should strike at the diseases, the impurities they acquire through vice or carelessness, and hand on as inevitable Karma to the incoming child!

Then we educate the child. Think of the inevitability of that! The child must abide by our systems of education, he cannot change them, he can only endure them as best he may. Education of the nation is the concern of every grown individual. It does not matter whether one is a parent or not. The education of the child is our concern. We must consider its defects, its advantages, how it moulds the children. We provide it and the child must abide by it. He cannot escape. However wise an Ego he may be inwardly, yet must he abide by what education we give his vehicles.

In the field of politics the child is supplied with whatever happen to be our own prejudices. We teach him history. We warp his judgment of the values of the rest of the world because we teach him history in accordance with our prejudices, instead of teaching him to be broadminded. When he breaks away from our prejudices we, ordinarily speaking, grieve about it. From narrowness of thought the child of to-day is breaking away. We have not seriously considered that each generation is in need of new interpretations of Life, and that we should be prepared for it; instead we are puzzled as to how to understand the present breakaway from orthodoxy, and are seemingly without any new and true attraction that will guide youth to greater understanding.

Let us also consider that from the standpoint of the nation we are its inevitable Karma. We make the nation now, the child comes into it to make its future. Wholesomeness, cleanliness, understanding, are these in ourselves that we may impress them upon or offer them to the growing child? Are we saying to him: "Our forefathers enunciated something 200, 300 years ago, and it must be the unalterable law for us to-day"? We are several generations older. We have had added experience. Why say we shall have no other law? Are we not growing? Why insist that, because a wise man 200 or 300 years ago said magnificent things, only one interpretation of them must forever prevail? Change constitutions when they are outlived. Principles are everlasting, but treatment of them must constantly change. Why teach children that laws, lovely though they may be, do not need fresh interpretation? We are insisting that our inevitable Karma should compel our child. We refuse to allow the law to operate changefully and rebellion is inevitable, and trouble. Humankind grows and changes, so must man-made law. Do not compress the child to fit into the law, but the law to be fitted

to the measure of the growing powers of the nation. This is also true in the world. Nations grow up. They take their part in the world, and the world is growing up, and in its grown-upness the world is dreaming of holding the hands of every other nation. Is there any nation refusing to hold the hands of the rest of the world? If it does, it imposes past limitation upon the children. Does any nation need splendid isolation? It would seem not. The wider Karma of the world is ours and we may not deny it without detriment to ourselves. There is everything to gain and nothing to lose by so doing.

So we find there is not only an individual "life state" but a national "life state," and then a world "life state". When we obey the law of growth we work with it, control it, because we are masters of life, not the slaves of destiny working out in its smaller and narrower cycles.

"Life time" is an expression of the way in which Karma is working out in ourselves, both quickly and slowly. Take the stories in the New Testament and see something of the working of Karma in the events that are recorded, and how a marvellous "life time" came to an end. Consider too the "healings" that were performed. The inevitability of Karma was brought to an end, and the healing took place. Do we not find certain things coming upon us like thunderbolts? We find we must endure them. Does not a nation find a thunderbolt hurled at it at times? It is Karma, "life time" coming to a conclusion. When that does come it opens up further slow or fast-moving Karmas. Just as individual Karma is rounded out by death, so with the nation; its cycles move one after the other to their close, and it finally disappears. So is it with the great "life time" of the globe, and the races that move slowly to their consummation; then the end, the dissolution of the globe. It is said that if we watch our own slow and fast-moving Karmas, we can see for

ourselves when they are likely to finish. Watch our relationships, our connections with people and events, how they move onward to their continuance or closing, and we can, therefore, see their possible end. Some will, clearly, be projected into the future and in another life must make a fresh "life time". What are our relationships to our father, our mother, our other relatives and our friends while we are with them? Do we not see in them the Karma of the future?

You are harsh to your children; your children are unjust to you. How is it to be adjusted? We die with adjustments not yet completed. Watch one's health, for instance. Is it such that it will move to an early end of the body, or such as will move to a slow dissolution in old age? Are we wearing out its vitality now, so that it becomes a useless entity before death is due, or are we conserving its energies wisely, so that when old age comes it is a useful and not a useless body? Are we so controlled that in due course we can go quickly out of the body, saying: "I have finished with it; I am unhampered by its desire to cling to what is familiar?"

The third type of Karma is described as the rise of knowledge, or "life experience," it is our ability to recognize fully the value of the moment when it is with us. So few of us do that, and yet it is necessary to absorb the whole value of every instant as it passes, trying to see instantly the application of law to ourselves and to things as a whole. Law is not operative only in the future, but now. Suppose we are distrustful or resentful of any passing phase of existence, that shows how we fail to take advantage of it. We fail to learn our lesson from it and push it away into the future. Resentment accumulates, and Karma piles up, till one day we face something that we do not like—illness, financial difficulty and so on. So let every moment have its proper valuation, the proper reaction. Thus is learnt detachment and discrimination.

Detachment has sometimes seemed to be a cold refusal to consider things. Instead, it is wisdom gained from experience, from learning one's lessons now, and not waiting until tomorrow or the life after. It is the instant recognition of the value of the moment, not carrying on the burden of it. We take "life times" and "life states" on into future lives. We should finish with them now. Have we not been told that the wise are those who have the least amount of Karma still to balance? Whatever we do compels reaction in all the totality of our being. Nature is putting herself right with us at every moment in all departments of our nature. It is like a great mathematical calculation. Take any figure from it and all values are altered. Change the place of one figure, everything must be changed, and so on. Let us see that our smaller sums are kept right with our total intention all the time; for we have a totality of intention, and that is perfectibility. Our "Father in Heaven" has set the sum of our growth and we should try to keep the figures correct, so that at long last, when face to face with Him, we present to Him an exact total in terms of ourselves, the sum He set us to work out. Being face to face with the Father is Divinity looking downwards and our illuminated selves looking upward, all veils having vanished.

The law of Karma has been balanced in us when we adjust ourselves to it, and we are then masters of destiny, of all that happens to us. The beginnings of such mastery are in the understanding of life: our adult relationship to children, to the nation and to the world: our swift appraisal of it, wise reactions to it, and our instant illumination of every moment by the divine life that shines within. We are to "let that light so shine". By permitting the conscious divine self to be the agent, the adjuster of the law in its rightful sense, we make possible the perfection of very moment in word, deed, thought, speech, everything.

The Lords of Karma are always at work maintaining divine harmony. When we make mistakes we beat against this harmony, to our own hurt. So instructions come from the lips of the "Wise Ones," advice as to what to do. If we have ears attuned to hear, and understanding enough to take that advice, we can bring ourselves into the at-one-ment with divine freedom for which we so long.

We reach mastery of life through understanding, not only in hours of meditation, nor in moments of exaltation, but in the recollectedness of every moment. For the law operates in every act, emotion and thought, and the law is our daily lives. We are the past, the present and the future, and we can try every instant to make ourselves as nearly as possible harmonious to the whole. Our need is to make daily harmony in ourselves, and, therefore, splendid national harmony, and of course world harmony. We cease to be the helpless agents of the past, we become the wise agents of harmony and law—the Karma of the future. Thus controlling destiny we become the power of the future. The future races will not be some strange creatures, but ourselves, making here and now our destiny. By living wisely, happily and truthfully, we are indeed makers and masters of destiny.

If one has always to meet demands instead of creating them, if the public or the majority is always supposed to be right, where does the dignity of individual man come in—of man, who stands and falls with the fact that he is the *non*-conforming animal, whose ideal exemplar is Prometheus, who disregarded the will of the gods themselves; or Jesus Christ, who thought nothing of the laws of His own people; or Don Quixote, who kept to his own ways and ideals in the fact of all reality?

COUNT HERMAN KEYSERLING

LOS HOMBRES-LOBOS

(un poema del poeta guatemalteco Rafael Arévalo Martínez, Correspondiente de la Real Academia Española)

Primero dije " hermanos " y les tendí las manos;
después en mis corderos hicieron mal sus robos;
y entonces en mi alma murió la voz de hermanos
y me acerqué a mirarlos; ¡ y todos eran lobos!

¿ Qué sucedía en mi alma que así marchaba a ciegas,
en mi alma pobre y triste que sueña y se encariña?
¿ Cómo no vi en sus trancos las bestias andariegas?
¿ Cómo no vi en sus ojos instintos de rapiña?

Después yo, también lobo, dejé el sendero sano;
depués yo, también lobo, caí no sé en que lodos;
y entonces en cada uno de ellos tuve un hermano
y me acerqué a mirarlos; ¡ y eran hombres todos!

OUR FRONTISPIECE AND COVER

I

By C. JINARĀJADĀSA

In February, 1916, there took place at Gokhale Hall, Madras, the first exhibition of paintings of purely Indian artists. The exhibition was due to the enthusiasm of Dr. J. H. Cousins and other Theosophists at the Theosophical Headquarters, Adyar. At that exhibition, my eye picked out this picture at once, and I began to sing its praises. The owner of the picture, my friend the late Mr. T. M. Krishnaswami Pillai of the School of Arts, on noting my enthusiasm, promptly presented it to me. He had marked it for sale, and the price was Fifteen Rupees! He told me the picture was of the Tanjore School, but he gave it no name. The picture is undoubtedly that of Tyāgarāja, a far more beautiful portrait than a better known one of him seated and wearing a turban.

I noticed the little picture because it transported me to Italy—to Giotto, Fra Angelico, Luini and other artists whom I love, of that school called the "Primitives". They are called that, not because they are "primitive," *i.e.*, simple and incapable, but because they are the *beginners* of the schools of Italian painting. Wherever there are these "Primitives" —in Greece, or Italy, or India—they have one characteristic. There is more "life" in their art than "form," more soul than substance in their composition. They have still many deficiencies in technique; others who follow them are

more able in the handling of their material. But they see "life" as through a mist of tenderness and devotion, and see all objects far more as symbols than as "facts". They are great dreamers, and—as in this picture—a tiny drawing of a deer, a few wavy lines for a river, are as sufficient as a full-sized animal or a true picture of a river.

In this picture, the marvel to me is the exquisite portrait. It is as great a portrait as that by any Western artist specialising in portraiture. All the soul of the saintly musician is there, and yet probably it is accurate in line and colour. What Western artist would think of painting a three days' beard's growth? Yet the Indian artist, being thus "true to life" brings the musician nearer to us thereby.

The picture is not a water-colour. It is more like a fresco or tempera painting. The artist has first laid on some material as a backing and then painted on it. It is a gem, and I am glad to own one great thing of India.

II

SRĪ TYĀGARĀJA SVĀMI

1759—1847

BY B. S. RAMASUBBIER

Srī Tyāgarāja was a South Indian Brāhmaṇa saint, musician and poet, of excellence unequalled to this day in the whole of India. His songs, numbering 650 in 200 tunes, mostly in his mother-tongue Telugu, are available in print only recently, and can best be appreciated when accompanied by Vīṇā and Mṛidangam.[1] His influence is just beginning to be felt widely among the masses.

[1] Vīṇā is an instrument of seven metal strings; Mṛidanga is one of the many varieties of drums.

Tyāgarāja inherited his talent from his grandfather, Girirājakavi, and was born of the saintly Rāmabrahmam and Santā-devi as their second son, at Tiruvālūr. The family moved to better itself to Tiruvaiyāru (both places hallowed by the Devāram hymnists), situate on the Cauvery, 6 miles north of Tanjore. Tyāgarāja had his early schooling under his own father, and later studied in the famous Sanskrit College there. His study of the epics awakened in him the sense of poetry and a capacity for vision. He lost both his parents by his 15th year, and was left alone to steer his way.

He mastered in a year his music from Vīṇā Venkataramaniah, the local palace-musician, as he had already a genius for it. His dedicated life attracted to his humble home court-musicians, devotees and disciples, and all lived as one family, singing hymns and begging alms. Tyāgarāja, as a true son of his father, spurned publicity and patronage, prized poverty and dignity; he panted in his heart for his Guru, and was met by Nārada, the Arch-musician of the Gods, in the guise of a Sannyāsin and was given the Rāma-mantram for meditation. He single-heartedly devoted himself to it and pitied, in his hymn of *Dhenukā*, his fellowmen:

> O Rama! the people do not know the right path to faith, but would go about the earth and create confusion. Though again they get up in the morning, bathe in water, besmear their bodies with sacred ashes and pose as praiseworthy men, they manifest an inordinate lust for money, rather than, O Rama! any desire for thy grace.

In his family shrine of Śrī Rāma, Tyāgarāja, the bud of an artist-idolater and fanatic, blossomed into a divine composer of exquisite melodies and rhythms, depicting scenes from the *Rāmāyaṇa* in all their charm. He attained to peace on the 6th of January, 1847, at Tiruvaiyāru. More of his life can be known from the book *Thiagarāja* by M. S. Ramaswami Aiyar.

DIVINE GUIDANCE IN NATIONAL AFFAIRS

BY KEITH DEAR

(*Concluded from p. 327*)

TO go back to the beginning of the Elizabethan period. Elizabeth, be it remembered, came to the throne at the age of twenty-five, having up to that period been concerned partly in the love affairs of her early girlhood, partly, if we accept some recent lights thrown upon the history of the time, with the difficult task of disguising their consequences, and partly with the ever-present difficulty of keeping her head on her shoulders in presence of the multitudinous Roman Catholic intrigues designed to strike it off.

The condition of things she found prevailing in the realm then passing suddenly into her control was one in which a thousand dangers encompassed it on every side. But over and above all these, it was troubled by an internal complaint, the very nature of which was ill-apprehended by the political science of the period, or, rather, in consequence of the absolute ignorance which then prevailed concerning the first principles of what we now call economics, was as yet not even recognized as an internal disease. The currency of the country had been debased by successive sovereigns until there was not an honest coin in circulation from one end of the realm to the other. Commerce of all kinds, trade and industry were demoralised by the utterly untrustworthy character of the medium in which values were estimated.

Any modern economist looking back at such a condition of things would, of course, perceive at a glance that the only way of restoring national prosperity was to call in the debased coinage and put the currency on a sound foundation. And it is within the familiar knowledge of all students of the period that within two years of Elizabeth's accession this course was actually pursued. The very first document that ever came into existence relating to the necessity of reforming the currency is one written by Queen Elizabeth herself, in her own handwriting, within a year of her accession. And within a very brief period another problem had to be dealt with, by the girl whose single will at that time swept aside all the "Protestant statesmanship" around her when her own internal impulse was decisive. Of course, she hesitated continually, and drove those who were the sport of her uncertain moments to the verge of distraction. But the question whether or not she was becoming the channel of a higher intelligence than that which even she, bright-witted as she certainly was, exercised in her normal state, has to be settled by reference to what she finally did, not by reference to the wavering impulses which preceded action.

In 1560 no question was more pressing for the government of England than the question whether serious efforts should be made to turn the French out of Scotland. The Queen had neither men nor money at her command that would justify her in attempting to intervene in Scotland. To make such an effort would be to invite the open hostility of France, and the country would be crushed between the upper and the nether millstones. Every member of the Council, with one exception, concurred in this view, and all their opinions having been taken and carefully considered, the Queen disregarded them one and all, and sent a fleet to the Forth to begin the work of turning the French out of Scotland. We can see now how supremely necessary it was that this

should be done; as necessary, perhaps, for the future welfare of England as it was necessary for the future of the other country, that the English in the time of Joan should have been turned out of France.

The fleet which was sent to the North under Winter was not ostensibly commissioned by the Queen. Reserving to herself, in accordance with her usual somewhat tortuous policy, a loop-hole of escape from future difficulties should they arise, the Queen directed Winter to declare himself to be acting altogether on his own responsibility as a maritime adventurer if he met with defeat. A wonderful illustration of the personal devotion which the Queen commanded is embodied in the fact that the gallant admiral in question accepted the task imposed upon him on these terms. He was by no means the only one of her servants from whom she exacted similar self-sacrifice, or by whom it was willingly rendered.

And here we have to recognize a condition of things which would be even more reluctantly accepted by modern criticism than the theory of political inspiration. The French, be it remembered, were aware that they might be attacked in Scotland, and a French fleet was under orders to proceed northwards to reinforce the Regent. Froude writes:

> A few days before Winter sailed, d'Elboeuf had started from Dieppe. Had the weather been fair he would have been in Leith before the English fleet had cleared the Thames, and would have thrown a force into Scotland which would have changed the course of history.

But, as usual, the gale which was required to support the plans of Queen Elizabeth came opportunely to her aid. Fierce northerly winds blew "wilder and more wild". Winter quietly took refuge in Lowestoft until the storm had blown over. D'Elboeuf was caught at sea by the tempest; half his fleet was wrecked on the Holland flats, some vessels foundered at sea, d'Elboeuf himself was unable to get back to Dieppe, and only two vessels survived from the French fleet.

In spite of languid belief in the control of Providence over the elements as well as over human events, which has survived the progress of Agnosticism, few people, except those who in some measure understand the rationale of such control, are prepared to recognise it in specific cases. But the frequency with which the required gale would turn up, to serve the great effort then in progress to maintain the English nationality, is highly suggestive for observers who can regard the whole problem from a lofty standpoint.

So much for the instructive little episode of 1560. Let us pass on now twenty-eight years to the supreme crisis of her reign, when the mighty forces of Spain, after protracted preparation, were gathered together to accomplish her final annihilation. In dealing with the story of the Spanish Armada, it is hardly possible within a reasonable compass to follow out every important and suggestive event. But first let us recognise in the mirror of Froude's history the direction in which we must seek for the real authority exerted at the time. Froude himself is quite unconscious of the true significance of the facts he brings to light. He continually reviles the Queen for her earlier neglect of precautions which were, in the opinion of the Council, supremely necessary. But this neglect he says was no fault of the Council:

> The Council would not have left Drake to ask for what was obviously necessary. The Queen had taken upon herself the detailed management of everything. Lord Howard's letters prove that she and she alone was responsible. As if every officer she possessed was in a conspiracy to ruin her, she appears to have kept all descriptions of supplies within her own reach in London or at Chatham, permitting nothing to be served out without an order from herself.

In other parts of the story we read bitter criticisms of her hard thrift in paring down expenses and postponing preparations which those around her conceived to be of urgent importance.

> One precaution only had she taken. She had placed at the head of her naval administration the fittest person in her dominions

to manage it, Sir John Hawkins . . . When the moment of trial came, Hawkins sent her ships to sea in such condition—hulls, rigging, spars, and running ropes—that they had no match in the world for either speed, safety, or endurance.

At various periods, before this time of final trial came, she would drive some of her Ministers to distraction by disestablishing a part of the fleet, or by sending vessels to cruise in the Channel shorthanded, with strict instructions not to go further. Hawkins was indignant at our uncertain dallying. There were moments when, Froude thinks, it would have been quite easy for the Spaniards, had they seized the chance, to have accomplished the ruin of England. But for the moment her private character is not the question under consideration. She was, as we have seen, responsible for everything. And everything was ready when the time of trial actually came.

From the point of view of all ordinary criticism, the Queen's neglect in the beginning to set to work on her preparations when the danger seemed imminent, condemns her administrative wisdom past redemption: but on the assumption of an influence behind her, which could see into the course of events a little more clearly than contemporary criticism, may we not feel that on the whole it was well that the real effort of preparation was delayed until the eve of the great day, so that no force employed was wasted in advance?

Anyhow, the whole Armada story, although full of intricate details, and of little incidents which by no means reflected credit on the Queen as a human being, embodies the three leading features which are all-important from the point of view of the argument in hand. The Queen was absolutely responsible for all that was done at the time. For a couple of years or so she was regarded by ordinary observers as culpably apathetic. When the emergency actually arose she was ready, and the result was the salvation of England from the direst peril it had been under since the reign of King

Alfred, and its establishment on such a basis of European prestige, that, though for many years to come the Roman Catholic party, with the sanction of the Pope, engaged in countless plots for Queen Elizabeth's assassination, no further attempt was made by force of arms to overthrow the nationality she had rescued from destruction.

For many of us who not only believe in, but realize, the activity of the influences which adjust, modify, and guide human affairs from higher planes of consciousness, the age of miracles in that sense has by no means faded into the past, but is present around us even in these latter days. It would be very embarrassing, however, to attempt the interpretation of modern political episodes where strong feelings are enlisted on opposite sides, and the idea of anything resembling providential intervention would be deeply resented by one side or the other. But the general law guiding all such intervention is clear, simple and intelligible. The individual units of the human family must be allowed to exercise as they choose the free will, which is an essential factor in their future spiritual progress; but sometimes it may happen that the consequences of that exercise give rise to complications, which threaten the general design of which they form a part.

No intervention, whether by the method of mental suggestion or by other more sensational devices, will ever be allowed to impair the legitimate working of moral causes which each of us may set up in our own individual cases. But when some unfortunate convergence of human mistakes threatens to bring about results which neither the community concerned, nor even the individuals themselves, have deserved, beneficent intervention is a possibility, and, as some students of the higher law believe, of frequent occurrence. In the two great cases to which I have drawn attention, nothing less was at stake than the salvation of a nation.

THE PAIRS OF OPPOSITES

By H. L. S. WILKINSON

(*Concluded from p. 311*)

Space and Time; Matter and Space. Of these two pairs, the arch-deceiver is Space. There *is* no Space. Objectively, Space is an illusion. There is no greater or less, whole and part. What, then, is there? Is the whole of this mighty framework an illusion—a phantasm? Objectively, it is, because there is no subject and object. There is only the One, the Absolute. But we cannot, either by thought or by intuition, stride over the gap between the One and the Many: between Manifestation and the Unmanifest. We cannot blot out one term of the opposites and identify ourselves with the other. In the effort to do that, we ourselves would become non-existent. We should vanish, along with the universe. The One would remain, but it would no longer be One; it would be just a blank.

Dr. J. J. van der Leeuw, in his book, *The Conquest of Illusion*, attempts to get rid of the dualism in an Irish way, by perpetuating it, and asserting that the Absolute is both change and the changeless. It does not much matter how we look at it: the eternal dualism remains eternal. We cannot resolve it. It is the ring-pass-not of philosophy. But is it more practical to enquire whether space, time, and matter are three ultimates, a sort of Trinity, a three-headed

Cerberus guarding the gates of the lower worlds of form? Hardly, one would think; for in that case, we would expect to find these three terms related as the three qualities of the Hindu Trinity, *Rajas*, *Tamas*, and *Sattva*, but they are not so related. Time and space are certainly *Rajas* and *Tamas*, male and female. But space can only become *Tamas* by identifying it with matter. Matter and space can no longer be separated. As a matter of fact, void space is totally inconceivable, and the idea of it has simply arisen from our defective vision, which makes it impossible to see or detect any form of matter in the celestial spaces. Nevertheless space remains an attribute of form, and we cannot conceive of oases of form in a shoreless sea of "no-form". We have no alternative, therefore, but to identify space and matter, as the female or *Tamas* term of a cosmic Trinity. What would the active term, *Rajas*, be? It could hardly be time. Time is a variable, just as is space. There are many dimensions, or planes, of time, as there are of space. Instead of time, a better term would be motion, giving us motion and matter (the old dualism of Spencer and Tyndall and the Victorian physicists), as *Rajas* and *Tamas*, respectively. What then is *Sattva*, the third term? We have (1) matter, (2) motion or energy, and (3) what—vibration? Does this word best express the third cosmic Ultimate? Our Hindu occultists could, doubtless, give the appropriate Eastern term.

The Annihilation of Space. The banishment of space, and its connotations, from our philosophy has stupendous consequences, and marks a definite stage towards realization. Ideas of *large* and *small* are abolished: we can no longer confidently assert that a mile, or a million or a billion miles, is bigger than an inch. The infinite celestial spaces vanish like a breath—a picture! When we gaze upwards at the star-spangled sky at night, we realize that we are at the same

time looking down amongst the atoms, molecules, and electrons below our feet. The infra-world and the supra-world of Prof. Fournier d'Albe are found to be one and the same.

This explains the extraordinary perfection of structure which we find in apparently small and minute objects, equally as in vast. The Great Architect of the Universe knows nothing of our scales of size. Just as a thousand or a million years is to Him a day or a moment, so is an inch, or a millimetre, as much or as little as a billion miles, and the entire galaxy perhaps of the dimensions of a lady's wedding ring. The Great Architect of the large is also the Perfect Artist in the small.

In the light of this it is plain how planetary and stellar influences affect human beings. The influences are not waves travelling across stellar space, but rather we men live and move amongst a society of Gods who affect us, just as we affect each other, by speech and telepathy. There is no space separating us from each other. The Gods are around us and within us, and we in them. We are in Heaven all the time. The old Chaldeans understood this.

If size is an illusion, it may be asked, is there anything in the world of the Real which gives rise to this illusion in our world? Is there *something* which, without possessing size, causes the idea of size to arise in our minds? If there is, it must be some *uniform* frame of reference, possessing no parts or magnitude—something like the Euclidean "point". As a matter of fact, the entire universe may, for all we know, be contained in a point. The sun, a mass of matter nearly a million miles in diameter, may be for all we know, the size of an atom.

At any rate, there are no galaxies upon galaxies stretching away to infinite distances. The bugbear of infinity is exorcised for ever. We are no longer imprisoned between

the two opposites of Pascal. We are released, and breathe again!

Time. Once more we suffer imprisonment at the hands of a gaoler, who fixes us immovably between two opposites, past and future, both supposed to be infinite in duration. Imagine that! An infinite past, filled with historical events just such as we see happening in the world of to-day! An infinite future to look forward to filled with similar uninspiring details! What if the scene changes at some remote epoch in the past, and men disappear off the stage, and are replaced by animals, animals by trees and ferns, these by creeping things, and these again by rocks and fire and steam, and this by a fire-mist, and so on—time still going on endlessly? What if a similar endless panorama is in store in the future? The sheer monotony of it becomes a terror, an oppression, much as if we contemplated an endless prolongation of suburbia *ad infinitum*. No wonder James Thomson, oppressed with such a prospect, wrote *The City of Dreadful Night*, a classic of pessimism.

The whole thing is a delusion. Eternity knows no past and no future. These are real only in our dream-world of time. Time, like space, is but a state of consciousness. So says Mr. Jinarājadāsa, and then asks "But whose consciousness?" A very pregnant question! We might reply: "The mass consciousness of Humanity." There is a mass-consciousness, as there is an individual consciousness. Slowly, and bit by bit, the foremost minds of the latter modify the former. We are all One.

When we go to sleep at night, we rise into a different plane of consciousness with different measures of time and space. When we finally awaken from the dream of physical life, we rise above time and space altogether, into the world of the Real. And there are stages and stages of realization, with which *pari passu* the aspect of the outside universe

changes to us, as, one by one, our fetters are cast off. The universe, whether outside or inside, is simply a state of consciousness—not a place or time.

We can now understand why Krishnamurti, in one of his poems, suggests that real time is an eternal "variation in the monotonous Day and Night," why Macbeth described time as "the creeping of a petty pace from day to day," in which "all our yesterdays have lighted fools the way to dusty death"; and finally why Prospero foretells the end of time thus:

> The cloudcapped towers, the gorgeous palaces,
> The mighty temples, the vast globe itself,
> And all it doth inherit—shall dissolve,
> And like an unsubstantial fabric faded,
> Leave not a wrack behind.

Time is sorrow (*or joy*). Escape from its prison for one instant, and when you come back you will realize that the "I" creates this prison.

Matter. That which opposes the movement of our bodies, and so restricts our freedom—such is matter. Its chief quality is inertia, passivity, *Tamas*, making it an absorber, or receiver, and hence a scatterer and distributor, of energy or force. Our conceptions and measures of time and space are largely borrowed from the resistance which matter offers to our bodies, and never, while our chains gall us, shall we learn to escape from the walls of our prison. But it is an interesting fact that the progress of scientific invention is gradually overcoming and lessening this imprisonment, this resistance; and we can foresee a time when the direct use of the astral body will release us still further. Doubtless then, matter will become less opaque to our vision, more gossamer-like.

We may imagine life, when unimpeded, to be a free radiation of energy throughout celestial space, and matter to be a sort of imprisonment and restriction of this energy.

Perhaps when two opposite streams of energy meet, they may set up whirlpools in the ether, which are the beginnings of material atoms.

Here ends our study of "the Opposites". As a philosophical excursion, it is very fascinating and opens up innumerable vistas, a discussion of which can be found in a most interesting book by Samuel Laing, published more than fifty years ago, under the title *A Modern Zoroastrian*. Mr. Laing perhaps hardly understood the wonderful Hindu trinity of *Rajas*, *Tamas* and *Sattva*, but he did understand the Zoroastrian doctrine of the opposites, and applied it in a very illuminating way to a solution of the practical problems of life. The writer has been led, in a similar way, by this meditation, to a conquest of illusion similar to that achieved by Dr. van der Leeuw in his epoch-making book.

But it is no use conquering illusion in theory unless we can embody and practically apply our conquest in life. Our consciousness, in its pure and original nature, is time-less. The whole problem of life is to realize this timeless consciousness in such an instinctive and effortless way as to make ourselves proof against the utmost assaults of the world of illusion, in whatever grisly and daunting form they come: to *know* them as bogies pure and simple, created by our senses and our traitorous fears, and to refuse to be terrified by them. A philosopher should have courage and strength to match his wisdom, and will and love to boot. Armed in this way with the triple steel of these spiritual qualities, man becomes an adult human being, a Titan, a Prometheus unbound. Such is our destiny.

THE SPIRITUAL BASES OF PEACE

BY JAMES H. COUSINS, D. LITT.

(*Concluded from p. 317*)

WHEN there are in the activities of life a sufficient number of exponents of this spiritual democracy to make themselves felt, their applied "counsel of perfection" will begin, subtly and without violence, to supersede the expedients of imperfection whose unstable tensions, this way and that, threaten the peace of the world to-day. And one of the first expedients of imperfection to yield to spiritual democracy (it is beginning even to-day to yield to realistic necessity) is the false economic organisation of humanity that, for all the researches of economists and sociologists, leaves us to-day (as President De Valera pointed out in his address to the Assembly of the League of Nations on September 26, as President of the Council of the League) in a world that produces more than it needs of the materials of external life, with twenty-five million able-bodied human beings unemployed, and a hundred million on the verge of starvation. American soldiers recently forcibly scattered fellow-soldiers, who were "heroes" in 1918 and are now in the bread-lines of great cities, when they appealed for help to Washington. English police are teaching English bread-rioters in Liverpool and Birkenhead to respect law and order. And the winter will shortly begin, a winter, surely, of

"discontent" that can only be made "glorious summer" by the rising of the sun of spiritual idealism.

Apart from these matters of the future idealistic peace-organisation of humanity, nationally and economically, there are certain ways in which those who seek the blessing bestowed on the *peace-makers* can exert their influence towards the desired induction of a peace-psychology in others.

They can, for instance, appeal to parents to discourage combativeness in their children, chiefly their boys, by providing their natural and worthy instinct for imaginative adventure and expanded experience with stories written, and entertainments presented in the spirit of helpfulness and service to humanity and kindness to animals, instead of the stories of criminality and sensuality that are at present provided for them; by supplying them with toys of a scientific constructive kind, instead of miniature instruments of warfare such as are now universally seen in Europe and America; by encouraging them in games of skill, energy, alertness, and the like, without pugnacity and cruelty. I have seen babies drilling as soldiers in the streets of Tokyo. I have had to run the gauntlet of hold-up games on my way to College in New York. I have seen fathers (and, worse, mothers) give their sons *and daughters* full-sized "guns" to play gangster games on board ship. I have seen a professed humanitarian mother bring to a Convention her little son clad in military uniform.

These things are crimes against the spiritual ideal of humanity, and sure ways of preventing peace by maintaining the enemy psychology that lies behind warfare. Peace-makers belonging to the various religious faiths should address requests to the heads of their communities to pronounce emphatically against such practices, and to instruct their adherents as to why they should be given up.

They can also appeal to manufacturers and vendors of toy lethal weapons, and to writers, publishers and sellers of war-stories, to cease these anti-peace activities, and to provide physical and mental materials that will, instead, induce in children the spirit of heroic service in danger; noble and compassionate adventure for knowledge, selflessness and discipline. A world-wide declaration of parents, that they would not patronise shops and factories that trade on the perverted spirit of youth, would go far towards stemming the appalling tide of degradation of humanity for mere profit-making.

Further, peace-makers can appeal to educational authorities and individual educators to eliminate national animosities and superiorities from their history text-books; to stimulate friendly interest in the peoples of other lands, not as human curiosities but as human kindred, and in their arts and crafts and literature; and to keep constantly before the minds of the students the *fact* of the essential unity of humanity, and the ideal of human institutions being so adjusted as to express freely and mutually the marvellous richness of human achievement as variety in unity.

But the ultimate appeal for peace is to the aspirational nature of humanity, to the inborn impulse to enlargement of experience and consciousness which is the sign of the imprisoned God in man. At the present stage of evolution of the vast majority of human individuals, the common expansive impulse is directed towards the objective material satisfactions of the lower desires. From this comes war within the individual, and its mass-expression in international conflict. But conflict, being destructive, threatens to destroy the very means to its satisfactions. Hence in individual life, fasts, diets, retreats, pledges of abstinence; in collective life, laws and penalties; in international life, treaties, alliances, pacts, diplomacy, the realistic expedients of imperfection, that a new, strong, externally directed expansive impulse may disrupt.

From time immemorial the effort to direct human aspiration inwards and upwards, towards enlarged experience and satisfaction of the higher desires of humanity, and a relationship of co-operative unity with all phases of the universal life, has come from the religions. Unfortunately that effort has been almost completely negatived by the elemental pull in the opposite direction. The experiences of the inner nature, and the intimations of the intuition, which in all times and places are the same, have been recorded and interpreted in terms of exclusive theological systems and patented redemptive schemes; spiritual expansion has been reduced to sacerdotal contraction; the idealistic consummation of the unity of the individual life with the universal life has been obscured by the realistic allurement of an eternity of separate self-indulgence in glorified sensuousness.

Yet, through all the debasement of human aspiration into the false exclusivenesses of creeds, there glimmers a hope that can never come from the mere organisation of humanity for the gratification of external individual needs or group ambitions. There is no hope of world-peace in democracy or autocracy as such, in socialism or capitalism as such, in communism or fascism as such. But there *is* hope in the universal declaration of religion of the essential unity of all manifestations of the One Life, and in a technique of action and organisation based on that demonstrable spiritual unity.

Here the peace-makers can add to the appeals already indicated the further and more fundamental appeal to the leaders and followers of the various religions and denominations to live out to the utmost the central affirmations of their faith—not the realistic accidents of interpretation, but the idealistic declarations of universal verity, which have been attributed, either by illumination or as matters of fact, to their founders. "Whoever beholds all living creatures as in Him, and Him as in all, henceforth regards no creature with contempt,"

says a Upanishad; and India has had to wait for a saint to be imprisoned, and to offer the supreme sacrifice of his life for his fellows, in order to bridge the gulf of millennia between one class and the others in the social life of Hinduism, and thus to bring nearer peace in India and peace between India and Britain. "Be like unto brothers, one in love, one in holiness, and one in zeal for the truth," the Buddha commanded his followers; and eastern Asia awaits its fulfilment. Jesus Christ summarised the Mosaic decalogue in the inclusive commandment: "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." He did not thus enunciate three loves, one of God, one of the neighbour, and one of oneself; but a single love which, being directed towards the all-embracing God-life, includes all phases of that One Life, and extends one's neighbourhood beyond the city, the country, the continent, even beyond the borders of humanity, to include the so-called sub-human creation. And here is a point at which the peace-makers will not only appeal to religious leaders and followers, but also to themselves; for, let there be no doubt about it that humanity will not deserve or obtain peace while even the idealistically minded among it make themselves a party to the cruel, cowardly, bloodthirsty exploitation of the animal kingdom for the purposes of spurious science, savage sports and superfluous sustenance. The prophet Muhammad put the whole matter on a basis of spiritual economics when he declared that "whoso is saved from his own greed shall prosper," whereas the nations now seeking peace are deflected from the possibility of obtaining it by the efforts of their leaders to stimulate trade, through the development of human greeds and the means to their satisfaction.

An Irish friar of the early seventeenth century saw the matter of peace from the point of view of spiritual idealism. He had quarrelled with an Englishman—in which he was not

unique as an Irishman. But being a spiritual idealist and a poet, he settled the matter by writing to his friend the enemy a poem (in Irish) which contained the following stanzas:

> Offer your prayers, then, to God with pure contrition, and I will pardon you now all you have done to me;
>
> And I ask you to pardon me, so that we may win the peace of God through being at peace with each other in this vale of tears, and that we may not walk the path of folly.

Yes, "the peace of God" (union with the highest) can only be attained when peace is established between human beings. But the law works also the other way: there can be no peace for humanity save to the extent that it is based on the aspiration to establish peace with God, to bring all human actions and relationships into line with the law of unity in the One Life.

Millions of Christians for hundreds of years have had given to them the benediction: "May the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God." Not many of them, it is to be feared, understood that that "peace of God" is the peace of inner unity, the peace of spiritual idealism beyond the logic of realistic understanding; and that it is to be attained only when the mind and heart are directed towards the highest, towards the knowledge and love of God.

If the League of Nations could be got to realise the truth thus set forth, and to proceed to carry it out to the utmost, it would before long come to the end of its mission, not, as is hinted to-day, through failure, but through sublime achievement.

PURITY, WILL, AND "FREE-WILL"

BY HAMILTON STARK

THE virtue so often referred to as purity seems, on examination, to be the steady and impartial giving-out of that which is impersonally derived from the first and virile Source, due to a positive attitude of upright straight-forwardness. It is opposed to wishing, and to the passive receptiveness of a disposition selfishly to benefit. It is purposeful, independently aloof, yet specializing and radiating good will. It enshrines earnest self-reliance, constant recollectedness and an unselfish, courageous determination to press onward and upward without ceasing, which is deductive of health and well-being physically, emotionally, and mentally.

Purity and genuineness are identical. Truthfulness is purity, and it includes parting with the past, freely growing, willingly aspiring for soul-progress. It requires the "bringing forth" of creative thought, by reason of which generative desires and all unworthiness will atrophy and fall away. Freedom from all that enslaves, or inhibits awareness of the dignity of humanhood, is the virtue which is the composite of all the virtues, plus eager effort for constant cultural improvement. Such is: undefiled, unmixed innocence or pureness.

Has a forceful character necessarily true force of character? Perhaps we may say that a person with strong

desires is actuated by self-will, fluctuating and capricious, whereas the compelling, masterful Will that remains calm and constant is specialized two vibrational octaves higher than the Plane of Desire. And with those who function in still more rarefied realms, the power called Will does not need to be stepped down.

> The supreme energy resides in the *Buddhi* . . . active and irresistible when galvanized by the *essence* of Manas, and when none of the dross of the latter commingles with that pure essence to weigh it down by its finite nature.

Didactically speaking, Will is identical with Deity itself. It is not merely ubiquitous, but omnipresent, abounding in all octaves of vibration, omnipotent in virile response. It is self-moving, automatically supplying every need in the amount made possible by that which attracts and is receptive to it. Will is always and everywhere available in limitless amount, for any purpose involving motion—being the motive power of all vibration, whether universal or particular. Without Will, manifestation or achievement would not be possible; but it cannot fail habitually, instantly, impartially, to respond in the degree that intelligence and earnestness are present in the desire or demand for it. Yet it forever remains impersonal—disinterested in motives, causes, operations, or effects. Will is the source and origin of all power; it is the force from which come all forces, but it itself constantly remains unmodified.

Will is the power employed by self-consciousness to achieve production—to express itself. Creativity induces Will, and freedom from desire deduces purity. We must take an active part in the work of the world in which we live, and it is the altruistic exercise of mentality that lifts us above the miasma of generative desires and its impurities or admixture of vibrations, which need to be discarded.

Logical use of Will enables any person to achieve his utmost possibilities. At each in-breathing, the breath stimulates, by way of the blood, the urge-to-action, even if it be but the vague intention to keep on living. When the desire-centre is thus stimulated in the ordinary person, thought is induced by desire, forming desire-thought. The Will, inevitably attracted, empowers the wish-to-action. To cause activity of Will, the ordinary person must first desire. If, however, supervising awareness intervenes, and the thought does not follow the suggestion of desire, but instead directs in aspiration to a more noble ideal, then the force of desire must follow the thought, and so be overpowered and merged in Will.

Fathom the nature and essence of the sixth principle of the universe and man, and you will have fathomed the greatest mystery in this our world, and why not—are you not surrounded by it? What are its familiar manifestations: mesmerism, Odic force, etc., all different aspects of one force capable of good and evil applications . . . The degrees of an Adept's initiation mark the seven stages at which he discovers the secret of the seven-fold principles in Nature and Man, and awakens his dormant powers.—K. H.

The whole individuality is centred in the three middle or third, fourth and fifth principles. During earthly life it is all in the fourth, the centre of energy, volition—will (restricted) . . . (personality—individuality) the former hardly survives—the latter, to run successfully its sevenfold and upward course, has to assimilate to itself the eternal life power residing but in the seventh, and then blend the three (fourth, fifth, and seventh) into one—the sixth. Those who succeed in doing so, become Buddhas, Dhyan Chohans, etc. The chief object of our struggles and *initiations* is to achieve this union while yet on Earth. Those who will be successful have nothing to fear during the fifth, sixth, and seventh Rounds.—M.

Omnipotent Will uses the specialized procreative-potential as its medium of operation. Progress in personal power and "freedom of will," depends upon the control and use to which the seminal principle is put. To think aspirationally, to keep the consciousness in the head-centres, is to cause direct action of the Will upon them, instead of elsewhere; or, instead of its having to be first moved by desire, using a lower "centre" as a fulcrum.

In the strictest sense, no one can freely use Will who is not himself free from the bonds of desire, and from attachment to the things of the phenomenal world. Will is sacrifice, the impersonal giving of itself without the slightest attachment to the action or its results, although there faithfully follows in due time the Karmic reflex. It involves detachment from the results of effort: renunciation of credit for good work, abolition of pride, conceit, the love of approbation and all aspects of self-esteem.

Will is the primal source of strength, as the Sun is of light, and a "weak-willed" person is such only because of inexperience of life. Consciousness and free-will are co-extensive. Premeditation, awareness in action, intelligent choice, non-attachment to results, such attitudes cultivate increase of Will in the individual, by reason of the realization and discriminating intention that is born of experience. When we have suffered enough by our wilfulness, we shall thereafter endeavour to work with Nature, instead of against her by means of artificialities.

"Magic" is the intensification and quickening of a mental concept. It is by disregarding a recognized weakness, and dwelling in thought upon its opposite—the needed virtue—that we so act as to achieve that acceleration of growth that purposely hastens our evolution. The following table may be greatly amplified, because it is so with the many qualities which must sooner or later displace the lack of them. Self-possession and direction by the aroused Will, in planning and doing, is the secret of self-improvement and the acquisition of "free-will". The Self is serene. The Will is within. Take charge of and direct your body by supervision and intention. Bring forth purity from the vital source, the Sun of your Being. Continuous, altruistic motive and endeavour, profound philosophical thought, an abiding exalted attitude of Mind—these are the means of regeneration.

Deific Becomingness

Negative Creature:		*Positive Creator:*
PERSONALITY.		INDIVIDUALITY.
Desire (Involution).		*Will* (Evolution).
Acquisitive awareness	...	Realization.
Instinctual impulse	...	Experienced intelligence.
Selfishness	...	Altruism.
Separateness	...	Public-spirit.
Unreasoning self-will	...	Discriminating intention.
Stubborn endurance	...	Conscientious fortitude.
Dissipation	...	Self-control.
Aimlessness	...	Concentrated application.
Insincerity	...	Unassuming dignity.
Conceit	...	Radiant power.
Envy	...	Accomplishment.
Attachment	...	Freedom.

ONLY the cultured man, who rules all his vital forces in their right reciprocal proportion, as a master-musician conducts his orchestra, equals the animal in perfection. The truth of this statement is finally proved by the irremediable unhappiness of all those who do not succeed as spirits in conquering and harmonizing their natures. Life is always a tragedy; no one has ever escaped outward misfortunes and disappointments. But the then spiritualized man is joyful amidst his sorrow; he never finds reason to complain. Whereas permanent unhappiness is the inevitable lot of those who seek to find external remedies for a lack of inner balance; there is no help for them because, man being endowed with free will and understanding which can transmute reality, their state of unhappiness actually amounts to a sinful state.

COUNT HERMAN KEYSERLING in *America Set Free.*

GOD AND MAN AS JOINT WORKERS

By ERNEST WOOD

Question: The Logos is Love, and because of His love, he submits Himself by His own will to limitation to other individual centres. How can we understand that the goal of individuals is in unification with Him, since that means that the perfect returns to the perfect, and love produces pain in between?

Answer: This is a very difficult question, but I will give you my thoughts. First, I would say that to understand anything we must begin from the place where we are and with the facts before us. This question assumes something beyond our experience, and then seems to find a *reductio ad absurdum*. If the statement about the Logos is true then the experience of pain is wrong, or if the statement about pain is correct, then that idea of the Logos as Love is wrong. There is really no such conflict.

Suppose that I am composing a piece of music with the aid of a piano. When I strike the discordant notes there will be pain to my sensitive ear, and the right ones will give pleasure. But the striking of the painful notes is helping me to the happiness of expression in music just as much as the striking of the pleasurable notes. So the one occurs with my approval and consent as much as the other; the pain performs

the useful function of signalling to me when I am going wrong. So I accept the pain and rejoice in it.

Apply this idea to Karma, which, it is said, brings upon us the results of our own actions, which are often pain-producing. There is no such thing as material causation between the action of a previous life and the effect in this life. The connection and causation in Karma is my will. *I* want to do justice, to make recompense, to experience the things which I have stupidly or cruelly done, so that I may be true all through. If this brings pain, it is essentially a joy to me, just as much as a pleasure. I am composing the music of a perfect life, and every artist will tell you of the joy of composition. So let us not think that love is inconsistent with pain, if we bring it upon ourselves because we want it.

Also, let us not think that we are separate from the Logos. To put it in very external terms, if you look inwards: "There is no bar or wall in the soul where man, the effect, ceases, and God, the cause, begins." As the Hindus say, "Thou art That." Even the Masters object to separation. A case came to my notice, as follows. A man had some useful thoughts, and was expressing them; and then he began to be troubled, wondering whether the Master would approve of them. The Master became visible to him and rebuked him, saying: "You should not make this distinction between us. By it you will spoil everything. What you do I do," and left the man pondering his words. Accurate or not, this experience may serve to illustrate the point. What we do the Logos does, and it is done for our joint satisfaction.

THE ECONOMIC CRISIS AND THE WAY OUT

By L. C. SOPER, B.Sc., Econ. (Lond.)

Amid the welter of mutually contradictory theories of the cause of the economic crisis which embraces the industrial countries of the world (and is beginning to extend to countries which are predominantly agricultural), with the significant exception of Russia, and the equally contradictory remedies for bringing it to an end, it seems desirable to attempt to cut through the tangle of theory and remedy, and show that if fundamental principles are used as a guide, both the cause and the cure are comparatively simple, although the recognition of the one and the practice of the other will be psychologically very difficult for those who cannot brace themselves to put aside the ingrained prejudices of generations.

The cause of the world crisis lies in the inherent nature of the economic system, *i.e.*, the "capitalistic" system of *the private ownership and control of the means of production for private profit.* The production of commodities for private profit being the purpose of the system, it follows that the aim of the owners of the means of production is the increase of their profits. This increase will be brought about by an increase in the production of commodities relative to their cost of production. Therefore, any measures which will

reduce the costs of production of industry, whilst maintaining or increasing the volume of production of commodities, will increase profits. This reduction may be brought, about directly—by the substitution of machinery for labour the extension of hours, scientific management and direct wage-reductions, or indirectly—by reducing expenditure on the social services, the army, navy, teachers and police, and on unemployment benefits. All these methods may be summed up in the word "rationalisation".

The replacement of labour by machinery, and the introduction of scientific management, will clearly reduce the labour cost of production, for if they did not, they would not be employed. Obviously the remaining methods will also reduce the labour cost of production.

Since the wage-earning classes form the majority of the population, they must form the majority of the consumers. But if the total volume of wages is being continuously reduced, the buying-power of the consumers is being equally reduced. This process is accentuated by the fact that the profits of industry are used to create further means of production with a view to a further increase in profits. The discrepancy between the two processes, the continuous increase in the means of production, together with the decrease in the buying-power of the consumers, leads to those so-called "trade cycles" which have characterised the history of the industrial revolution. The trade-cycle is inherent in the working of the capitalistic system, and with the development of technical processes, each succeeding crisis must be marked by a continuous increase in the depth of the depression.

To get out of the depression is to get rid somehow of the surplus production, by destroying it (the usual method) or by giving it away, by debtors repudiating their debts and producers going bankrupt and out of the business of production,

until the means of production and the buying-power of consumers are brought into some kind of workable relation. Thus the procession of trade-cycles occur with ever-increasing frequency and ever-deepening depression, until the system breaks, or is broken.

The heterogeneous collection of financial theories which are based upon the belief that the financial system is the cause of the discrepancy between production and consumption, whether they advocate a stable price-level or a continuously rising or a continuously falling price-level, one and all put the cart before the horse. The falling-price level is the effect, not the cause, of the economic depression. A rising price-level is equally the effect of an economic boom. It is inconceivable that a reduction in the price of a commodity can cause a reduction in the amount bought, yet falling prices occur simultaneously with falling trade. This indicates that the price-level is an effect, and not a cause, of the economic depression. The fact is that all the theories of price-stabilisation, credit-control, etc., fail to recognise the true nature of the fundamental problem, the ever-growing discrepancy between the means of production and the buying-power of the consumers, a discrepancy which, as we have seen, is of the essence of the capitalistic system.

Neither are the advocates of high wages any nearer coming to grips with fundamentals. High wages in any industry are only paid when there is a prospect of increased profits. High wages bring these because they increase production relative to the labour cost. Wages are high to induce workers to put forth the greater intensity and concentration necessary to increase production ; to give them the means of the necessary endurance and strength, and to attract if necessary new workers to the industry. But while high wages may be paid for a time, in one concern or one industry, when competitors apply similar methods and catch up, they will not

continue to be paid, neither can the total volume of wages paid to industry as a whole be high, since its very object is the increase of private profit which, as we have seen, is effected by a continuous reduction in the amount of labour employed.

So much for the real cause of the present world-depression, of which all the arguments about War Debts, Tariffs, Armaments, Price-Levels and Gold scarcity are side-issues. The former, and the whole of the latter, are due to the running of the economic system for private profit. The cause is therefore not economic, but *ethical*—the egoism of human nature. The cure lies in the eradication of this egoism, first from individuals and then from nations. It is a surgical operation amounting to sacrifice for most of us, *but it has to be done*. When it has been accomplished for a majority of the individuals of any country, there seem to be two ways of its extension. It may be possible for a few of the nations of the world to achieve the great renunciation nationally at about the same time, and henceforth to conduct their economic relations, based upon the exchange of commodities, on the basis of mutual needs in place of private profit. Or it may be necessary for each nation, as it achieves this renunciation, to go the way of Russia and build up its economic system anew, regardless of those nations which have not yet emerged from the economic barbarism of capitalism. For a self-supporting country, or one which can quickly be made so, the task will be comparatively easy, but for a country such as England, which has depended for generations upon others for many of the necessities of life, the change-over to a self-supporting country can hardly be accomplished without a period of retrenchment and a fall in the standard of living.

It is the duty of members of the Theosophical Society to be quite clear in their own minds on the matters briefly sketched above, and to go out into the world and work in and

assist those organizations which in their several ways are working towards the end indicated. The change-over from an economic system run for the purpose of private profit to one for the good of the whole community is certain, only the method—whether the capitalistic system breaks down and falls into chaos through its own inherent defects, or whether it is to be intelligently replaced—is, as yet, in doubt. But there must be no mistake about the *radical* nature of the change. To think there is anything sacrosanct in the complicated machinery of the capitalistic system is to be self-deceived. But the change must first occur in the individual. "Intellectual understanding but personal aversion" is a fault from which few of us are free. Theosophists of all people should be able to accomplish in themselves that sacrifice of the individual if civilization is to survive, and to show by practical example that it does not mean lesser, but greater life. The weight of the members of the Society should be thrown into working *in the world* for the Universal Brotherhood without distinction of caste (class) which is part of its first Object. It is not enough to form isolated groups among ourselves. "Sympathy is not enough."

THE ART MODES OF THE FUTURE

BY GEOFFREY HODSON

(A Deva Communication)

WITH few exceptions, the modern artists strive too much, are over-active mentally and are, so to speak, bitten with the desire to be new and original. This is due in part to the new life which is breaking free, the new level of consciousness which the race is tapping, both of which demand new forms of self-expression. Yet these forms will be best discovered through natural methods, an easy evolution, a normal growth.

Art, through the ages, is a study which awaits the appropriate student; it reveals the spiral ascent of man's power to make manifest the beautiful, the cyclic growth of perception and technique. The beginning was in old Lemuria, when the Venusians came and gave the magic gift of mind to man; it developed all through Atlantis, whose relics to-day we find in Peru and elsewhere; it blossomed into Mongolian, Indian and Persian art, with Egypt gradually developing a school of its own, slowly becoming the cultural centre of the world. Then, in Greece, came the gradual growth of European art—stimulated by Orpheus—startling and new, the wonder of the world. From there spread forth the Etruscan and other Mediterranean civilizations, though in the remains of Atlantis, in Ireland and the far North, ancient types were still maintained. So on down to the present day, through successive historic periods, art has grown. And now the birth of a new

beauty is imminent, the emergence of a technique which later will prove as startling and new as did that of Greece in Egyptian eyes.

The link between the intuition and the emotions is very close. Greek art sprang from the heart. The new art will be intuitive; it will express a far higher perception of truth, a deeper knowledge of the Supreme as beauty. Yet these two are allied, and the great artists of Greece will incarnate—even now are doing so—to initiate the Renaissance of this age, which is in a cyclic relationship with the age of Greece. The new art will be definitely occult, mystical and spiritual. The new artists will feel continually towards formlessness. A new symbology will arise, consisting less of outlines or clear cut forms, than of ideations, colour combinations, and the like.

The plan includes a steady infusion of occult ideas into artists' minds, an awakening of a deeper mysticism, a more rational conception of metaphysical truths, so that the gradually awakening higher consciousness may be assisted in its physical expression by the possession of knowledge of the plan. This is the Third Ray aspect of the work of the followers of the Ancient Wisdom—its cultural manifestation which must follow its spiritual and philosophic. Hence the suggestion that those who know, those who are linked with the Masters, should seek out the cultural leaders of the age.

The Theosophical Society is entering upon a new phase. The fundamentals remain unchanged as always, yet the expression will be new; beauty will come more and more to the fore. The Ancient Wisdom must be expressed in terms of art. Side by side with this will be scientific developments, and the gradual giving of deeper knowledge concerning the constitution of matter and of man to the world. The organization will become less important than a steady diffusion of the Ancient Wisdom into all fields of human endeavour. Groups will gradually arise in these fields; politicians, statesmen,

scientists, religious teachers, artists, sociologists will be imbued with occult knowledge which they will apply in their own special fields. A far wider spreading of the hidden truth will thus result.

But beauty is our part; art, our field. For all other fields demand for their success the knowledge and expression of the beautiful. Barren indeed is the greatest expression of truth unless beautiful. Art is the centre; art combines and links all other fields, as four is the central number of seven.

The Deva world, the home of beauty's self, may best be made manifest to man through art. How can it be otherwise? For in the shining ones, their radiant forms, their lives, their glowing acts of service to the Supreme, beauty ever shines. Knowledge of them must be given to the world, and this is, in part, the artist's work. Greece knew them; Egypt knew them; Persia and India too. Rome dreamt of them, but forgot her dream. And to-day they stand once more on the threshold of human life, ready to meet and enlighten men, messengers of beauty and truth, shining embodiments of beauty's self.

Through artistic development a further facet of the diamond truth which is the Ancient Wisdom will reach the world; not as philosophy, religion or occult knowledge, but as Life in Beauty, which is living Occultism—the inner fire of truth. This new life will manifest itself directly through the inner inspiration of people, through mystical illumination, rather than through teaching, lectures or books. Such illumination demands however, a background of trained brain consciousness concerning the knowledge aspect of the Ancient Wisdom. This background it is, in part, the work of the Theosophical Society to provide.

Fear not the result. The power behind the new birth is irresistible. The present darkness will melt away before the new life which soon will pour out in a mighty tide over the Western world. And in America largely the new birth will occur.

THE GENESIS OF THE ELEMENTS

IV

THE INERT GASES: HE, NE, "META-NE," "PROTO-A," A, "META-A," KR, "META-KR," XE, "META-XE," "KAL," "META-KAL," NT, "META-NT".

BY C. JINARĀJADĀSA

(*Continued from p. 360*)

THE "inert gases" are a group of elements remarkable for the fact that they will not combine with any other element. They are all gases. The other elements combine with ease with Hydrogen or Oxygen, but these inert gases will not combine even with either.

In the Period Table of the elements, in the diagram of Crookes, they all appear on the middle line.[1] Their general appearance—with the sole exception of Helium—is as follows (Fig. 1).

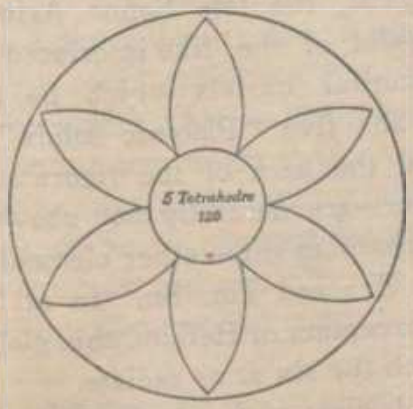


FIG. 1

[1] The single exception is Argon, whose weight is heavier than its succeeding neighbour Potassium, Ka. But as will be seen later, the Argon usually found in the air is really an isotope, the proper Argon (called by us Proto-Argon) being far rarer.

Each inert gas has the appearance of a flat six-armed star. All the six arms within one element are the same. The arms radiate from a central sphere, within which float 20 groups of 6 anus each. These 20 groups are at the points marked by five intersecting tetrahedra, as shown in the diagram (Fig. 2.)

FIG. 2

It has long been known that the eight corners of two tetrahedra when interlaced mark the eight corners of a cube. But the fact that five tetrahedra interlaced mark the 20 corners of a dodecahedron seems to have been first discovered by the Spanish Theosophist, the late Señor Arturo Soria y Mata, who made a model of the five interlaced tetrahedra, along with other beautiful models which he made of various combinations of the five "Platonic solids". In Fig. 2, five corners—those at the back of the figure and pointing away from the observer—are naturally not shown. This striking configuration appears in three other elements also, Titanium, Ti; Zirconium, Zr; and Tin, Sn. In all the inert gases, with the single exception of Helium, this globe appears as the centre from which the six arms radiate.

Two other bodies, both component parts of Nitrogen, Fig. 3 and Fig. 4, appear constantly in the building up of these gases, the former from Proto-Argon onwards, and the latter

from Krypton onwards, as will be seen from the large diagram. Where these two bodies appear one above the other, there is a strong attraction between them; the sphere-wall of N 110 is pulled towards N 63, while the sphere wall of the latter undergoes a flattened compression.

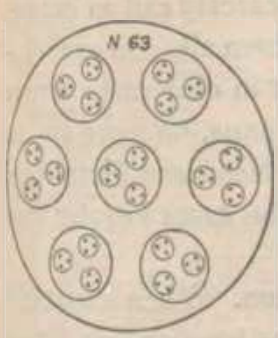


Fig. 3

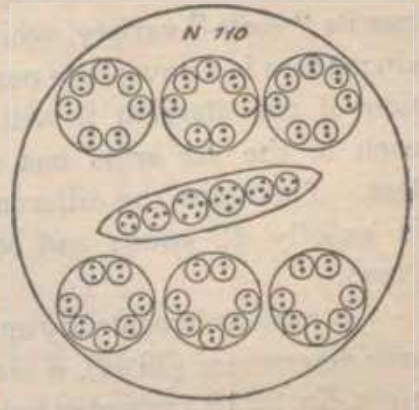


Fig. 4

Helium is different in configuration from the other inert gases. It is also noteworthy for the fact that Hydrogen appears in it as one of its components. The two triangles marked in the diagram are the two halves of Hydrogen, its positive half and its negative. Helium is completely balanced, that is, to say, it is seemingly self-sufficient; a positive tetrahedron of 4 little "cigars" is counterbalanced by a similar tetrahedron which is negative; a positive half of Hydrogen is satisfied with a negative half; and in the centre of all, the two groups each of 3 anus, being positive and negative, satisfy each other. There seems thus to be no opening for another element to fasten upon any part of Helium. It may be that a similar self-satisfying quality characterises each inert gas with its six arms.

Helium had long been known as existing in the Sun, but its discovery in our atmosphere was in 1894. Soon after Argon was discovered, a second variety of it was found by

Ramsay and Travers and called "Metargon".[1] As Neon was discovered at the same time, and as its weight was announced as 22, it would seem that it was the "meta" variety which was first discovered,[1] and not Neon, whose weight is now given as 20·18 (with isotopes 20, 22, 21).

With the sole exception of Helium,[2] each inert gas has its "meta" variety, which we can scarcely call an isotope, since there is a unvarying periodicity in them all. On examination of the diagram it will be seen that in each meta variety each of the six arms has seven more anus, no more and no less. Therefore the difference between Neon and Meta-Neon is exactly 42 anus; and so with all the gases heavier than Neon.

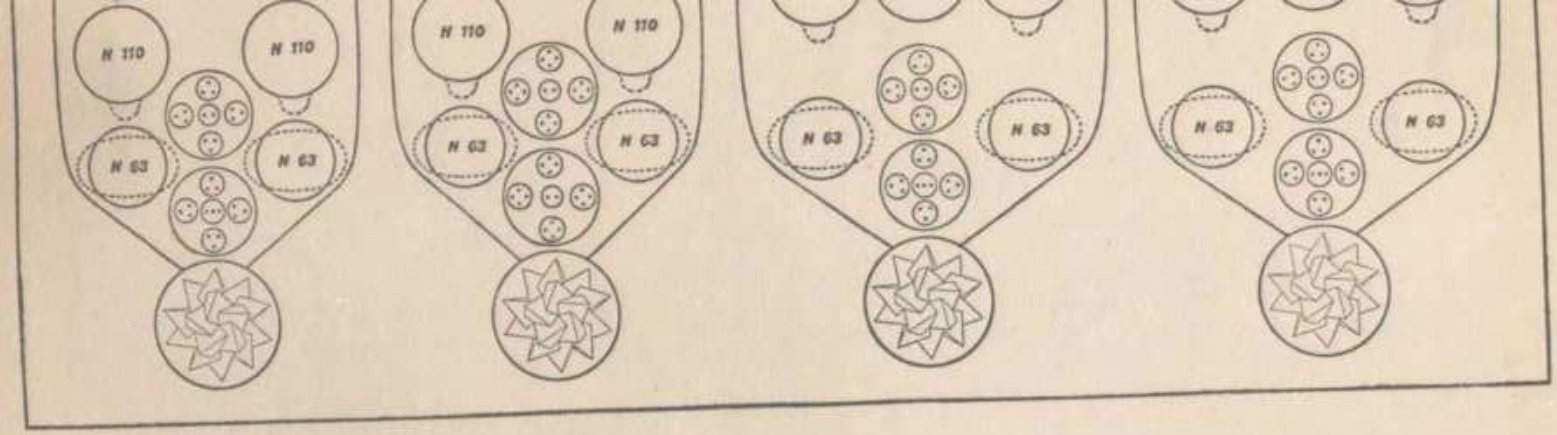
A curious irregularity appears in Argon. When its weight was determined (39·94), it was found to be heavier than Potassium, Ka, 39·10, instead of being lighter. Argon comes therefore out of its proper place in the Periodic Table. But clairvoyant research shows that it does not in reality do so; the true Argon does come in its right place, and its weight is 37·33. We have called it Proto-Argon. It is extremely rare in the atmosphere, and the ordinarily known Argon is the commoner variety.

One gas was discovered in the clairvoyant investigations of 1907, for which there is no place in the list of atomic numbers. Its rarity was then described by saying that there might be one in the atmosphere of an ordinary sized room. It was then named by us "Kalon," the "beautiful," and its diagram was published, with that of its meta variety.

Niton now reproduced is the emanation from Radium. A description of Radium was given in *Occult Chemistry* (1908), and briefly summed up, it was then found that Radium was *not* disintegrating. It was an unusual and powerful "kind of

[1] Proceedings, Royal Society, Vol. 63, p. 441.

[2] See later. Proto-Argon also has so far not revealed a meta variety.


N 110
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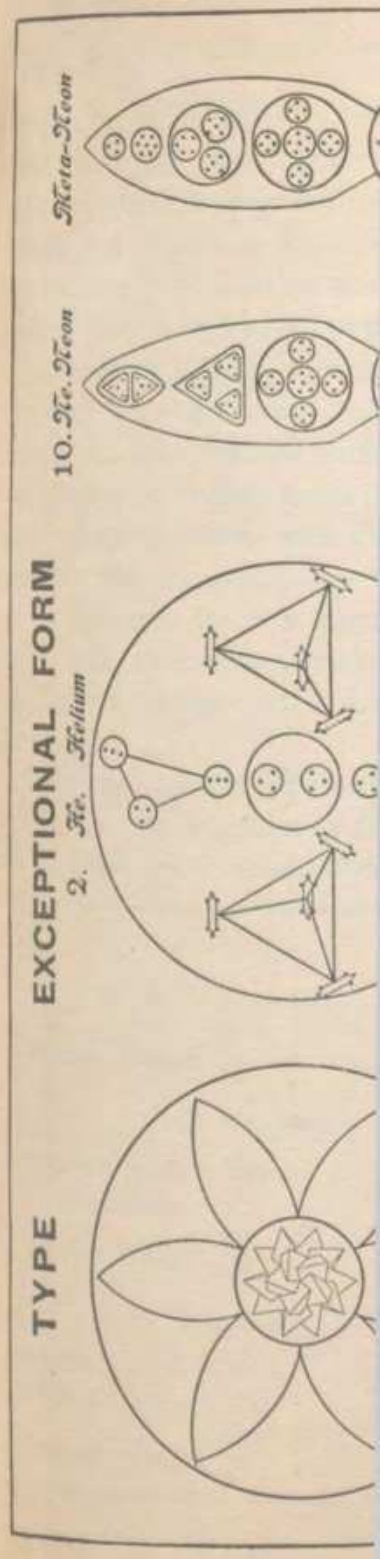

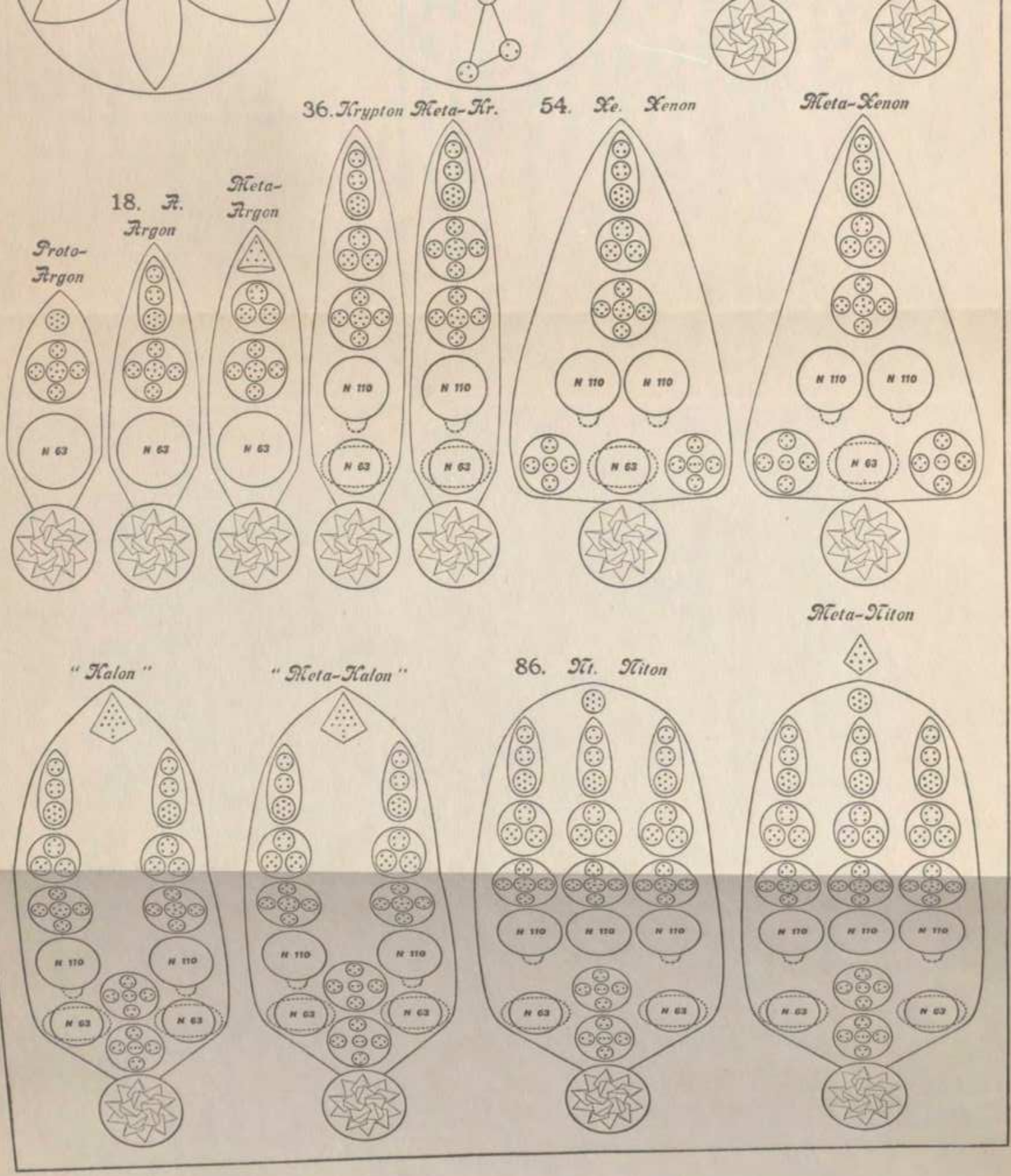
36. Krypton
Meta-Kr.
54. Xe. Xenon
Meta-Xenon
Proto-Argon
18. A. Argon
Meta-Argon
N 110
N 63
Meta-Niton
"Kalon"
"Meta-Kalon"
86. Nt. Niton

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vortex of creative activity, drawing in, breaking up, recombining, shooting forth" *other* groups—anus and sub-elements —but not itself losing anything at all of itself in the process, at least not within a considerable number of years. The "emanations" of Radium are not disintegrations of itself, but combinations caused by its powerful vortex. Thus it happens that Niton is not Radium minus a certain number of its electrons, but what can certainly be called its creation. But how Radium can draw into its vortex from surrounding space 3990 anus, charge or vitalize them in a manner so that when "shot forth" they combine into the Niton star, is a fascinating problem, the discussion of which will lead us into new fields which are not for the moment the theme of this paper. There may exist also a *natural* kind of Niton, not created by the Radium vortex; such however has not yet come under observation.

The meta variety of Niton is extremely rare. It is also noteworthy for the irregularity that in its meta-variety each arm has the extra seven anus outside the arm, and not within it.

		H=1	H=1·007
2. *He. Helium*			
Number Weight $\frac{72}{18}$	...	4	3·97
10. *Ne, Neon*			
6 arms of 40 A = 240 Central sphere = 120			
Number Weight $\frac{360}{18}$	...	20	20·03
Meta-Neon			
6 arms of 47 A = 282 Central sphere = 120			
Number Weight $\frac{402}{18}$	...	22·33	—

		H=1	H=1·007
Proto-Argon			
6 arms of 92 A = 552 Central sphere = 120 Number Weight $\frac{672}{18}$	...	37·33	—
18. *A, Argon*			
6 arms of 99 A = 594 Central sphere = 120 Number Weight $\frac{714}{18}$	...	39·66	39·65
Meta-Argon			
6 arms of 106 A = 636 Central sphere = 120 Number Weight $\frac{756}{18}$	...	42	—
36. *Kr, Krypton*			
6 arms of 224 A = 1344 Central sphere = 120 Number Weight $\frac{1464}{18}$	...	81·33	82·30
Meta-Krypton			
6 arms of 231 A = 1386 Central sphere = 120 Number Weight $\frac{1506}{18}$	...	83·66	—
54. *Xe, Xenon*			
6 arms of 363 A = 2178 Central sphere = 120 Number Weight $\frac{2298}{18}$	...	127·66	129·1

	H=1	H=1·007
Meta-Xenon		
6 arms of 370 A = 2220		
Central sphere = 120		
Number Weight $\frac{2340}{18}$ ...	130	—
"*Kalon*"		
6 arms of 489 A = 2934		
Central sphere = 120		
Number Weight $\frac{3054}{18}$ ...	169·66	—
"*Meta-Kalon*"		
6 arms of 496 A = 2976		
Central sphere = 120		
Number Weight $\frac{3096}{18}$ ...	172	—
86. *Ni, Niton* (Emanation)		
6 arms of 645 A = 3870		
Central sphere = 120		
Number Weight $\frac{3990}{18}$ ...	221·6	220·05
Meta-Niton		
6 arms of 652 A = 3912		
Central sphere = 120		
Number Weight $\frac{4032}{18}$ ...	224	—

(*To be continued*)

THE TWO VARIETIES OF HYDROGEN

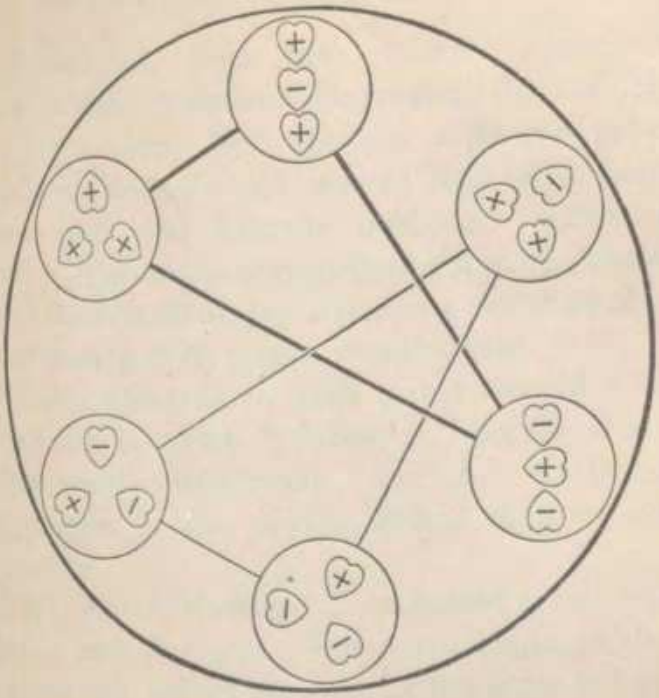
By C. JINARĀJADĀSA

HYDROGEN, with Oxygen and Nitrogen, were the first three elements to be observed by clairvoyant magnification. A description of it appeared in *Lucifer*, November 1895. It was then stated that Hydrogen consisted of 18 units called "ultimate physical atoms," and that these 18 (since called "anus") were of two varieties, each the looking glass image of the other. Nine anus were of one kind, and nine of the other. A brief description was then given of the anu—the "brick" so to speak out of which all physical matter is made, and a fuller description, with a drawing of the two kinds of anus appeared in *Occult Chemistry*, 1908.

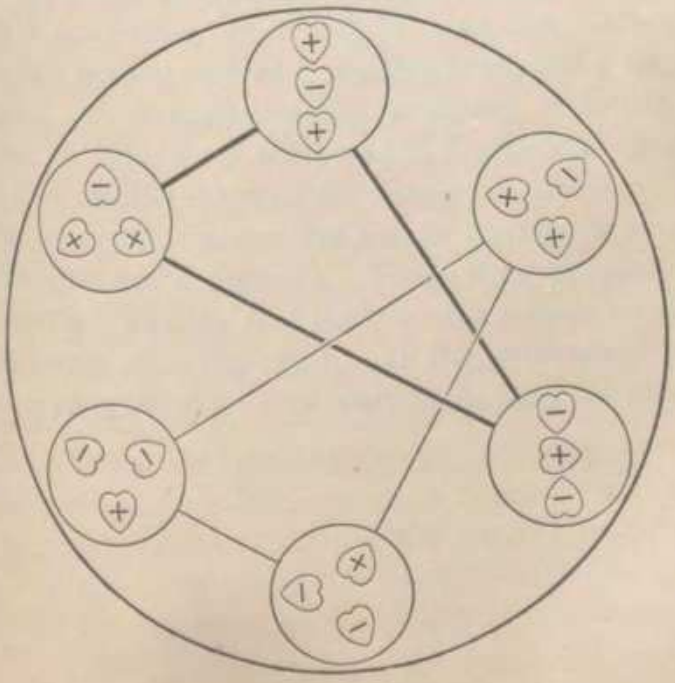
Hydrogen consists of six groups, each composed of 3 anus. (*See diagram.*) These six groups pair off into halves, each containing three groups; one half is positive, and the other negative. All the six groups are at six points in space within a sphere; the three groups making one half of Hydrogen are linked to each other across space by lines of attraction. We have thus the appearance of two interlaced triangles. The diagram shows the linking. The darker triangle is the positive half of Hydrogen, and the lighter triangle the negative half.

In 1908, diagrams were given of the two halves of Hydrogen, but no record was then made of the types of anus —positive or negative—within each group of three. It

Hydrogen—Variety A



Hydrogen—Variety B



was then presumed, from the general appearance of the groups which composed Hydrogen, that all Hydrogen atoms were alike. Nor was any difference presumed even when a molecule of water H_2O was examined clairvoyantly, and its diagram published. (*Theosophist*, March, 1924.) It is only this year, during a more detailed examination of the two Hydrogen atoms in a molecule of water, that a second variety of Hydrogen was observed.

The variety observed in 1895 is that marked "Variety B". The manner in which "Variety A" differs is so slight as not be observable immediately. In "A," in the positive half of Hydrogen, in one of the groups of three anus, all three are positive.

As already stated, Hydrogen is composed of two halves, a positive and a negative one. When combining with other elements, these two halves separate for the time, and furthermore the three groups within each half also separate for the time when necessary for purposes of combination. On counting the anus in Variety B, it will be seen that the positive half or triangle is composed of 5 positive anus and 4 negative (thus making it preponderatingly positive), and that the negative half or triangle is composed of 5 negative anus and 4 positive (thus making it preponderatingly negative).

But in Variety A, the positive half or triangle is made up of 6 positive anus and 3 negative. There is no change in the negative triangle. Variety A of Hydrogen is a more markedly positive Hydrogen than Variety B. In the molecule of water H_2O, one Hydrogen atom is of Variety A, and the other of Variety B.

THE PHYSICAL PLANE

By M. R. St. JOHN

THERE exists a considerable difference of opinion among students of Theosophy, metaphysicians and others as to the relative value of the physical plane for the purpose of the spiritual evolution of those evolving entities who incarnate in that dense level.

The divergence is of course obvious in the difference between the psychology of Eastern peoples and those of the Western world; and it is not surprising that the latter are the most enmeshed, most blinded and definitely materialistic in thought, having, it might be said, made much of their opportunities in the field of dense matter by discovery and its application. In the last hundred years, Science has made prodigious strides, especially in its application to ameliorating that unpleasant condition known as earth-life. It has further extended its investigations into the finer matter of the etheric sheath, with the result that the former gross materialistic outlook has undergone considerable modification.

The great Eastern nations, imbued more or less with a psychology the reverse of materialistic, have been slower to appreciate and adopt what is understood by the term "modern conditions," while many are definitely opposed to them. Yet India has produced its men of science, and one, whose investigations approached from the Life side, has convinced the Western world that Life exists in things that had previously been considered to be without it; for he has proved that even

minerals respond to external stimuli in a way never before suspected, except perhaps by some chemists.

It is amongst Western Theosophists that one finds two schools of thought, for while in one there are those who hold the belief that physical life is relatively unimportant, the extremists of the other school assert that no "progress" (this term is used for want of a better) is possible apart from the physical; some even maintaining that it is only during physical incarnation that Egoic evolution can proceed. The strongest argument in support of the latter school is a statement found in *The Pedigree of Man*, pp. 22-3.

> Every being in this universe has passed through the human kingdom or must pass, if he has not already passed it; if he has passed beyond it, he must have passed through it; if he has not reached it, he will have to pass through it in the future.

Those with strong human proclivities naturally fortify themselves with this statement, but, as it is never advisable to take a sentence from its qualifying context, it would be as well to consider the whole and not the part, for the preceding paragraphs are as follows:

> Man is not necessarily of just the form that you now see. He may have a million forms; "Man" means that being in whom spirit and matter have joined hands, in whom they have become, or are becoming, balanced, in whom ultimately spirit has conquered or will conquer matter.
>
> In whatever being those conditions are found, "Man" is the word which is used in the occult writings to describe him. It is not limited simply to ourselves, one puny race of the vast human hierarchy.

Now *The Pedigree of Man*, a collection of four lectures given in December 1903 (twenty-nine years back) has since been found to require much alteration and correction, but this must be left for some student to do, one who will not be likely to use the terms "Man" and "Human" indiscriminately, as if they were interchangeable, and who will not overlook the statement in *The Secret Doctrine*: "For earth is only the footstool of man in his ascension to higher regions." Though the

earth had been referred to as "The footstool of God," that idea was finally disposed of in *The Secret Doctrine.*

Further, those devoid of the purely materialistic outlook hold that there is just as much scope for the purpose of Monadic evolution on the higher planes as there is in the dense physical; the assumption that it is only during physical incarnation that such takes place is unwarranted and entirely misleading. As no reference was made to "Duration," this important factor must be taken into account.

If, however, we go back to fundamentals, it is evident that the penetration of the Monads by means of suitable vehicles into denser and denser levels has for its purpose the acquirement of that Omniscience which the potential God is striving to acquire before his return to the Father with that potentiality become kinetic.

In short, this Earth school might be said to comprise one special class of experience leading to knowledge, the value of which would largely depend on that choice eventually to be made by the perfected Ego as to which of the seven paths of super-human evolution should be taken. From this it would seem that a relatively prolonged contact with the dense physical would not be a *sine-qua-non* for certain super-human evolutions.

It should not be lost sight of that the Deva or Angelic Kingdom does not descend lower than the etheric level, and who would venture to say that that kingdom is not just as important in the scheme of things as the human, if not more so? The Western mind is naturally prone to stress the dense physical field of our educative process, and is therefore liable to give it undue importance, and overlook the fact that it is, in a sense, alien to our true selves, and farthest from home. To put it somewhat briefly, before we can reach a certain stage in spiritual unfoldment, we must "get out of our world into Theirs," but it is not necessary to discard the physical in order to do this.

TWO DANCERS

By the Rev. F. H. ALDHOUSE, M.A.

"Dolly dear," was what everyone called her. Her parents were quite elderly people when they married. Her father, Fintan O'Driscole, kept an old bookshop, a dim place full of ancient tomes. Her mother was formerly a Miss Curran who was a dressmaker. The pair met. If their romance had come late in life none the less it was a glimpse of sunlight in rather cloudy times, and they married. As a result "Dolly dear" made her entry to life. She was, I think, quite the nicest and prettiest little girl I ever saw. Small but perfect, a Dresden delf figure would most nearly resemble her.

She was golden-haired, pink-cheeked, graceful, yet in spite of her name she was no doll. She was very playful and healthy, not a bit one's picture of an old couple's child. She was one of the best dancers in the parish and, though only eleven years old, was quite a musician. She won prizes by her dancing and violin at every Feish Ceol (musical festival) in the district. The remarkable thing was that she was as popular with animals as human beings; no gander ran at her, she would fondle cross old dogs and they wagged their tails.

I saw her rescue Miss Becca Shawn—a spinster one would have supposed could strike terror into the most unruly creature—from farmer Hefferman's billy-goat.

"You beast! don't you dare, ow! ow!! he'll kill me! help! mercy!!" shrieked Becca as the goat charged her open umbrella and broke the cover off.

"Poor old boy! Did he feel cross? Come to Dolly and have his ears rubbed." Dolly dear called, and believe it or not, the buck came quietly to her and she rubbed his ears and scratched his horny head and he trotted away, leaving Becca Shawn remarking: "Drat you, you nasty brute. I'll be paid for me grand umbrella—or have the law on that ould fool of a Hefferman."

Dolly only laughed and ran on. But as I said, all she did had a kind of gentle mirth about it. She was always merry but never at anything that was really sad or wrong.

We have a Show every September of flowers, cattle, poultry, and there are competitors of every kind. In the year 1932 I had the misfortune to sprain my ankle very badly, and do what I could the doctor would not permit me to go, yet I am the Rector of St. Jarlath's and if not present in body I was immensely interested in how we did. I found Miss Becca had won the cup for the second year in the tom-cat exhibition—her "Sonny-boy" is a wonder. Farmer Heffer-man's hens were second in the fowls, and Mrs. O'Driscole came in and told me that Dolly dear had beaten all competitors in the juvenile dancing competition.

"She's first of first, Mr. A.", her fond parent said. "Ah! how sorry I am I did not get the chance of seeing her win," I sighed, "stuck here in this lounge chair!"

"Well, Mr. A.", Mrs. Driscole said, "I'll get her to pay you a visit and dance the 'silver tip' for you; she'd love to, I know, and as you'd like it also there will be two people pleased."

I gladly accepted Mrs. O'Driscole's proposal, and Dolly dear arrived rosy but ready, smiling and strenuous.

"I'll play the time on my violin, dear," I said. "My arms aren't strained, which is fortunate."

I took the fiddle and played a bar. Perhaps you know the "Silver tip"; it is one of the merriest and most jolly of all our Irish dances. With a skip, Dolly dear jumped in. She jigged, she jumped, she danced, she pranced, she moved so airily and light it was most delightful to see. Upon my word I do not know how my arm travelled with the bow. My hand seemed really to bring enchanted music from each string. I'm middle-aged, a Rector too, but wonders from the tune I drew. The commonplace of everyday Dolly and I did drive away. I seemed a wizard, she a Fairy, our tune and dance was weirdly airy.

"I think, my dear," I said, "if there were such things as Fairies you would be one of them. I didn't know I could play like that. You must have inspired me."

Dolly looked at me archly. "Would you like to be a Fairy, Mr. A.?," she asked.

"Why certainly," I answered, "but I weigh 18 stone and am a Rural Dean. I'm afraid that would be rather against me. Besides there aren't any Fairies, Dolly dear."

"Are you quite, quite sure there aren't any?," Dolly enquired.

"Positive, why science has—."

I got no further. With a sort of shrugging movement Dolly to my momentary horror shook off her clothes. She was clothed now in light, with a butterfly's wings on her shoulders and a crown of stars in her pretty hair.

"Come to me Haniel, come to me," she called.

What was happening? I a stout elderly clergyman of fifty-two seemed suddenly doing what a butterfly does when it emerges from its chrysalis; I was getting out of myself! A moment later a Fairy boy had left the collapsed cumbrous carcase of the Rev. Josiah Beverley Alton, M.A., D.D. I was light as a feather, I was merry as a skylark, I was a Fairy! I took Dolly's two hands, we danced as sunbeams dance on the sparkling waves of the sea. I knew my true heritage—

> To him the sorrows are the tension thrills,
> Of that supreme endeavour,
> Which yields to Them for ever and for ever.
> That Joy that is more ancient than the hills.

At last we stopped. "Why go back amongst the sorrowful shadows, Haniel?," Dolly dear asked. "For the same reason you stop, my darling," I answered, "to help these sad, sad, tired foolish beings. We will both go on playing our parts."

When I found myself back in my body again. I seemed to have had a beautiful dream. Dolly passing to school asked me next day how I liked her dance.

"You fell asleep while I was dancing," she said.

"*Our* dance, my dear," I said, "was heavenly."

She smiled, she *knows*, but keeps up our common pretence.

FAIRY LABOURS

ARE they but weeds, these flowers of the field?
Poor cousins of the lordly garden stock!
Sweet herbs of healing—boons for man to wield—
Quaint gems which diadem the face of rock;
Titania deigns to deck the tall hedgerows,
Her golden shoes trip lightly o'er the grass
In quest of violet meek or wild dog-rose,
Thro' lanes fern-lined, illumed when glow-worms pass;
Forget-me-not, with "Eye-bright" a-sparkling,
Still vies with bells suffused with heaven's blue.
(But hush! lest she with glances a-darkling
See evil genii lurk in nightshade's hue!)
All weeds are flowers grown in Nature's place;
In gardens we need Beauty's fairest face!

M. A. ANDERSON

THESE MY BRETHREN

By EDITH KOHN

It was about twilight and I was sitting in the firelight when I knew that I was much too ready or too sensitive to all passing fancies and not half substantial enough—it is difficult to explain. Something said to me: "It is quite true that what you hear is beautiful but they are only fragments—the keynotes and bits of poems and scraps of music, they are only parts of things, they are not the whole of anything. What you have to do is to draw in your eyes and ears and look neither to the right nor to the left until you feel smaller and you are only like *one* little tiny fine thread"—I think the thread idea came from feelers. I had before sent out many feelers, all eyes and ears as it were and now these must be withdrawn till they became as a thread only. Rather curiously I began to try this, I said: "Thinking with a blank mind one will think of nothing!" But the answer came: "What you think of will be more beautiful!" So I tried and the becoming one thread was very prominent, till at last I almost felt like nothing at all. Some part of me said: "To put it quite plainly, this means falling asleep over the fire, you are finding excuses for what in olden times was laziness, you excused yourself by saying you were thinking, now you haven't *even* that excuse." I then said I would try it this once and if it resulted in laziness I would give it up in future . . . When I remembered myself again my eyes were full of tears and my heart was beating with emotion and this was the little story I had—I don't know that it was not dreamed, not lived, not thought of—something between seen and lived and known. I will write it down roughly as I remembered it, it seemed very beautiful and real.

It was about a very poor woman who lived in a village where there was great poverty, and she had by stinting herself of nearly everything saved three gold pieces. She had saved these for her Master whom she had always hoped to see, and that morning she had had a message from a friend that He would be coming through a neighbouring town and she would have the chance not only to see Him but to give her gold pieces. So in great joy she started out to walk the many miles because she would not spend the gold pieces. When shè was just on the road she came to a small inn—not yet open because it was so early, and outside on the rough bench by the wooden table was seated a very shabby traveller, very weary looking, dejected of attitude with his face buried in his hands upon the table before him. The weariness and forlornness of his figure touched her

heart, and she felt she could not leave him like that, so she approached, and as he did not raise his head she put one of her gold pieces on the table in front of him so that he would see it when he looked up.

She went on till at the door of a cottage a neighbour she knew was crying. She said she had no money to buy food for her baby, she knew the woman was fond of that baby and was sorry to give nothing. Then the woman thought: What use is it to be sorry if you do not give anything. So she gave her second gold piece. The neighbour asked if she would mind staying with the child while she got food and this was harder than giving the money because it meant waste of valuable time. But at last she got on the road again and came to the cottage of an old apple-woman who was her life-long enemy. She saw her in the garden and though she never spoke to her, she said, "Good day" because she was feeling a great gladness. Her enemy said, "Of course you are the first to come and gloat over my misfortunes, you have heard that I cannot get a living any longer because the donkey has died that draws my cart." And the woman said she had not heard. But the enemy did not believe her and said she was rejoicing. And the woman said: "To show you I am not rejoicing take this," and she gave her the third gold piece. And the apple-woman was amazed, while the woman wondered if it were any use to continue her journey as it was growing late and her offering was gone. However, she pressed on, and when she reached the town she found her journey was in vain for the Master had already passed by. So in the dusk of the evening she crept wearily back. Her enemy greeted her from the garden: "You look tired," she said, "next time I must drive you in my cart." And the woman smiled at the thought of driving in her lifelong enemy's cart, and at that the old apple-woman laughed too.

At the cottage door the woman was laughing whom she had seen weeping in the morning, and the child was pulling at her skirts and ran to her with a cup of a milk because she looked so exhausted.

And much refreshed the poor woman came to the little inn, and there to her surprise she still saw the wearied figure of the stranger just as she had left him. But when she came nearer she saw that the gold piece had disappeared. And as she wondered the stranger lifted his head and suddenly she knew she had seen the Master. On the table before Him He placed three gold pieces glistening like the sun. "These I return to thee," He said, "take them and give them again to Me." And when she uncovered her eyes she saw nothing but the three gold pieces on the table glistening like the sun.

. . . . . .

There; now I have written it all out and I don't know where I got it from. But anyway closing one's mind to outward ideas did not result in a blank mind, and that is something to be certain of, and it certainly seemed very beautiful while I "happened" it.

CORRESPONDENCE

THE NEXT PRESIDENTIAL ELECTION

A REFERENCE was made in THE THEOSOPHIST of November to a possible discussion as to the best way of electing a President for the T. S. May I state what I think? I feel we should disregard "messages" received by others; no doubt many will believe they have been inspired by a Master and will proclaim to the Society His "message". The names of the Masters will be freely used, as on a former occasion.

I say: Let us each follow our highest inspiration and trust our own power, our own vision. There has been too much blind following in the T. S. I hope the day is past when members rely on the words of another more than on the truth they sense in their own hearts.

Let us judge for ourselves, when the time comes, and be willing to abide by the result. So shall we touch nearest to truth.

ESTHER BRIGHT

IN THE MATTER OF FOOTNOTES

I

You may hold the view—and I would not dispute it—that the plurality of your readers are conspicuous for virtues more important than the intellectual, and that THE THEOSOPHIST has an educational function to perform; but, even so, this incessant pointing out of the obvious savours overmuch, to my mind at least, of a petty didacticism well calculated to alienate anyone into whose hands the paper may come.

From the writer's point of view, I think it fair to say this: that whereas no writer worth his salt objects to fair comment and criticism, he will as a rule object (and in my opinion will reasonably object) to nagging, heckling and interruption. The effect is disagreeably reminiscent of someone interjecting cries of "Question!", "No!!", "Liar!!!" in the course of a speech!

I know very well that to couple yourself with any witting discourtesy would be tantamount to a contradiction in terms; yet, as a matter of entirely unprejudiced observation, it would be a serious *suppressio veri* not to say that this is the effect produced.

In general, if I may proffer a constructive suggestion, do you not think that your ends would be equally served, and the feelings of your readers and contributors alike less exacerbated, if you were to restrict your critical as opposed to your informative annotations to a few lines at the end of such articles as require comment?

Rotterdam. W. WHATELEY SMITH

II

Will you kindly thank Mr. Jinarājadāsa, in my name, for the fine Olcott Centenary Number, and also for his commenting on articles in THE THEOSOPHIST in footnotes. I am always pleased to see them, because they shed light on the subject dealt with, altogether different from that of the writer. And also, and this is very important, they correct one-sided statements and loose thinking. I have heartily welcomed them and I hope that the Editor will continue to make use of them.

Bussum, Holland. MAGDALENA E. EDWARDS

III

Now I want to tell you that we found your foot-notes very interesting and *indispensable*, and we hope that you will continue them.

Les Mureax, France. N. DROUVILLE

IV

We want you to know that *we like your notes* in THE THEOSOPHIST *very much.*

Claremont,
West Australia. CHARLOTTE PRIEST

V

Permetta che in modo speciali mi rallegri per le note marginali colle quali Ella illumina ed illustra gli articoli.

Locarno, Switzerland. L. L. DE PEDRONI, D.Sc.

May I say how specially delighted I am for the marginal notes with which you elucidate and exemplify the articles?

(This correspondence will now close.—C. J.)

REVIEWS

Old Diary Leaves, Fifth Series, by H. S. Olcott. (Theosophical Publishing House, Adyar, Madras. Price Rs. 5-8 and Rs. 4-8).

There is a perennial interest in Colonel Olcott's *Old Diary Leaves* and the publication of a new series is something of an event in Theosophical circles. The Fifth Series has just left the press. It covers the period from 1893 to 1895, less in time but perhaps more eventful than the period covered by any preceding volume of the historical narrative of the Theosophical Society. In the volume now before us is the thrilling story of the famous Judge secession. There are now thousands of members in the Theosophical Society who joined so many years after that stirring time that they have no clear understanding of the trouble that cost the Society practically the whole of the American Section.

In this volume of *Old Diary Leaves* Colonel Olcott goes very fully into details, presenting many of the official documents in full. Another fascinating story gives us a picture of Dr. Besant's first appearance in India, of the sensational result of her lecture tours in Ceylon, in the United Provinces, Bengal and Punjab. He travelled with her and the Countess Wachtmeister on these tours in which the experience was so varied that it included lectures in schoolhouses and in auditoriums crowded with thousands, and from lodging in poor and dirty quarters to palaces so luxuriously furnished that they were glad to escape from them. All in all, Vol. V is live literature. Not the least interesting feature is a full page illustration with the pictures of sixteen "Workers at London Headquarters, July, 1891" nearly all of whom have since attained eminence in the history of the Society.

L. W. R.

The Japji Sahib with Hindi Text, English Translation and Commentary, by Mehta Udho Dass, B.A., LL.B., Chief Judge, (Retired) Bahawalpur State. (Dayalbagh Press, Dayalbagh, Agra.)

This is a translation with Commentaries of the *Japji Sahib*, the well-known Sikh Scripture, to which is added the author's own discourses on the *Bhagavad-Gita*. The *Japji Sahib* is the last composition of Guru Nanak Sahib, the Founder of Sikhism, and it is now used as the Lord's Morning Prayer by the Sikhs. It consists of 38 stanzas, something on the lines of the Sutras of Sanskrit literature. Theosophists will be interested to know that it is from this Scripture that the Sikh prayer in the *Prayers of the Religions* recited at Theosophical Conventions, is culled.

The author has brought to his task the accuracy of a scholar, and the intuitive knowledge of the student of Brahma-Vidyā, both of which are required for a good translation of such a work. In his Commentaries he has elucidated the stanzas by copious parallel quotations from the *Bhagavad-Gita*, which show how identical are the teachings in the two books.

The price of the book being so moderate, only Rs. 2, makes it a valuable addition to the few available translations of the Sikh Scriptures, for both the reading public and the student of Comparative Religion.

V.

Life of Sris Chandra Basu, by Phanindranath Bose, M.A., Ph.D. (R. Chatterjee, Calcutta.)

Sris Chandra is well-known for his translations of the *Upanishads*, but posterity will specially remember him by his monumental work in translating Pāṇini's *Aṣṭādhyāyi* and *Siddhānta-Kaumudī*, which together occupied more than a dozen years of his life. The *Aṣṭādhyāyi*, a work of 1,682 pages, with Sūtras, and notes and explanations in English, drew warm encomiums from Prof. Max Müller and other Orientalists, who designated it a splendid production of Indian industry and scholarship. It was said at that time (1912), to be the only instance of a text book by an Indian which found a place in the curriculum of studies of European universities. Shri Chandra was a staunch Theosophist, having come into contact with the Founders of the Theosophical Society. The occult side of Theosophy seems to have specially attracted him, as he chose to translate Sri Madhavāchārya's Commentaries on the *Upanishads*, and he fully utilized his Theosophical knowledge in explanation of them.

As writer, journalist, educationist, reformer, linguist, Persian scholar, he occupied no mean place in the public life of his country,

for two decades. The biographer has collected his materials with great care and detail, and the book is well worth perusal.

Lovers of Sanskrit will especially welcome the publication of the life of such an eminent Sanskrit scholar, or *Vidyārnava* as he is rightly called.

V.

The Tree of Life, by Israel Regardie. (Illustrated.) (Rider & Co., London.)

It is admitted on all hands that there is to-day an increasing interest in all that concerns ceremonial drama and rituals, of the different expressions of which the author of *The Tree of Life* shows himself to be well-informed. In his preface he points out how greatly the subject of Magic has been misunderstood, and even scorned, so that it was only in the middle of the last century that Eliphas Levi was able to some extent by his writings "to restore to Magic its age-old lofty reputation"; though how successful his efforts would have been "had they not been succeeded and abetted by the advent of the philosophy of the Theosophical Society" is—admits Mr. Regardie—exceedingly hard to say.

An adequate review of this book could only be written by one who is already a master of that "Divine Theurgy praised and reverenced by antiquity"; but in spite of the scorn which the author pours upon the "too facile classification" of Theosophists and "their perpetual readiness to apply labels of scathing opprobrium to things not altogether understood," I must venture to express a doubt as to whether such an adept in White Magic would entirely approve the publishing broadcast of instructions as to how to form and project a Mayavi-rupa; or some of the practices advocated in the course of the neophyte's self-imposed training, such as the infliction of a razor-cut upon his arm, as penalty for some failure in will-power.

That the author's aim is high, there can be no question; it is equally clear that he has studied closely the many systems of Indian Yoga, and the teachings of Patanjali, H. P. Blavatsky and others who know that of which they write, besides being thoroughly familiar with the secrets hidden in the *Qabalah* and in the writings of the alchemists, and the student of the Mysteries striving after "union with the Gods" will find much in these pages to interest him. From several pieces of good advice given by the author we select the following:

On each student therefore is the task incumbent to ascertain for himself what must be considered true and reliable, and set up on his own score an incontrovertible

standard of reference . . . The *Qabalah* does not attempt to provide a complete magical language or an entire philosophy. Only by spiritual experience may the latter be acquired.

E. M. W.

Forty-seventh Annual Report of the Bureau of American Ethnology, 1929—1930. (Smithsonian Institution, Washington.)

The Bureau of American Ethnology appointed by Congress to make ethnological researches among the American Indians and natives of Hawaii, and to carry on excavations and rescue archæological remains, does most valuable work in building up the earlier history of the human Race. In the volume of 1,100 pages now issued the student of religious origins, of folk-lore and myth will find material of interest, whilst the lover of fairy stories will be fascinated by some of the charming tales here recorded.

E. M. W.

A Vedic Gem or The treatise of the Universe by M. S. Gopal Iyengar, Gold Medalist in Gitā. (I. M. H. Press, Delhi.)

This is a discourse by the author on the passage in *Nārāyaṇopaniṣat* meaning "In Brahman the entire universe becomes the one only nest". There is no main argument, a number of subjects being discussed as they arise; the discourse runs on for 124 pages without separate headings. It is dedicated to the youth of the world.

V. A.

The Kathopanishad and the Gita, by D. S. Sarma, M.A. (M. R. Seshan, Triplicane, Madras.)

This is a handy edition of the *Kathopanishad* with Introduction, Sanskrit Text, English translation and notes. Only a few pages of the Introduction are devoted to a comparison with the *Gita* and we fail to see how, on that account, the title of the book can be justified. The English translation is delightfully simple. More care should have been bestowed on the Sanskrit text with regard to errors of printing.

The *Kathopanishad* has been styled by Max Müller "as one of the most perfect specimens of the mystic philosophy and poetry of the ancient Hindus". It is a very good manual for beginning students of the *Upanishads*. The price is Re. 1.

V.

MAGAZINES RECEIVED:

World Theosophy	November.
The Young Theosophist	November.
The Canadian Theosophist	September, October.
Advance Australia News Bulletin	November.
Teosofia (Spain)	November.
Theosofie in Ned.-Indie (Java)	November.
Koemandang Theosofie ,,	November.
Persatoean-Hidoep ,,	December.
Teosofisk Tidskrift (Sweden)	October.
Toronto Theosophical News	October, November.
Bulletin Théosophique	November.
La Revue Théosophique	October.
Theosophy in India	November.
Boletin de la Sociédad Teosofica Española	November.
Myslteo Zoficzud (Poland)	No. III.
News and Notes (Burmah)	November.
Kuntur (Argentine)	No. I.
Gnosi	July-October.
Boletin de la Estrella (Mexico)	August-September.
The Theosophical Messenger	November.
The Occult Review	November.
The Vaccination Inquirer	November.
The Bharata Dharma	November, December.
The Beacon	November.
The Vedic Magazine	August, September.
The Buddhist	November.
The Cultural World	September.
New History	November.
The Peace-Maker	November.
The Indian Review	December.
The Modern Review	December.
Review of Reviews	November.
The Young Builder	December.
The Maha-Bodhi	December.
The American Co-Mason	September-October.
The C. S. S. Review	December.
Stri Dharma	December.

BOOKS AND PAMPHLETS RECEIVED:

The Bureau of American Ethnology (Smithsonian Institute, Washington):
147th Annual Report.
The Village of the Great Kivas of the Zuni Reservation, New Mexico.

The Japji Sahib, with Hindi text and English translation, and Commentary, by Mehta Udhodas, B.A., LL.B. (Dayalbagh Press, Agra).

The Great Pyramid in Fact and in Theory, by William Kingsland (Rider & Co., London).

Pedlar's Pack, by Marsyas (Coulls Somerville Wilkie Ltd., Dunedin, N. 3.)

In a Soul's Mirror, by Edith Serjeant (C. W. Daniel Co., London).

The Gateway, by C. R. P. (C. W. Daniel Co., London).

Registered M. 91

THE THEOSOPHIST

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C. W. LEADBEATER

(born February 17, 1847), fifty years a member of
The Theosophical Society

February, 1933

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February, 1933

2

VOL. LIV No. 5

THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

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ON THE WATCH-TOWER

By C. JINARĀJADĀSA

The President.

THE President's health does not improve, nor does she expect it. She is waiting quietly for the call to go—not impatient, though the aged body is a drag on her active spirit—utterly at one with the will of her Guru in all that shall happen to her. Though there are ups and downs—on some days utterly exhausted, on others slightly better—there is no anxiety in those who attend on her lovingly. To Theosophists who know that "Never the Spirit was born, the Spirit shall cease to be never," old age is as the evening's calm with its tender sunset shades, not speaking of dark night, but of the sunset's twin, the sunrise with the glory of another day.

***

The Convention.

The 57th Annual Convention is over, and one more milestone has been planted in the long trail which has been "blazed" by the Theosophical Society towards the goal of Universal Brotherhood. Dr. Besant did not come down to the Convention Hall, but sent her message of exquisite tenderness to all, and opened the Convention formally with a declaration as President.

Members wondered if they would be able to see her. They did, though all the arrangements for their seeing her had to be precipitate. On the last day but one of Convention, a little

before four in the afternoon, Dr. Srinivasamurti notified me that he thought Dr. Besant could see the members, if they would be prepared to go and greet her when word was sent by him that all was ready. So messengers by motor and on foot were hurriedly sent on all sides. At four o'clock the message came from Dr. Srinivasamurti, and a good brother who was talking on Adult Education was made to call a halt. The delegates "lined up" in the Hall and went upstairs a few at a time. For one hour and ten minutes over seven hundred of them passed in front of her, greeting her with flowers in Indian fashion. Some who were absent from Adyar on visits to Madras, or were in parts of the Estate where the messengers could not find them, missed greeting her. It was not possible to arrange for a second occasion, as after the first the nervous reaction on Dr. Besant was great, and she did not leave her bedroom for nearly ten days. But she greeted the members brightly as they passed in front of her.

The number of members who "registered" at Convention was 730, and to this must be added nearly 150 more of "sisters and cousins and aunts," not to speak of the children, who came to Convention, not as "delegates," but because a Convention is an event, like going to a place of pilgrimage in India. Great gratitude is due to all who "helped in Convention"—the heads of Departments, the Volunteers, the Lecturers, the Young Theosophists who helped with their entertainments, and the old Theosophists who helped with their understanding and enjoyment. The medical department particularly, under the supervision of Dr. P. C. Patel and Dr. G. Srinivasamurti, deserves especial praise, because *not a single fly was to be seen during Convention.* The weather was perfect, and not a drop of rain fell during the twelve days of Convention and Star Camp meetings. A new open air lecture hall has been added to

Headquarters, under the "Rain Tree". The entrance verandah of the small Record Office built by Bro. J. R. Aria has been raised and a sounding board and platform built in front of it to make an excellent "auditorium," and under the shade of the Rain Tree and other adjacent trees nearly 800 persons can sit and hear perfectly, in lovely surroundings.

***

Krishnaji.

Krishnaji arrived at Adyar on December 7th, and left to continue his tour on January 7th. As expected, he did "come out strong," as will be seen by the article by Mr. L. W. Rogers in this issue. I have followed up the remarks of Mr. Rogers with some of my own dealing with the difficulty of discovering the nuances of Krishnaji's thought as he uses words in novel ways. It is always fascinating to listen to him, even where one differs from some particular utterance. The brilliancy of his phrasing on occasion is exquisite, and is a sheer delight to those who can appreciate artistry in words.

His addresses were delivered not under the Banyan Tree but under a bamboo clump 100 yards towards the sea from the tree. This spot was selected as giving on the whole better shade to the audience, since the addresses were from 8 to 9 in the morning in the open air. Our Loud-speaker with its three trumpets behaved perfectly, except for five minutes one day when a loose screw interfered and the Loud-speaker became silent. Krishnaji alluded to the use of the Loud-speaker, and asked his audience to excuse his "raucous megaphonic voice," yet as a matter of fact the apparatus behaved beautifully, and when one was in a direct line with a trumpet and at a certain distance, it was almost as perfect as the fine apparatus in use at Ommen Camp.

Krishnaji is the last person to desire to build up any kind of a "system" in connection with his teaching. Yet already one can see the subtle system of philosophy behind it all, and

I publish elsewhere a brief memorandum of notes taken one day while he answered a question. Krishnaji would probably reject any kind of a philosophical "Chain of Causation" in connection with his vivid description of "Life" and "The Eternal Now," which he calls "the Present". Nevertheless, to one familiar with Buddhist terminology like myself, his answer was to state a new Chain of Causation, one parallel to the old Chain of Causation of the Lord Buddha, which was:

> From ignorance comes causal action; from causal action comes consciousness of personality; from consciousness of personality come name-and-form; from name-and-form come the six senses; from the six senses comes contact; from contact comes feeling; from feeling comes desire for enjoyment; from desire for enjoyment comes clinging; from clinging comes individualising existence; from individualising existence comes birth, with its attendant sufferings of decay, grief, etc., and ending in death.
>
> By removing ignorance causal action ceases; when causal action ceases the consciousness of personality ceases, etc.

As on other occasions of Star Camps, Krishnaji touched upon that most painful experience in life to some, the grief which is inseparable when those whom they love "die" and go—Whither, and to What? But as before, what he had to say had no illumination—at least to those to whom greater than "Life" is the giving of Love. And this is all the more strange, as on so many matters he sheds such flashes of illumination. Yet on this subject, of such vital importance to mankind, his attitude is not dissimilar to that of Confucius who, when a disciple said: "I venture to ask about death?", replied: "While you do not understand life, why do you seek know about death?" There indeed is the proof that Krishnaji's teachings must be supplemented by the facts as to Nature which Theosophical investigators have found. For, to some of us, the "only way" in this unique experience in existence is what Theosophy says. And since it is true as Nietsche said: "The living being is only a species of the dead being, and a very rare species," it is not a minor problem in life

to ask of each Teacher: "What of Death? Do those who die and go—whither?—still receive our Love and Blessing?"

A lovely reminiscence about the spot where Krishnaji talked was known probably to very few. He sat on a raised seat with a beautiful yellow bamboo hanging over him. Two thousand five hundred years ago, many a sermon of the Lord Buddha was delivered at "Veluvana"—the "Bamboo Grove" which was given to the Lord by the pious devotee Anāthapiṇḍika. The spot where Krishnaji sat will be marked by a beautiful seat in mosaic tiles, presented to Adyar in 1925 by Don Attilio Bruschetti, a devoted Theosophist who has recently passed away in Barcelona.

***

New India.

From the 1st January, 1933, *New India* has ceased publication. Such an event is not without significance in the life of Dr. Besant, for that paper—originally *The Madras Standard*—accomplished a work in the national awakening of India that no other daily paper has rivalled. I remember vividly a certain evening in the hot weather of 1914 when I was leaving for Ootacamund for a change, and as I was going to the train I met Dr. Besant in the Hall of our Headquarters. She chatted with me for a few moments and then told me that she had that day arranged to purchase *The Madras Standard*.

It is difficult to describe the change brought about in the Indian political atmosphere from then on by means of her newspaper. For there appeared for the first time in Indian journalism a paper that criticized the Government vigorously and yet completely within the letter of the law. It was this unique combination that had been lacking in Indian journalism before, but which Dr. Besant introduced with her experience with Mr. Bradlaugh of constitutional agitation. It meant much for all educated Indians to find a newspaper that voiced their

grievances and aspirations adequately, and also met the Government face to face, not as inferior to superior, but as a citizen who had the constitutional right to challenge the autocratic actions of a bureaucracy. But the paper's work was over some years ago, when the main principles for the building up of India as a Dominion were accepted by Britain, though grudgingly. The paper never produced any profit and was continually a heavy loss, which was borne cheerfully by Dr. Besant as a sacrifice for the sake of the Motherland. Many were the helpers who gathered round her in "holding the fort" for Home Rule through the paper, and all of them will always cherish precious memories of those days. One memory which I shall cherish was being called upon to fill a gap for a week and sit in the Editorial Chair of *New India*—less to edit and more to correct proofs and "be on hand".

Later the paper was changed into a weekly, and Dr. Besant hoped to build it up into a journal which would serve India by bringing her closer to the international life of the world. But this plan has not matured, and the steady loss year after year has made her decide to close the paper. But the true reason is, as Dr. Besant has said, that the effective work of the paper is over. For, all her political work in this life has been to wring from England the recognition of India's right to be a Dominion within the British Empire, and since that objective is won, there is no further need to work along the same line. It was two years ago, when the Prime Minister of England, Mr. Ramsay Macdonald, stated that "Responsibility in the Centre" was accepted by Britain, that Dr. Besant said: "The fight is won. All other matters are details which can be worked out in India in the course of time." Through the long period when she has not been able to edit *New India*, the work has been done with devotion and meticulous care by Mr. N. Shri Ram, who had been trained by her

in journalism, and who because of her complete trust in his balanced judgment knew how to uphold her policy, which was: Neither against the Government because it governed, nor for Indians because they aspired to govern, but *For India*, whether unpopular or popular with the Government or with Indians.

But Dr. Besant does not consider her work for India ended because she can no longer use her physical body for that purpose. Only a short while ago she stated: "When next I come back to India and I am a young man, I shall stir the country up vigorously!"

***

Rumours!

Soon after Convention, the following cable arrived from a News Agency in London: "Appreciate confirmation or denial, reports here Annie Besant died." The sender was apparently greatly concerned as he sent a costly reply paid form. A leading Madras paper had received inquiries to the same effect from the United States. On inquiry, the cause of the perturbations seems to be as follows: That Dr. Besant has already passed away, but we at Adyar are suppressing the fact, *in order to announce at the same time where she is newly reincarnated!*

***

Servants of India.

One well-known person in India at least will be able to testify that Dr. Besant is alive—apart from the 700 who saw her at Convention. Mr. G. K. Devadhar, the head of the Servants of India Society, was fortunate enough to call to pay his respects to Dr. Besant at a time when—rarely now—she was sitting on her sofa. To his salutation, immediately he was introduced, Dr. Besant said of the Servants of India Society: "A noble organization, whose members do a magnificent work *unobtrusively*." How that Society's founder, Gopal Krishna Gokhale, would have rejoiced to know that in spite of the passage of years and his

absence, his Society is still so true to his ideals as to gain such praise from Dr. Besant's lips.

***

Don Attilio Bruschetti.

A practical idealist has just passed away in the casting aside of his body by Don Attilio Bruschetti. Though Italian by birth, he lived the latter part of his life in Spain and dedicated himself to writing many little works of an ethical and spiritual nature, particularly for women and children. All these he published at his own cost and distributed widely throughout the Spanish speaking world. Needless to say, his idealism was profoundly inspired by his Theosophy. In 1925 he presented to Adyar two garden seats of coloured tiles well known as characteristic of the ceramic factories of Seville. We have waited long to find suitable places for them, as they are very "colourful". One of them will be placed at the spot where Krishnaji delivered his Star Camp addresses.

THE STAR PUBLISHING TRUST AND OURSELVES

Directly after the Convention of 1931, THE THEOSOPHIST began a series of articles summarising what Krishnaji had said on various topics. Extensive quotations were made from his writings. There came to the Editor one article—an excellent compilation—consisting only of Krishnaji's words, without a word of comment. My editorial conscience began to upbraid me for permitting long extracts, without special authorization from the S. P. Trust, so a cable was at once sent to Mr. D. Rajagopal, who replied that the matter would be attended to personally by him during his visit to Adyar.

I am glad to announce to our readers that special permission has been given to THE THEOSOPHIST by Mr. Rajagopal to quote extensively from Krishnaji's writings when necessary. The control of the privilege to reprint had been made necessary by the tendency in many journals to print inaccurate quotations. THE THEOSOPHIST on its part will do its utmost to check and verify wherever traceable quotations from Krishnaji.

Mr. Rajagopal also assures me that the printing of "Theosophy" with a "little t"—noted by others than myself—on two occasions was due to proof-readers' inadvertence.

C. JINARĀJADĀSA

The Fifty-Seventh Annual Convention of the Theosophical Society

TUESDAY, JANUARY 31ST, 1933

4.15 p.m.

BEING on duty, I went to the President who was on the chowky in her sitting room. She had been reading awhile ago, but was lying back. On reply to my enquiry, she said she would like some coffee. She sat up to take her coffee and in front of her on her desk was a picture of Bruno. Looking at him she said: "Poor old Bruno." I replied: "Why 'Poor old Bruno'? He did a fine piece of work!" She thought a moment and then replied: "He had a hard time." Of course I assented to that. Then, a few moments later, as she went on looking at him, I said: "He was like lightning cutting through the dark." She replied: "Yes, and thunder also." Then she added: "I am glad to have that memory."

C. J.

dasa, on the 24th; Answers to Questions, by the Rt. Rev. C. W. Leadbeater on the 25th; and "The Bhagavad-Gītā," by Sir C. Sankaran Nair, Kt., C.I.E. on the 27th. The addresses of Mr. Ernest Wood and Mr. Jinarājadāsa were for Members only, but the other two, like the series of four lectures, were open to the public.

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C. JINARAJADASA

The Fifty-Seventh Annual Convention of the Theosophical Society

ADYAR, DECEMBER 24-27, 1932

THIS year the Convention was held for only four days—December 24th to 27th. It was followed by a Star Convention, for which the Theosophical Society had offered the use of its buildings and grounds. The official part of the Convention consisted as usual of a series of Public Lectures, of the Presidential Report and Convention Meeting for Members, and of four extra addresses. The subject for the Public Lecture series was "A World in Distress: The Remedies as seen by the Theosophist" and the speakers were Rt. Rev. C. W. Leadbeater and Mr. C. Jinarājadāsa on the 24th, Mr. L. W. Rogers, Ex-President of the American Section of the Theosophical Society on the 25th, Mr. A. Ranganatha Mudaliar, M.L.C. on the 26th, and Dr. G. S. Arundale on the 27th. The extra addresses were "The Secret Doctrine—First Stanza" by Mr. Ernest Wood, and a Lantern Lecture "(1) Letters of the Masters, (2) The Occult Life of Dr. Besant," by Mr. Jinarājadāsa, on the 24th; Answers to Questions, by the Rt. Rev. C. W. Leadbeater on the 25th; and "The Bhagavad-Gītā," by Sir C. Sankaran Nair, Kt., C.I.E. on the 27th. The addresses of Mr. Ernest Wood and Mr. Jinarājadāsa were for Members only, but the other two, like the series of four lectures, were open to the public.

The Vice-Presidential Address was delivered in the afternoon of the 24th, and the Closing Address on Tuesday the 27th. The Indian Section Convention was held as usual on two afternoons. At various hours during the day there were miscellaneous unofficial activities. Two excellent entertainments were given—on one evening the programme was of an Indian character, for entertaining particularly Western Delegates, and on the other evening it was of a Western character, especially intended to interest the Indian Delegates. A charming and novel feature was introduced at the closing of the Convention, when the Vice-President requested the Delegates from different countries to come forward and be introduced, as the names of their countries were called out. Nine appeared from the United States of America, 17 from Great Britain, 13 from The Netherlands East Indies, 13 from Burma, 3 from The Netherlands, 2 from Iceland, 2 from Ceylon, 2 from Switzerland and one each from Australia, New Zealand, Sweden, Italy and Denmark. India, of course, had the largest representation, numbering about 700 Delegates, who remained seated.

THE VICE-PRESIDENTIAL ADDRESS

BRETHREN:

I have the great privilege of reading to you a hearty welcome to this 57th Annual Convention, sent down by our revered President. It reads:

Dear friends and brothers, sons and daughters:

I welcome you here to-day with all my heart. Each one of you is dear to me as though my own son or daughter, and there is nothing could make me so happy as to have you gathered round me in the Masters' home. To Their home indeed I welcome you.

May His Blessing rest on the heads of each one of His children.

May you all rest in His Presence.

May His Love remain with you.

I now declare this Convention open for the service of the Masters and the helping of Their children.

As on the similar occasion of last year, it was my privilege to address you at the opening of the Convention, so it is this year, and for the same reason as before, a reason which moves us all deeply in our sympathies and devotion to one who has given the best years of her womanhood to Theosophy and the cause of humanity, our revered President, who is to-day, due to her advanced age, even less able to appear before us than she was a year ago. For many years we have leaned upon her and sought her generous aid, but soon we shall need to realize that we must begin more fully to stand on our own feet and to fend for ourselves, according to the unchanging principles of Theosophy, especially if we are to seek that direct realization of life for which Theosophy stands. Just now our members are experiencing a relaxed period wherein they may pause and ponder and plan for the changes that must inevitably occur, and search their own depths for new capacities to fulfil their duties of the new day.

For there *is* a new day ahead and even now it is dawning as all may see—not for our own little group alone, but for the whole wide world—a day that promises more light and life and love for all people alike, else the present parlous state of world affairs would seem to have no constructive human purpose. Many years ago our President published, among her many prophetic utterances, a work in which she with deep conviction spoke of radical changes about to take place in the general public life. She painted a hopeful picture of a new and beautiful age soon to appear, and yet in doing so she did not forget the painful process the world would have to pass through ere it should emerge into that new day in which she believed with such assurance and fervour. Those of you who recall some of the details foreshadowed by her then will have

little difficulty in recognizing them in the disastrous conditions existing in the world to-day, with its unpardonable spread of poverty, its open criminality, its dearth of true leadership and the absence of any real, controlling spiritual principle in life. In this one may see the fulfilment of the preliminary stage of her prophetic vision.

Even The Theosophical Society, with its privileged insight, comes in for its share of the general world distress. The Sections are reporting a falling off in membership, attributing this, as they did last year, to the prevailing economic condition, even many long-faithful members being now unable to pay their dues. (Yet the Sectional remittances have increased, chiefly on account of favourable exchange.) The wide sale of our books is no longer what it once was, nor the subscriptions to *The Theosophist*. The waning years of some of our oldest and best workers are bringing a lessening of enthusiasm, especially as there are many who have not been able to keep pace with the spirit of the generations which have followed them and are now getting in the saddle. And all this is showing in the work.

Such conditions among others link our movement with the unsettled world status which our President foresaw, imposing upon us the double duty of trying the best we can to offer a world-wide Theosophical solution to the universal problem and at the same time to recapture that flame of enthusiasm and energy which sprang up so warmly in our ranks during the first stages of the Society's history.

And how is this to be done? Before attempting to answer this let us consider a few figures. I have had prepared some statistics of the Society's growth—which for several years past has become a decline—in a fuller form than usual, so that we may if possible put our finger upon the causes of our present difficulties, and impartially try to discover whether the fault lies with ourselves and if so where. These statistics cover the Society's membership figures for the past ten years. The

first table shows us the number of members at the beginning and end of each year, the net loss or gain for the year, and the percentage of that loss or gain in relation to the total membership at the beginning of the year.

MEMBERSHIP FROM 1923 TO 1932

(Figures approximate, to nearest hundred)

Year	Number of members		Net gain or loss	Percentage of gain or loss (approximate to one decimal point).
	Beginning of year	End of year		
1923	39,800	41,000	+ 1,200	+ 3·0%
1924	41,000	41,500	+ 500	+ 1·2%
1925	41,500	41,600	+ 100	+ 0·3%
1926	41,600	43,300	+ 1,700	+ 4·1%
1927	43,300	44,200	+ 900	+ 2·1%
1928	44,200	45,100	+ 900	+ 2·0%
1929	45,100	43,600	— 1,500	— 3·3%
1930	43,600	39,300	— 4,300	— 9·9%
1931	39,300	36,100	— 3,200	— 8·1%
1932	36,100	33,300	— 2,700	— 7·5%

The outstanding features shown by this table are that there was a steady increase of members from 1923 to 1928, from 39,800 to 45,100, and then an equally steady though far more than triply rapid decline in 1929 to 1932 from 45,100 to the present low figure of 33,300.

In the six years of growth in this ten year period we find 1925 and 1926 outstanding, for the net increase of members in 1925 showed a sudden drop to only 100 or a percentage of only 0·3% on the then existing membership, while in 1926 the net gain of members was 1,700 or 4·1%. These two items occur in the period of six years.

We had begun our visible descent in 1929 with 1,500 net loss, but in 1930 it jumped to 4,300 net loss, after which our decline has been 3,200 and 2,700 for the following two years.

In percentages, we find a net decline of 3·3% in 1929, 9·9% in 1930, 8·1% in 1931 and 7·5% in 1932.

Still, the figures in this first table do not show us where the decline really began. They point out effects more than causes. For the causes we must study the number of members actually gained and lost in each year, which are shown in the second table, along with their percentages to the total membership of their respective years.

INCOMING AND OUTGOING MEMBERS FROM 1923 TO 1932

(Figures approximate, to nearest hundred)

Year	Incoming Members		Outgoing Members	
	Number	Percentage	Number	Percentage
1923	5,000	12·6%	3,700	9·3%
1924	5,900	14·4%	5,400	13·2%
1925	6,500	15·7%	6,300	15·2%
1926	6,200	14·9%	4,600	11·1%
1927	6,500	15·0%	5,600	12·9%
1928	5,900	13·3%	5,100	11·5%
1929	4,100	9·1%	5,600	12·4%
1930	2,700	6·2%	7,000	16·0%
1931	2,100	5·3%	5,300	13·5%
1932	2,900	8·0%	5,400	15·0%
Totals	47,800		54,000	

We may consider separately the number of new members and those of lost members. First as to loss of members. Here the figures have surprised us, for they show an approximation to the same number all the way from 1923 to 1932. The figures are, 3,700, 5,400, 6,300, 4,600, 5,600, 5,100, 5,600, 7,000, 5,300 and 5,400. The two abnormally high years for loss of members were 1925 and 1930. 1926 was abnormally low, due no doubt to the large number who left in 1925. In terms of percentages the two outstanding figures were 15·2% in 1925

and 16·0% in 1930. From 1926 to 1929 the average loss was 12%, while in 1931 it was 13·5% and in 1932, 15%. These figures show the serious situation of a steadily increasing percentage of loss, and as it goes so far back I cannot ascribe it, in any but a very minor degree, to the economic depression of the past two years.

Although the percentages showing loss of members are serious, I find those concerning the acquisition of new members even more so. Here the high peak occurs in the years 1925-26-27, with percentages respectively 15·7%, 14·9% and 15·0%. Then comes a sudden drop to 13·3% in 1928, and then a collapse in the remaining four years to 9·1%, 6·2%, 5·3% and 8·0%. So it becomes clear that decline in new membership is even more a cause of our declining net membership. The increase of percentage in losses in each of the last four years is not as great as the decrease in the percentage of gains.

It is these figures and many facts connected with our work that drive me to ask if there is not something about our Society, as its surface is presented to the world in our Lodges and our Magazines and on our Platforms, which is *out of tune* with the spirit of our times. One thing I may say, and that is one is made to see, from what is said by prominent members in and from many lands, that there exists in the general body of the membership all over the world a certain subtle conflict as between the democratic spirit with which the Society started out and the gradual emergence of a somewhat hierarchical feeling which has come to pervade the ranks ; and it is claimed that this is an important factor militating against that unity and vitality which ought to characterize such a body as ours. As it is, the broad Theosophical Movement, with its twenty or more different kinds of Theosophical Societies, can but impress the inquirer as following unfortunately in the footsteps of religious Protestantism with its numberless dissensions and sects. If this be a correct estimate,

we must frankly face the situation and think *through* to a wise solution. But the consideration of what that solution may be must be left to another time and place.

Meanwhile, let us return to our question and see if we may not make one or two preliminary suggestions. Basing my first suggestion on the belief that the fault is with us and not with the public, let me say to those who have grown weary and lost their enthusiasm that they can, if they but will, find ample stimulus for their flagging interest in realizing that a world emergency is upon us and that this affords a magnificent opportunity for the servants of the Masters to help Their Society to take its rightful place as the giver of the true Theosophical ideals for the constructive guidance of the future. The reports show no lack of interest on the part of the public. Quite the contrary. One prominent speaker who has travelled and lectured for Theosophy in many lands recently told me that never have audiences been larger nor more sympathetic than at this particular time of distress, due no doubt to an eager search for a wider scheme of life that will intelligently deal with the conditions with which we are now confronted. If such be the reason, then now is the time to do our best work. We Theosophists believe we have in our keeping the ultimate solution of the world's perennial problems. How much of that solution can be absorbed by humanity in this age is a question that can only be settled by time and effort. But the solution itself is unalterable, for it rests on the truth that Life is essentially One and not many, and that Brotherhood is the Law of our everlasting being. Since, therefore, Theosophy is the great exponent of Brotherhood appearing in every age, it follows that Theosophy is now the great need of the hour. We all of us have some kind of life-work to do. Whatever that may be, it needs Theosophy; the people we contact everywhere need Theosophy. Everything to-day needs the Theosophical touch, the whole world

is suffering for the want of just that unifying vitalizing touch. As our great President has said in substance, if every Theosophist did his every deed as a living exemplar of Theosophy, that would be his best form of work. It would seem therefore that now is the time of all times for us to arouse ourselves thoroughly and do something with our Theosophy that will result in a more general spread of its beneficent truths than has ever taken place before. For the people need it now as never before, and we must not fail them, nor the Masters of the Wisdom, who expect every Theosophist to do his duty.

There is still another way of work for the sincere and devoted and that is to come to some realization of the logical force and meaning of certain facts with which some of us of The Theosophical Society are unalterably connected. I mean this. Many years ago Mrs. Annie Besant (that was before she received her doctorate degree) both by pen and by speech, on various occasions, made a certain statement which we cannot to-day consistently forget. Once she said in effect: "The Supreme Teacher will again ere very long be incarnated upon earth, again made manifest as Teacher, again walking and living amongst us as last He walked in Palestine. Such a coming the Occult world is looking for. But what is of import to all of us: Shall we recognize Him when He comes? Looking over the world at the moment, there seems little likelihood that when He comes He will be welcomed. A few will recognize Him as they ever have done." She and very many others believe that this forecast has come true, in the person of KRISHNAMURTI, whom we have the inestimable privilege of entertaining as guest at Adyar at this time; and to him they have given the welcome born of their inner realization of his great mission.

If it indeed be true that this forecast has reached its fulfilment, what greater Theosophical opportunity could we have than to observe and study, under our

Second Object, the life and works of this teacher, as we have been in the habit of doing as to other teachers who lived in days gone by. The very rare opportunity of searching the mind of such a living teacher and trying to revive the flagging spiritual forces of our associates as well as of others by its vital power might fan the waning interest of many into renewed enthusiasm. Some have found the keenest interest in paralleling points in his teachings with those of H. P. B. And again in finding striking points of contact with S'ankarâchârya and with certain esoteric aspects of Tibetan Buddhism, and also with the letters of the Masters. Again they see in the later teachings what may be called a definite yoga beginning to unfold itself, a yoga more nearly suited to the modern temperament and particularly that found in the West. Even though it may not be fully developed as yet, nevertheless it is most intriguing and inspiring to those who take the trouble to study it carefully, especially the details of the daily practice involved in the meaning which has been given to the word "awareness".

All this could add itself quite naturally to Theosophy as a compendium of such living truths as have come down to us from the best minds of the ages of the past. For, as I have elsewhere said, and not without due reverence, teachers will come and teachers will go, but Theosophy will go on forever, augmenting its treasure-house of truths by the precious gifts that have each time been left behind by them. The most important purpose should be to try to find out what the teacher is endeavouring to achieve, what principle he is trying to infuse into the race, and to associate oneself with that in the effort to revivify our Theosophical forms and the life about us by means of it. For it is my conviction that the teacher is here to revitalize all true and useful forms of life that can withstand it and to shatter those that cannot; and that those which can prove

their value will go forward and fulfil their mission, helping, as always, to bring forth the blessings of life in a variety of ways.

Other suggestions come to my mind, but I shall spare you an unduly long report, and after presenting you with a table showing the number of Lodges and Members in each part of the Society at the present time, I will close with a brief survey of the News of the Sections, the Headquarters events and some other of our Theosophical activities in the world, kindly prepared for me by our faithful Recording Secretary. The detailed reports of the various General Secretaries will be printed in our General Report. I would advise all members to read them, as there is much to be gained by knowing what our brothers are doing in different lands.

No.	National Societies	No. of Lodges	No. of Members			
			Admissions	Retirements	Net gain or loss	Present total
1	T.S. in U.S. of America ...	182	897	1,318	−421	5,236
2	" England ...	143	195	553	−358	3,858
3	" India ...	276	219	657	−438	4,290
4	" Australia ...	30	70	92	−22	1,477
5	" Sweden ...	35	33	89	−56	639
6	" New Zealand ...	19	55	103	−48	923
7	" Netherlands ...	47	108	231	−123	2,293
8	" France ...	77	202	399	−197	2,978
9	" Italy ...	21	32	73	−41	460
10	" Germany ...	40	*205	247	−42	500
11	" Cuba ...	17	33	10	+23	173
12	" Hungary ...	15	10	59	−49	350
13	" Finland ...	23	15	44	−29	619
14	Russian T.S. outside Russia	11	11	57	−46	175
15	T.S. in Czechoslovakia ...	7	—	—	—	86 †
16	" South Africa ...	10	—	—	—	209 †
17	" Scotland ...	29	20	28	−8	532
18	" Switzerland ...	13	14	46	−32	214
19	" Belgium ...	12	28	55	−27	378
20	" Netherlands-Indies ...	26	225	569	−344	1,746
21	" Burma ...	10	5	31	−26	272
22	" Austria ...	9	40	86	−46	494
23	" Norway ...	9	2	19	−17	192

* In two years. † No statistics. Last year's figure.

No.	National Societies	No. of Lodges	No. of Members			
			Admissions	Retirements	Net gain or loss	Present total
25	T.S. in Denmark ...	12	21	30	−9	421
26	" Ireland ...	8	4	19	−15	96
27	" Mexico ...	15	25	45	−20	244
28	" Canada ...	16	37	77	−40	357
29	" Argentina ...	19	—	—	—	415
30	" Chile ...	14	—	34	−34	147
31	" Brazil ...	17	82	66	+16	395
32	" Bulgaria ...	8	5	1	+4	115
33	" Iceland ...	6	2	41	−39	193
34	" Spain ...	23	62	70	−8	439
35	" Portugal ...	7	23	34	−11	167
36	" Wales ...	20	16	26	−10	325
37	" Poland ...	10	13	51	−38	215
38	" Uruguay ...	7	—	—	—	92†
39	" Porto Rico ...	9	2	104	−102	75
40	" Roumania ...	8	25	43	−18	178
41	" Jugoslavija ...	12	17	10	+7	190
42	" Ceylon ...	7	4	—	+4	125
43	" Greece ...	8	16	42	−26	117
44	" Central America ...	16	67	74	−7	181
45	" Central South Africa	9	10	10	—	183
47	" Peru ...	7	—	—	—	87†
	Canadian Theosophical Federation ...	10	—	—	—	177†
	Federation of the Lodges of the T.S. in Egypt ...	2	—	—	—	39†
	Federation of the Lodges of the T.S. in Paraguay ...	6	—	—	—	72†
	Unsectionalized Lodges ...	8	14	—	+14	110
	Fellows-at-large ...	—	1	3	−2	18
	Grand Total ...	1,345	2,865	5,546	−2,681	33,267

News of the National Societies

U. S. of America: The report from the Theosophical Society in America is full of enthusiasm this year. There is satisfaction with the year's work and also great confidence in the future. The Theosophical Press has disposed of 15,000

† No statistics. Last year's figure.

books and 17,000 pamphlets. Well-known lecturers, including Mrs. Ransom, Miss Clara Codd, Mr. Geoffrey Hodson, Mr. L. W. Rogers and Mr. Fritz Kunz have been in the field. Bishop and Mrs. Arundale gave their inspiration to the activities at Wheaton, where the property has now been extended to approximately 20 acres, during the Summer. One of the Lodges—at St. Louis—has celebrated its fiftieth anniversary. The classified membership plan has proved a financial success. The membership now shows a total of 5,236 as against 5,657 last year. Quite apart from the General Secretary's report from America, we hear that the work of the Society is going forward vigorously in the Philippine Islands. There is a group of members there who make it their task—which we hope will not be too difficult—to try to form a new National Society in the Philippine Islands in the near future.

England: The report from England shows a present membership of 3,858, there having been during the year a loss of 553, and a gain of 195. There are now 143 Lodges. The work of the Library is particularly showing progress, an interesting feature being its use by the provincial Lodges and a number of outside subscribers. One-day Campaigns have again been carried on with success, as also the Students' Week-ends. Dr. and Mrs. Arundale were notable visitors. The General Secretary is glad to report a stirring of new life and interest throughout the Section.

India: The General Secretary for India reports that there is once more a drop in membership, from 4,728 to 4,290, but on the other hand he reports satisfactory activity all over the Section, except to some extent in the North, and everywhere bright hopes for the future. He mentions that there is general recognition of the vitality of Krishnaji's work and that he sees in this the healthiest proof of the vitality of the Society, since only a living organism can adjust itself to the demands of growth and progress. He advises that the Youth Federation should be

closed, chiefly as its activity does not depend upon youth initiative. It is pleasant to see that the Indian Bookshop has increased its profit to Rs. 940, as against Rs. 559 last year, and also that the budget has been satisfactorily balanced, although there have been heavy outlays for legal expenditure, repairs to Headquarters and the Sectional Magazine.

Australia: This year the economic difficulties of Australia have not been felt so much, as the Theosophical Broadcasting Station is now making a profit, and has increased the income of the Section by £600. The Station is proving itself more and more a most useful propaganda agency, while the "Advance Australia News Service" also continues its good work by sending its budget to 150 country newspapers every week. Mr. L. W. Rogers from America and Miss Clara Codd from England have been giving courses of lectures. Bishop Leadbeater also visited the Section for two months, including the period of Convention, and while there he made two Columbia gramophone records—one *To Those Who Mourn*, and the other *The Great White Lodge*. The membership has fallen by 22, to 1,477, and the number of Lodges has fallen by 1, to 30.

Sweden: The General Secretary for Sweden reports that though there is again a decrease in the number of members, from 728 to 639, and though the financial difficulties have become more intense, there is increased activity in the Section. The lecture tour of Mr. Bolt and the Summer School which he conducted were a great help.

New Zealand: New Zealand reports a membership of 923, which is 48 less than last year. There are 19 Lodges, as before. The Section Magazine is now published quarterly and is sent free to all the members. The Garden School continues its good work.

Netherlands: The General Secretary reports a membership of 2,293—which shows a decrease of 184 members. The Convention had as a special feature a Theosophical play

beautifully arranged by an artist member, and well performed. It also discussed a new orientation in the Society, very fraternally, though showing very divergent views. Much other activity was also shown, including highly appreciated talks and lectures by Bishop Arundale.

France: The report from France shows the usual widespread activity. France is fortunate in having many lecturers and visitors. The Headquarters hall has been modernized, and now contains an improved system of ventilation, the air being filtered and ozonized, and warmed or cooled as the season requires. A feature of the Library is the binding department in the basement, conducted chiefly by lady members. The membership now stands at 2,978, which is 197 less than last year.

Italy: The General Secretary for Italy reports that the Section shows increased activity. The mission of art as the means of spiritual progress is emphasized. The Government have now delivered a written authorization for the Italian Theosophical Society to carry on its work in the country, with Headquarters in Florence. The membership has dropped from 501 to 460.

Germany: The General Secretary for Germany informs us that the condition of his Section is satisfactory, both materially and spiritually. There is much renewed life. Within two years 18 new Lodges were formed, though 10 were closed. The membership is now 500. Germany is a land with many Theosophical organizations, and it is the endeavour of our Section there to work fraternally with these whenever it is possible.

Cuba: The General Secretary for Cuba reports a continuation of the acute financial difficulties mentioned last year. He informs us that 33 new members have been admitted, and that the total membership is now 173. The number of Lodges has fallen from 20 to 17.

Hungary: The Hungarian Section has been steady in membership for a number of years, but this time there is a decline of 59. The economic depression is most keenly felt. Still, there has been considerable activity. A translation of Bishop Leadbeater's book *The Masters and the Path* has been printed on their own machine, and the Sectional Magazine has continued, keeping the country members in touch with the Section. Finances are not hopeful. There is a large deficit, and the Section is in danger of losing its recently acquired Headquarters.

Finland: The economic depression is weighing very hard on our Finnish Section, which is in danger of losing its Headquarters through inability to pay what is due upon it. The Sectional Magazine *Teosofi* has also lost a number of subscribers; it has now only 682, and is also causing loss to the Section. The membership is now 619. Notwithstanding these difficulties there have been many lectures, the Lodges have been active, and much hope is expressed in a brighter future.

Russian T. S. outside Russia: The General Secretary reports that there are now 11 Lodges and 175 members, as compared with 12 Lodges and 208 members last year. She reports great financial difficulties, and that only 82 members have paid their dues. The Seventh Convention, which was to be held in Paris, had to be postponed on account of troubled conditions in France and difficulties with Russian passports. Dr. Kamensky has been active both at home and abroad, as usual. The magazine and the typewritten bulletin continue, and one book has been published. The Lodges, which are very widely scattered, are busy with growing social activities, as formerly. The Section has now completed 10 years of its activity, and has done the good work of creating a wide movement among Russian exiles.

Czechoslovakia: (No report).

South Africa: (No report).

Scotland: Scotland reports 532 members, as against 558 last year. The Lodges have been working along lines of entrenchment rather than expansion. There are indications of a period of increased activity.

Switzerland: Switzerland reports a present membership of 214, and much active work, as each Lodge is doing its best to bring the light into the present world difficulties. In Geneva various organizations are presenting lectures, so that there are 3 or 4 every evening, some of them first-rate, and this makes it difficult for the Society to get audiences for its lecturers. The General Secretary says that books on Occultism are much in favour, but the Theosophical literature finds few readers at present.

Belgium: Belgium reports 378 members this year, as against 405 for the previous year. The Sectional Magazine could not be published, owing to lack of funds. The Library and book-selling department are doing good work; though the financial situation has improved this year, the prospects for the next year are less promising.

Netherlands East Indies: The Netherlands East Indies reports a present membership of 1,746, of whom 846 are Europeans, 715 Indonesian and 185 Chinese. The Section is especially active in the matter of magazines, of which there are four in different languages. The National Convention made a speciality of education, in which the Section takes an active part in the country, having fifteen schools with about 2,000 pupils. It also considered the present economic problems. On the initiative of the Batavian Lodge a University for older people has been started. There is also a new movement to spread Theosophical ideas among the illiterate. It is called "The Friends of the Light" and has already 8 groups.

Burma: The General Secretary for Burma informs us that this year there are 162 active members and 110 honorary Bhikku members. There are 10 Lodges, but only 4 are

reported to be active, among which is the Youth Lodge. The Sectional Magazine, which had been suspended, was revived towards the close of the year. The members continue to maintain the Girls' School, and the Educational Trust carries on the Boys' High School with the help of public subscriptions. There has been an increase of 100 boys and 70 girls. The General Secretary reports a lack of interest in some of the old steady members, but on the other hand there are signs of many members coming back to the Society.

Austria: The General Secretary of the T. S. in Austria reports that there are now 494 members. New admissions numbered 40, but 4 emigrated, 1 died, 16 resigned and 65 were dropped. Lodge activities were carried on vigorously, as formerly, and propaganda work was done by the *Theosophischen Nachrichten*, a typewritten magazine, which contains extracts from *The Theosophist*, *World Theosophy*, etc. Kindred movements are also much encouraged. One of the members succeeded in introducing musical education into the Schools in Vienna. Others are carrying on a girls' club. The World University Association also held lectures.

Norway: The T. S. in Norway has co-operated with the Co-Masons to buy a plot of land at Oslo where the Headquarters of both organizations may be built. The chief event of the year was a Summer School conducted by Mr. Bolt of Edinburgh, which was a great success. The membership is now 192.

Denmark: The General Secretary reports a slight decrease in membership, which is now 421, as against 430 last year. Notwithstanding the financial crisis the magazine has continued, having issued 9 numbers during the year, as usual. There have been many lectures. The public attend largely and show appreciation, but there is little tendency to join the Society. Mr. Bolt for the third time conducted successful Summer Classes both in Jutland and Copenhagen.

Ireland: The Theosophical Society in Ireland has been going through great difficulties. The General Secretary deplores its inability to be as a shining light in the surrounding gloom of depression and financial chaos, but she rejoices in the strength of the few active workers who remain at their posts. There have been 19 resignations in the year, and 4 new members have joined.

Mexico: The statistics for Mexico show a decrease in membership from 329 to 244. Our Mexican Brothers are very active—as the General Secretary puts it, meetings and study classes were held "unceasingly" all the year round. There were also at the Headquarters study and Lodge meetings every day. The publishing includes 5,000 copies of a pamphlet on Vegetarianism and 7,500 leaflets on the teachings of Mr. Krishnamurti. Nearly 15,000 dollars have been paid up to date towards the acquisition of the Headquarters. The General Secretary mentions that from the foundation of the Section, in 1920, no salary whatever has been paid, all the work being honorary.

Canada: The General Secretary opens his report with a reference to the valuable organizing power of Colonel Olcott, and a note of stern disapproval of those who say that it is disloyal to the Masters not to look for Their special orders, but to preserve the Society which They founded free of dogma or creed even in regard to their own existence. Special mention is made that Mr. Krishnamurti gave three addresses in the Theosophical Hall, and made a most favourable impression for good faith and unpretentious simplicity. He notes that Krishnamurti's utterances are in harmony with what he has been maintaining in Canada. He also refers to the progress of the Oxford Group, a movement which refuses advertisement and proceeds by quiet persuasion to promote the principles of the New Testament—"utter honesty, truth and frankness of speech, the observance of the Golden Rule, and restitution for

and confession of all injuries." The membership of the Canadian Section shows a diminution from 397 to 357. *The Canadian Theosophist* continues to be supplied free to all members.

Argentina: The General Secretary reports that the Section has safely passed through the severest trial of its existence, for the dissenting Lodges which applied for membership directly to Adyar have resolved to re-enter the Argentine Section. By recommendation of the General Council a special Convention was called, and at that Convention an agreement was reached. Dr. Stoppel reports 15 Lodges and 215 members, but this does not include the re-entered Lodges, which we will add to our list.

Chile: The General Secretary for Chile thinks that the period of renovation which has lasted for several years is almost at an end, and we may now expect a new period of expansion. The statistics show that the membership has dropped from 181 to 147, but the Lodges remain 14, as before. Activities of special note include the buying of property in Santiago and the establishment of a public library in Puerto Montt. The meeting of the South American Theosophical Federation which was planned for this year had to be postponed on account of the economic crisis, but it is expected to take place in 1933.

Brazil: The report from Brazil shows great activity, and attempts to use every opening for Theosophical propaganda. Many short talks have been given over the radio and there has been a weekly distribution of short articles to the newspapers of the whole country. The membership shows an increase of 16, the total now being 395. The Headquarters have been moved into the centre of Rio de Janeiro, and there is the good news that the fund for the construction of Headquarters, which was thought to be lost on account of the probable insolvency of the institution in which it had been deposited, is expected to be

received intact within four years. The official organ *Teosofista* is now in its 22nd year.

Bulgaria: The work of the Governing Body and Lodges has been steadily carried on. The membership is slightly increased—there being now 115, of whom 84 are in the 8 Lodges and 31 are unattached. What is described as a happy event in the life of the Section was the visit of the Recording Secretary and Mrs. Wood, who gave a number of lectures and meetings in the capital.

Iceland: The statistics from Iceland show a decrease in membership from 276 to 251, which includes 58 on the suspended list. The Lodges have sent in reports of a good year's work, kept up mostly by a few workers. Lectures have been successful, the general public being very eager to hear about Theosophy. The periodical *Gangleri* has continued.

Spain: The General Secretary for Spain writes with great joy of the progress possible now that the nation has been relieved from the Monarchy and the Church, and he relates some of the numerous reforms instituted by the new Republican Government. As regards the Theosophical Society, many of the members have been active and prominent in public affairs. The membership has increased from 398 to 439. The Headquarters has been active in the way of lectures, concerts, etc., and the Barcelona Theosophical Club is proving a special attraction. The General Secretary has visited all the active Lodges and lectured in every town where lectures could be arranged. Besides the work of the Lodges, the Central Propaganda department has distributed 12,000 leaflets and 3,200 pamphlets. We must mention with regret the death of Dr. Roso de Luna, a great writer and orator, and also of Dr. Brioude, former General Secretary of the Section.

Portugal: Our Portuguese Section is suffering even more than most others from the economic crisis, and may possibly

have to part with its Headquarters and furniture. The membership is now 167, as against 177 last year, and there are 7 Lodges.

Wales: The membership in Wales is 325 as against 333 at the beginning of the year. This Section has done a great deal of work in a very short time, having already 20 Lodges in a small country. The General Secretary calls this "a start" and hopes to spread Theosophy throughout Wales in course of time. A fund has been opened, called "H. P. B. Centenary Fund" for the purchase of Headquarters. In connection with this an unknown donor promises £50 a year if the Section raises a similar amount.

Poland: This year Poland reports a membership of 215. A new line of work has been the reading and translating direct from the open book of prominent articles in Theosophical magazines, and also the discussion in the light of Theosophy of the problems appearing in the newspapers. A Summer School was held as usual in the country farm belonging to the Section. Dr. Besant's *Thought Power* has been published and a new Theosophical Quarterly is struggling ahead. Great gratitude is expressed to Dr. Arundale for generous financial help in the maintenance of Headquarters.

Uruguay: The General Secretary for Uruguay writes an informal statement rather than a report, telling us that there are now only 5 active Lodges in the Section, though two more are in course of formation. The peculiarity of the Section is that there is a large proportion of unattached members—though the actual numbers are not given.

Porto Rico: In Porto Rico 9 Lodges continue, and the total number of members is 75. Many members have dropped on account of unemployment, but there is great enthusiasm among those who remain. Another cyclone has recently damaged the north side of the island, which increases the difficulties of the work.

Roumania: This year we have definite statistics from Roumania, which give 25 new members, a loss of 18 old ones, and a present strength of 171. The Lodges are very widely separated, but nearly all of them are very active in different ways, especially in many kinds of public service. The Convention was presided over by our Recording Secretary, Professor Ernest Wood, who paid a visit to Roumania specially for the purpose.

Jugoslavija: From Jugoslavija there is the refreshing news of an increase of membership—though it is only 7—to 190. Lodges remain 12, as before. The usual meetings and celebrations have been held during the year. Special visitors were Professor and Mrs. Wood, who gave a number of lectures and talks which have been reproduced for circulation, Bishop John Cordes, who lectured indefatigably during his stay, and also conducted various ceremonies, and Mrs. Trude Engel from Vienna, who lectured at Convention and also to the public and members on a number of occasions. A Summer School, lasting three weeks, was also conducted, for the first time. The Sectional organ has appeared this year only in one double number dedicated to Colonel Olcott.

Ceylon: Once more the General Secretary reports that much good work has been done. Although the membership has increased from 121 to 125, he regrets to report that 90 per cent of the members are in arrears with their dues, chiefly on account of economic depression. As before, the Youth Lodge is most active.

Greece: A very brief report from Greece tells us that the membership is now 117; 42 members fell away and 16 were admitted. The active Lodges are 8. Special attention is being given to help the Lodges at Salonica and Patras, which are distant from the centre. The Magazine *Theosophikon Deltion* continues.

Central America: Central America reports varying fortunes—in some countries, such as Colombia, there is great

progress, which may be expected to lead to the formation of a new Section before long, and in others—Guatemala, San Salvador and Nicaragua—though the local conditions are hampering, the workers are enthusiastic. The Section numbers now 181 members, which is 8 less than last year.

Central South Africa: Central South Africa reports no change in the number of members and of Lodges. The features of the Section's work were a number of inter-Lodge Conferences, and the inauguration of week-end Retreats. Besides study classes and lectures, members are taking active interest in the Douglas credit scheme, a Bellamy club, and native welfare, and they have had many letters published in the press on such matters as animal welfare, capital punishment and anti-vivisection. The speaker's class appears to be unusually successful. Many enquiries about Theosophy were received in response to advertising in the newspapers. Mrs. Ransom was absent from the Section this year; her services having been lent to the American Section.

Peru: (No report).

UNSECTIONALIZED LODGES

In the extreme Orient we have six unsectionalized Lodges —two in China, at Shanghai and Hongkong, three in the Federated Malay States, at Singapore, Selangor and Ipoh, and one in Japan, at Tokio. We have not yet received the yearly report from Ipoh, but most of the other reports show a slight decrease of membership. The *Shanghai Lodge* has had weekly meetings, fairly well attended, and the library and book sales department show increasing activity. The net loss in membership is two. The *Hongkong Lodge* has suffered a great loss in the untimely death of Mr. M. Manuk, who besides being its President, was also the Presidential Agent of the Society for the whole of China, and a great helper to the cause of

Theosophy in the many parts of the world where he used to travel extensively on business. His death was due to illness contracted in helping a sick Indian friend. Sixty meetings have been held by the Lodge in the year, and the library, which is a good one, has been well used. The membership has fallen by one, and is now 22. The *Singapore Lodge* reports that it has been marking time, but all the same lectures and study classes, well attended by non-members, were carried on almost throughout the year, and the library has acquired large additions. There is a hearty welcome for all Theosophists who are travelling through Singapore, if intimation is given before arrival. The membership stands unchanged, the number being 12. The *Selangor Lodge* at Kuala Lumpur reports that activities have been carried on steadily, but without very much success. These were held in a private house, but as they have lately been transferred to a central place in town, more attendance is expected. There has been a loss of three members, leaving 7. The *Miroku Lodge*, at Tokio, Japan, has held its meetings regularly—a small but very earnest and regular group. Two of its members left Japan, but two new members joined, so there are now 8 members as before. Members of the Society who are passing through Tokio will always receive fraternal greeting and a welcome.

The remaining unsectionalized Lodges,—at Barbados, Toronto (the H. P. B. Lodge), Kallimachi in Finland, and Nairobi in Kenya, as also the three Federations—Egypt, Canada and Paraguay—have sent no reports.

HEADQUARTERS' EVENTS

Once more our President, Dr. Besant, has spent the whole year at Headquarters; on only two or three occasions has she gone beyond her own immediate set of rooms. Although her physician, Dr. G. Srinivasamurti, does not ascribe to her any

specific malady, it must be regretted she has continued very gradually to grow weaker, and throughout the year has been quite unable to attend to any of her executive duties in connection with the business of the Society. The same small group of loving friends continues to surround her and administer to her needs. Miss A. J. Willson, her old friend of London days, has been so constantly on hand in the outer room of the Presidential suite, that sometimes we wonder if she ever sleeps. Bishop Leadbeater was absent for several months on a visit to Australia, accompanied by Miss M. K. Neff, while Mr. Frei, who has also been helping him for a number of years, took the opportunity of a much needed change in Europe. These friends, having returned in the Autumn, are all once more engaged in the untiring literary activities which still accompany Bishop Leadbeater, notwithstanding his advanced age, wherever he may be. Bishop and Mrs. Arundale have also come back to Adyar for another Winter to add among other things to the happiness of Dr. Besant's declining years. Mr. Wood was absent for four months, having gone to preside over the Roumanian Convention, and incidentally to do some Theosophical work in Bulgaria, Turkey, Jugoslavija, Greece, Cyprus and Egypt. Mr. Jinarājadāsa has continued throughout the year, with the exception of a few flying visits to preside at Federation gatherings, to engage himself in matters of widespread interest concerning the Society, in the management of the Adyar Estate and in the editing of *The Theosophist*, and always his office, adjacent to the rooms of the President, presents a scene of lively literary activity, amidst which the names of Miss Kemp, Mrs. Whyte, Miss Ockenden, Mrs. West, Miss Glen-Walker and Miss Prest must find a special place. Mrs. Devi Hiranandāni and Mr. Hriday Narain Agrawala were also helping there during a part of the year. Baroness J. van Isselmuden—and for a month during her absence,

Mrs. Whyte—assisted by Mrs. D. R. Dinshaw, has also ably seconded Mr. Jinarājadāsa in the important work of editing *The Theosophist*.

While all this activity has been proceeding on the upper floor of the Headquarters building, on the ground floor Mr. A. Schwarz and Mr. Ernest Wood have carried on their financial and secretarial duties, the regularity of which has, however, been marred by the absence, for the last two or three weeks, of our Treasurer who, next to Col. Olcott has sometimes been thought of as the father of the Adyar compound, for, just a quarter of a century ago, by invitation of our President on her first assumption of office, he retired at an early age from the post of Manager of Volkart Brothers in Colombo—a high position in the Eastern Commercial world—and came to live at Adyar, where he has been a never-failing source of help and strength to her, and a loving guardian of every little part of the Adyar Estate. Though he cannot leave his room to be with us at this Convention meeting we are glad to know that his condition is not serious, and that after a proper rest the strain to the heart which he has suffered must surely right itself, and he may be expected to return to his proper place early in the New Year, as good as ever—we cannot dare to say better than ever, at least physically, now that he has attained the maturity of three score years and ten.

On the ground floor of Headquarters, besides the offices of the Treasurer and the Recording Secretary, and the principal rooms of the Library, there is as most of our members know, and as many of you now see, the Hall of the Society, ingeniously constructed and beautifully decorated. For most of the days of the year the only activities that it presents are the passing hither and thither, from one part to another, of the various residents and workers and visitors, for it forms, by happy chance rather than by design, "The Middle Path" between all the offices upstairs and down, and the outside world, if we may

venture to speak of the gardens and the residential quarters of Adyar as the outside world. It is long now since our President's voice was heard in this historic place, but the rest of us have tried to do our best. Here, during the year, Bishop Leadbeater has continued to hold Question and Answer meetings on Friday evenings. During his absence in Australia, Mr. Warrington occupied his evenings with talks on "What the Outside World is Doing." On Tuesdays Mr. Jinarājadāsa has been speaking on religious origins, recent investigations into Occult Chemistry and other subjects, and on Thursdays Mr. Wood has expounded *The Bhagavad Gītā*, intermingled with miscellaneous questions on Theosophy, while on favourable occasions, chiefly on Sunday evenings, we have had lectures by distinguished Theosophists, often from abroad, as for example Mr. L. W. Rogers, Dr. Bell, Mr. Pond, Mrs. Maddox and others. This year also in this Hall the usual celebrations of Adyar Day, White Lotus Day and Anniversary Day have taken place, supplemented in August by the Olcott Centenary.

On the ground floor we have also the activity of the Adyar Library, a most essential part of the Society's work, whose nest-like series of rooms connected by large round arches looks more decorative than ever in its new arrangement, and with the splendour of steel shelving which has been fitted throughout the manuscript section during the present year. In this department, towards the close of the year, it is a great happiness to welcome back to his old position of Honorary Director, Dr. C. Kunhan Raja, M.A., Ph.D., who has long been helping this part of our work with his great knowledge and his practical advice. It is a satisfaction not only to ourselves, we are told, but also to the University of Madras, that these two Institutions of Learning should be linked to some extent by the person of Dr. Kunhan Raja who, while being our Hon. Director, is at the same time the head of the Sanskrit department in the University. Some of his literary

work appears also among the issues of the Theosophical Publishing House this year—translations of an important standard work on the Mīmāmsa Philosophy, the Manameyodaya, and of one of the key works of the Advaita Vedanta Philosophy, the Commentary of Sankara on the first four of the Brahma Sutras, along with a famous commentary upon that commentary, named The Bhāmati—both done in collaboration with Prof. S. S. Suryanarayana Sastri, the head of the department of Philosophy in the University of Madras. Prof. Kunhan Raja enters upon his duties in a Library both well equipped and beautiful, but unfortunately now scattered into many different buildings, making the work of its organization increasingly difficult as our collection of books and manuscripts continues to expand.

It is a small step from the Headquarters buildings across the garden to the Theosophical Publishing House, which though not managed by the Theosophical Society, is conducted by the President of the Society, which comes to something rather near the same thing. During our President's weakness, Mr. Jinarājadāsa has assumed the editorial control of this large organization, while Mr. M. Subramania Iyer has been efficient in the practical work of management. I find that about twelve new books, some of them of a very substantial character, have been issued by the Publishing House during the year, and also about five reprints and half a dozen booklets, not counting the Adyar Pamphlets, which have come out regularly each month.

Mention of the Theosophical Publishing House brings me back to the subject of the Presidential Magazine *The Theosophist*. While not the Official Organ of the Society, it is the magazine of the President and the premier as well as the oldest Theosophical journal in the world. On this I may perhaps dwell for a moment, for the statistics are of interest, and they should urge us to action on behalf of the magazine, for a paper like this finds no publicity through ordinary publishing channels, but

needs the assistance of a membership like ours to increase its circulation. At the present time it has only 1,400 subscribers, and it occasions a loss of Rs 2,000 every year. Some twenty years ago the circulation was over three thousand. We cannot expect to rise up again to three thousand in these difficult times, when people are retrenching in the matter of luxuries—and good literature is, alas! regarded as a luxury—but we might perhaps in our individual ways sufficiently advertise the magazine to obtain another six hundred subscribers, which would put the magazine on a paying basis. Failing that, it will be necessary to increase the price, and there is all the danger that in increasing the price we may once more reduce the circulation.

And now perhaps we should let fall a brief glance on the miscellaneous departments which so large an Estate as ours includes, covering as it does nearly 270 acres, containing about 200 permanent residents, opening its arms to another 200 non-resident workers every day, and very largely self-contained—with varied kinds of residences, power-house, electric lighting system, water supply, gardens both productive and ornamental, dairy, laundry, dispensary and many other things. You will find much information about many of these departments in the Treasurer's Report. You yourselves see the gardens, still presided over by Mr. K. R. Jussawalla, with the assistance of Mr. C. V. Shah. You live in the buildings and enjoy the electric light and water on tap which owe so much for their good condition and efficiency to the head of the Engineering and Electrical Department, Mr. K. Zuurman. You enjoy perhaps the facility of the Leadbeater Chambers or the Blavatsky Gardens or the Indian Quarters under the care of Mme. P. C. D'Amato, Miss S. Ware and Mr. C. Subbaramayya. Sometimes you take a share in riding in the Headquarters car. We can take no credit to ourselves for this, but I must mention it, because cars wear out and it is about time that we

sold our old one (if we can) and bought a new one with the assistance of any friends who wish to help the Headquarters in this respect. Mr. Shah continues to manage the Dairy and the Laundry, and Mr. P. S. Krishnaswamier manages the Stores, conducted chiefly for the convenience of the employees, though these again, like the Theosophical Publishing House, are not direct activities of the Society, but are some of the benevolent activities of our President. Dr. P. C. Patel has been most valuable with his services at the Dispensary, and here again I might make an appeal for special help. One has only to open a dispensary, with a good doctor, to discover how many more ailing people there are in the world than we had ever dreamed of, and how high is the cost of modern medicines. Nor must we forget that Dr. G. Srinivasamurti has all the time acted not only as the President's physician, but to many others in the Estate as well. During the year Miss Jessie Whittam, our Headquarters Housekeeper for many years, has left us for other planes, following a long illness. For the latter part of the year Miss A. Herington has been performing this indispensable service. She, however, will be retiring to Europe early next year, so we must look round us for some other lady member who has the means to live at Adyar and the heart to undertake this inconspicuous but indispensable work. Mr. B. Ranga Reddy and Rao Sahib G. Soobbiah Chetty, revered brothers, who have helped our President in various ways also from the beginning, have continued their residence, much loved by the younger residents and the visitors, who delight to hear from them about Colonel Olcott and Madame Blavatsky in the old days. Mr. A. K. Sitarama Shastri still manages the Vasanta Press, another of Dr. Besant's activities, with unflagging energy, assisted by Mr. C. Subbarayudu, his right hand.

It is usual on this occasion for the President to mention also a number of activities in which our members are engaged

independently, for the benefit of the little world bordering upon our Headquarters Estate and for the workers within the Estate. Foremost among these come The Olcott Panchama Free Schools, of which there are two—one near our Headquarters and the other about seven miles distant. The popularity of the schools is greater than ever and the attention given to the children continues to attract notice and admiration. In the H. P. B. School the children who are not able to bathe at home have their bath at the school, but this benefit cannot be given at the Olcott school, for want of proper bathing conveniences. In both schools the children have received medical attention, for which Dr. Patel gave his services, and also in both schools the children who need it are given midday lunch, in total more than 170 being fed every day. Games, scouting and handcraft are features of special interest. One effect of the school training may be seen in the cheerful service of many of the volunteers at our Convention, for quite a large proportion are students of the Olcott school. It is much to be regretted that on account of the paucity of donations and the inability of the Government to keep up the amount of grant previously received, it will almost certainly be necessary to close the H. P. B. School within a few months.

Another educational activity is the adult Night School carried on by Mrs. Hilda Wood in a village on the borders of our Estate. The school is intended primarily for the employees of the Estate, of whom there are about 75 from that village. The strength of the school has increased from 40 to 56 during the year and we are glad to note that it has received mention in the Government Training College as an example of what a Night School should be. It has received Rs. 5 a month from the Stead Legacy dispensed by the T.S., but for the rest depends upon donations. More or less connected with this Night School there is the Village Improvement Society, with Mrs. Hilda Wood as the President and Mr. P. S.

Krishnaswamier as Secretary, which seems to have done an extraordinary amount of work. Within 6 months it provided nearly 100 lectures in different villages, on temperance, travel, maternity, child welfare, scouting, animal sacrifice, etc., and the audiences have averaged more than 150 people. It has done much successful work in persuading people to give up the practice of animal sacrifice, which still takes place once a year in a good many villages.

Another cognate activity, catering for the children of the villages round about, is the Baby Welcome conducted by Mrs. Bhagirathi Sri Ram. It has continued the good work which it has been doing for several years—bathing and attending to about 100 little children every day and maintaining a nurse to assist in maternity cases. The T. S. Employees Co-operative Credit Society and the Adyar Stores also continue their good work. The Panchayat, which was organized by Mr. Jinarājadāsa at the beginning of last year has had only one meeting, and seems to have conducted no business in particular, a sign that all is running smoothly between the departmental heads and their employees.

Among the Theosophical activities of an unofficial character taken up by members in the world at large, we must mention the International Theosophical Centre at Geneva, which has held a number of receptions and public lectures. A group of very earnest Theosophists, headed by Dr. Anna Kamensky, have formed themselves into this Centre, the purpose of which is to place Theosophy by the side of other idealistic movements that are working for international ideals in that great centre of world peace. These Brethren are doing an excellent and praiseworthy work. From the Theosophical Order of Service we have received only scattered reports, but it is mentioned here and there in our Sectional reports. The Chief Brother for India, however, sends us an excellent report of vigorous activity in many directions—

social service, relief to the blind, deaf, dumb and lame, world peace, vegetarianism, animal welfare, healing, arts and crafts, sanitation and international correspondence being some of the things. The Theosophical World University sends no report, but we know that it is continuing its good work. The Golden Chain reports that it has been particularly active in Wales, where its Promise has been introduced into some schools. The Magazine *World Theosophy* has continued, as well got up and as well edited as the previous year, and once more we desire to wish Mr. and Mrs. Hotchener the greatest possible success in this work. We hope that they have been able to raise the circulation above the 2,700 copies mentioned last year.

THE CLOSING ADDRESS

Mr. A. P. Warrington, in closing the Convention, stressed the point that we could well be mindful of the high privilege we are having in being in incarnation at this time, suggesting that the best way to show our appreciation of the privilege is to throw ourselves into the work. The world is in a state of distress everywhere, because it was built on the wrong principle —that of selfish conflict. It is we who have been entrusted with the teaching that will remedy this planetary disease. That remedy is Brotherhood, with the reasons why it is a cosmic principle. What will we do with it? Never has the world been so ready for Theosophy, so receptive to its ideal. We read what a prominent American publicist says on its receptivity at this time, to the effect that the conservatives are certain now that they do not know as much as they thought they did. At last they are eager to learn theories and philosophies which hitherto they have regarded as outlandish

or even dangerous, or both. It is this which gives the one whose thinking lies outside the grooves that limit, such an opportunity to present his programmes of reform. Now is his chance to throw to the sinking world the life-preserver of his hope.

Mr. Warrington spoke of this condition of life as being a mystical occurrence which has made the world ready for our message as never before, and we must do everything we can to give it forth. It is our greatest opportunity. He continued:

"And now, friends, in bringing this Convention to a close, I wish to revert to what I said in my Vice-Presidential Address about Krishnaji. Dr. Besant has from time to time been saying something of the same kind. For Convention after Convention she has spoken of the fulfilment of the greatest prophecy of her life. The whole of her reputation, her mighty standing in the world centres around that prophecy. It has been jeered at by some, praised by others, and believed from the heart by the few who followed her and will follow her throughout the ages. Lest you should forget the power and meaning of that prophecy, in two separate Annual Reports she reminded you of its meaning and the beginnings of its fulfilment. And I do it also, following in her footsteps, on this occasion, and from the centre of my being, as an expression of myself, because I believe so deeply, so fully, in the wisdom of my great chief whom I trust utterly. Having taken the position that she did; having had the support of her brothers and sisters throughout the whole of the world in this great Society of ours; and having, as she did, looked upon the platform of the Theosophical Society as the one place in the world where such a thing could be done, it seems to me that I am justified in saying as I close this Convention that I hope Theosophists throughout the wide world will open their hearts, their Lodges and Sections as hospitably as they can to the great guest that we are now

entertaining in our household here at Adyar, whenever he comes to them.

"Such guests come to us once in thousands of years and when they come to any particular people those people are greatly honoured, and in this case we are the honoured ones—not due to ourselves, but due to the greatness of our President, and the brother who stands with her and was with her throughout the young man's preparation. Friends, when we think this over and consider what the meaning of it all is, do not let us be silly and think we are doing something untheosophical, because something is said against some doctrine that we have. We have no doctrine but Universal Brotherhood. We are only students here to learn, and on this occasion we still have something to learn. It was said by our President in one of her declarations, that when He came He would not say the thing that we expected Him to say. If we now expect Him to say something and He is not saying it, it does not lie in our mouths to say He is not the one. Who are we to obstruct the current of life that has been set in motion? It would be far wiser to ponder deeply over what he says, as an addition to Theosophy, not as exclusive thereof. If he had not to say the unexpected there would have been no need for his coming.

"So I hope the hospitality of the Theosophical Society is big enough and broad enough to be extended to him as guest wherever he may go, as has been done at Adyar, and no matter what he says and what he does, he is our honoured guest, and I hope that we shall do all we can as members, responsible in a way for his mission, to make that mission a magnificent success on earth. The time may come, who knows? when he may need protection. Who is going to protect him? Two thousand years ago how many were there willing to protect? The old doctors sat beautifully garbed, and pointing to bits of writing said that what

he said did not agree with these. Is there anything written in heaven or on earth that could justify us for acting in an unbrotherly way towards such a guest?

"I just want, friends, that we shall be reminded of these things before we go home, and I really could not stand before you here without fully unbosoming myself, because there are some making the test of doctrine, as in the past, when this magnificent opportunity has come to show the big thing we can do for the world if we but will.

"I thank you for your patience in listening to me. I hope we shall meet at another Convention, and if I am here it will be a great delight to me to see these faces again. And as we part I hope that the Blessings of the Masters will rest upon all of us, and when a problem arises and there is conflict between head and heart, we shall let our hearts make the decision. The Convention is now closed."

THE SECRET DOCTRINE

By H. P. BLAVATSKY

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ON EASTERN AND WESTERN OCCULT LITERATURE

(*Continued from p. 401*)

THE greatest of the Kabalistic works of the Hebrews—the *Zohar* זוהר—we say in *Isis*, was compiled by Rabbi Simeon Ben-Jochai. According to some critics, this was done years before the Christian era; according to others only after the destruction of the temple. However it was completed only by the son of Simeon, Rabbi Eleazar, and his secretary, Rabbi Abba; for the work is so immense and the subjects treated so abstruse that even the whole life of this Rabbi, called the Prince of Kabalists, did not suffice for the task. On account of its being known that he was in possession of this knowledge, and of the *Mercaba* which insured the reception of the "Word," his very life was endangered, and he had to fly to the wilderness, where he lived in a cave for twelve years, surrounded

by faithful disciples, and finally died there amid signs and wonders.[1]

But voluminous as is the work, and containing as it does the main points of the secret and oral tradition, it still does not embrace it all. It is well known that this venerable Kabalist never imparted the most important points of his doctrine otherwise than orally, and to a very limited number of friends and disciples, including his only son. Therefore without the final initiation into the *Mercaba* the study of the *Kabala* will be ever incomplete, and the Mercaba can be taught only in "darkness, in a deserted place, and after many and terrific trials". Since the death of Simeon Ben-Jochai this hidden doctrine has remained an inviolate secret for the outside world.

In *Die Kabbala* by Franck, the author following its "esoteric ravings," as he expresses it, gives us, in addition to the translations, his commentaries. Speaking of his predecessors, he says that Simeon Ben-Jochai mentions repeatedly what the "companions" have taught in the older works. And the author cites one "Jeba, the *old*, and Hamnuna, the old".[2] But what the two "old" ones mean, or who they were, in fact, he tells us not, for he does not know himself.

Among the venerable sect of the Tanaim or rather the Tananim, the wise men, there were those who taught the secrets practically and initiated some disciples into the grand and final mystery. But the *Mishna Hagiga*, 2nd Section, say

[1] Many are the marvels recorded as having taken place at his death, or we should rather say his translation; for he did not die as others do, but having suddenly disappeared, while a dazzling light filled the cavern with glory, his body was again seen upon its subsidence. When this heavenly light gave place to the habitual semi-darkness of the gloomy cave, then only, says Ginsburg, "the disciples of Israel perceived that the lamp of Israel was extinguished." His biographers tell us that there were voices heard from Heaven during the preparation for his funeral, and at his interment. When the coffin was lowered down into the deep cave excavated for it, a flame broke out from it, and a voice mighty and majestic pronounced these words in the air: "This is he who causeth the earth to quake, and the kingdoms to shake!"

[2] *Die Kabbala*, 75; *Sod*, Vol. II.

that the table of contents of the *Mercaba* "must only be delivered to wise old ones".[1] The *Gemara* is still more dogmatic. "The more important secrets of the Mysteries were not even revealed to all priests. Alone the initiates had them divulged." And so we find the same great secrecy prevalent in every ancient religion.

The *Synthetic and Kabalistic Studies* on the Sacred Book of Enoch—the Taro (*Rota*) is before us. It is the MS. copy of a Western Occultist and it is prefaced by these words: "There is but one Law, one Principle, one Agent, one Truth and one WORD. That which is above, is analogically as that which is below. All that which is, is the result of quantities and of Equilibriums."

The axiom of Eliphas Levi and this triple Epigraph show the identity of thought between the East and the West with regard to the Secret Science which, as the same MS. tells us is: "The KEY of things concealed; the key of the Sanctuary," and adds: "This the Sacred Word which gives to the adept the supreme reason of Occultism and its mysteries. It is the quintessence of Philosophies and of Dogmas; it is the Alpha and Omega; it is the Light, Life and Wisdom universal."

The *Taro* of the sacred *Book of Enoch*, or *Rota*, is prefaced, moreover, with this explanation:

"The antiquity of this Book is lost in the night of time. It is of *Indian origin* and goes back to an epoch long before Moses."

"It is written upon detached leaves, which at the first were of fine gold and precious metals . . . It is symbolical, and its combinations adapt themselves to all the wonders of the Spirit. Altered by its passage across the ages, it is nevertheless preserved—thanks to the ignorance of the curious—in its types and its most important primitive figures."

[1] *Die Kabbala*, 47.

This is the *Rota* of Enoch, now called TARO of Enoch, to which de Mirville alludes as the means used for "*bad* magic," the "metallic plates (or leaves) escaped from destruction during the Deluge" and attributed by him to Cain. They have escaped the Deluge for the simple reason that it was *never* "Universal". And it is said to be "of Indian origin" because its origin is with the Indian Aryans of the first sub-races of the 5th Root-race before the final destruction of the last stronghold of Atlantis. But if it originated with the forefathers of the primitive Hindus, it was not in India that it was first used. Its origin is still older and has to be traced beyond and *into* the Himaleh,[1] the snowy range. It was born in that mysterious locality which no one knows where to locate and which is the despair of both geographers and Christian theologians—the region in which the Brahmin places his *Kailas*, the mount Sumeru, and the *Parbati-Pamer* transformed by the Greeks into Paropamison.

On this locality that still exists, the traditions of the garden of Eden were built. From these, the Greeks obtained their Parnassus[2] and thence proceeded most of the Biblical personages, some of them in their day men, some demi-gods and heroes, several—though very few—myths, the astronomical *doubles* of the former. Abram, was one of them. A Chaldean Brahman,[3] says the legend, transformed later, after he had repudiated his Gods and left his Ur (*pur*=town) in Chaldee into A-brahm,[4] (or A-braham), "*no*-brahman" who emigrated; and thus, his becoming "the father of many nations" is explained. The students of occultism have to bear in mind, that invariably

[1] Pockocke, maybe, was not altogether wrong in deriving the German heaven *Himmel*, from Himala or Himalaya; nor can it be denied that it is the Hindu Kailas (Heaven) that is the father of the Greek heaven Koilon and of the Latin *Caelum*.

[2] See Pockocke's *India in Greece* and his derivation of mount *Parnassus* from *Parnasa*, the leaf and branch-huts of the Hindu ascetics, half shrine and half habitation.

[3] Rawlinson is justly very confident of an Aryan and Vedic influence on the early mythology and history of Babylon and Chaldea.

[4] This is a Secret Doctrine affirmation and may or may not be accepted.

every Biblical personage and most of the locality-names are connected at one and the same time, with astronomical, numerical and psychic subjects and qualifications. This is shown not only by the secret teaching, but by strictly mathematical methods. They are all related to measures, geometrical figures and time calculations; principal period durations being founded on them.[1] They are connected with Heaven and Earth—truly. For, in the Hindu Pantheon, the oldest,—as in the Jewish the youngest (but one)—their prototypes, are the "mind-born" Sons of Light, as they are themselves the "Sin-born" ancestors of our present Humanity. One of such is Abram or Abraham *into whose* bosom every orthodox Jew hopes to be gathered after death,[2] that "bosom" being *localized* heaven, "in the clouds" Abhra (Sanskrit), in Loka Palas.

(*To be continued*)

[1] This is what C. W. King writes on this subject in *The Gnostics and Their Remains* (p. 13): "This figure of the *man*, Seir Anpin consists of 243 numbers, the numerical value of the letters in the name *Abram*, signifying the different orders in the celestial hierarchy. In fact the *names Abram* and *Brahma are equivalent* in *numerical value*." And, it may seem strange to the reader unacquainted with *esoteric* symbolism that Indra's *elephant* in the Lokapalas—the symbol of wisdom, since it is *this* elephant's head of *Ganesa* (Ganapati) *the God of wisdom*, cut off by Siva—should be named "*Abhra* (matang)" and his wife *Abhrama*. Now when read backward—*Arbo* (kirjath) [=] the city of 4. Truly says R. Skinner in his work: "*Abram* is *Abra* with an appended *m* final, and *Abra* read backward is *Arba*!!—Abhra meaning moreover in Sanskrit *as*, or *of* the clouds, the whole referring to astronomical and cosmological symbols."

[2] Before these speculations—we are willing to call them so—are rejected the following points ought to be explained: (1) Why after leaving Egypt his name is changed by Jehovah from Abram to Abraham; (2) Why on the same principle (Gen. XVII) Sarai becomes Sarah; (3) Whence the coincidence of names—Brahma and Sara-svati, and Abram and Sarai! (4) Why no such place as "Ur in Chaldee" could be discovered; (5) Is it certain that *ur* is *not pur*—the Aryan name for city; and finally (6) Why Eden and its four rivers should dovetail so strangely with the Sumer, the Kailas and the Pamer of the Hindus.

DR. BESANT'S OCCULT LIFE

Much has been written concerning Dr. Besant's public life as a Theosophical leader, and as a leader in the Indian political world. But the real basis of all her activities was ever the direct link which she maintained all the time with her Master. It is only to a few that in past years she has spoken fully about it, or shown the memoranda which she made of such interviews as she had with her occult superiors. One or two such memoranda in her own handwriting can now be made public, and I give below one of them.

I reproduce photographically one part of this striking memorandum, written for her own guidance, which recorded the interview with her Master which gave her guidance on the matters mentioned. We have always to remember that when the Masters give general instructions, it is in the hope that they shall be carried out. But not infrequently they are not so carried out owing to various causes. They are sometimes the lack of efficiency of the agent, and sometimes the unforeseen developments of opposition in the environment. These few documents which I publish will, I am sure, bring her disciples nearer to her not only in admiration of a wonderful servant of the Masters, but also in an ever deepening devotion to her.—C. JINARĀJADĀSA.

I

June 2, 1912

EDUCATIONAL WORK

IN answer to my request for some indication of His wishes.

Your objective to be the establishment of a Theosophical College in Benares, to be ready for George to assume the Principalship when the Oxford work is over. Krishna will begin his lecturing work in India from that place, and will

have nine or ten years to make a name, as you call it, before he yields his body to the Lord Maitreya, and he will gain a great following in the north. (You may arrange for him to give the Adyar Lectures of 1918, if you like [said with an amused smile and twinkle].) He will not take up a post in the College, but will be active in its management; I do not think that the Principal will object to his interference. This opportunity is given to Benares because of all the work that has been done in it, and the great love that you three have for it.

Now as to means. Try to raise money on your return to India for the C. H. C. as part of the Hindu University; visit Lucknow, Cawnpur, Allahabad and any other places you think hopeful, and ask for money to put the C. H. C. on a firm basis, the whole to be handed over to the University. Arrange for all our voluntary workers to be assigned salaries at the next Board meeting, so as to ensure their position in the University for as long as is necessary; they can pay them back to the C. H. C. as voluntary contributions to the College funds.

Do your best to hasten the handing over of the College to the University; the Board and Managing Committee have done their work, and will thus pass away without friction. While you protect our people, as is your duty, from persecution, do not let the work of so many years end in quarrels. Use tact and discretion, and you will succeed. The vesting of the C. H. C. in the University is an essential preliminary to the next step.

That step is the collection of funds for a Theosophical College. You will buy from the University the land and buildings which now form the C. H. C., and which are consecrated to your service by the work of our faithful servants for so many years of sacrifice and of labour. They form an outlying portion of the University lands, and it will prefer their value in cash to their retention. Your staff will come

back to them, will, indeed, not leave them. But you had better say nothing about this part of our plan until you are ready to act—except, of course, to a few trustworthy friends who know how to hold their tongues.

Be very careful in framing the constitution of the new, and truly National, College. There will, of course, be no distinctions of race or creed in admitting pupils. You will be its head for a time—you are old? Yes, but we have no one else of equal weight with the public at present, so you must be willing, my child, to bear the burden a little longer; I am always with you, and you remember the promise of our Lord that His power should be in you and His hand above you. Is not that enough, even if I am not?

I threw myself at His Feet, for it seemed almost like a reproach: "My Lord, my King, I want none but you; even His power is dearer to me when it comes through you. I am yours, your servant, body, soul and spirit. You know it." His voice was infinitely sweet and tender, as He raised me to my seat on the floor, at His feet—where I always sit: "Yes, I know it, child of my heart; most faithful and loving of my disciples, is it not because of this that I have been permitted, by our Leader and by our Lord, to choose you to train as my successor, and that you will be with me till this earth shall sink into pralaya—and afterwards."

But to resume. You will use your best thought, and take counsel with George and Krishna, as to the constitution. But be clear on one point. Every person put in authority in our College must be appointed by you—or by your delegate—and *must be removable by you* if he proves unsatisfactory. This is essential. You will appoint your successor—when you are relieved from duty, and there will be no difficulty in filling the Principalship when George will be wanted to attend the Lord Maitreya-Krishna.

"I threw myself at His feet, for it seemed almost like a reproach: "My Lord, my King, I want none but you; even His power is dearer to me when it comes through you. I am yours, your servant, body, soul & spirit. You know it". His voice was infinitely sweet & tender, as He raised me to my seat on the floor, at His feet — where I always sit: "Yes, I know it, child of my heart; most faithful & loving of my disciples, is it not because of this that I have been permitted, by our Leader & by our Lord, to choose you to train as my successor, & that you will be with me till this earth shall sink into pralaya — & afterwards."

LETTERS OF H. S. OLCOTT TO FRANCESCA ARUNDALE

(*Continued from p. 408*)

XVIII

Adyar 24. 11. 85

DEAREST TERESA,

Read the enclosure, that you may have the truth once and for all about H. P. B.'s finances, show it to Mohini, and to anybody else if absolutely necessary, and then forward it to Bavaji in such a way *that he will get it.* And please do not let H. P. B. know that you have seen it. The tone of the three notes from yourself, and the two boys [1], sent me under your this week's cover to Leadbeater, showed me that you ought to be told the exact truth about this matter. H. P. B. writes to Elberfeld that I leave her to starve, and evidently the same stupid nonsense has been told to the Solovioffs and others. If there's any starving at all, it's we who are doing it—Oakley, L[2], and myself—so as to keep the expenses within the narrowest limits and help the T.S. get ahead. The whole running expense of Headquarters—food, servants, 2 horses, 2 oxen, and a cart are not within Rs. 50 per mensem as much as I send H. P. B. That's the plain truth, and it is really most unkind for her to shame us so.

Lovingly yours,

H. S. O.

[1] Mohini and Bawajee.
[2] C. W. Leadbeater.

XIX

Note from H. S. O. appended to an extract from Mr. Tukaram Tatya's letter of 7 Dec. 1885.

Private information about Mme. Coulomb's latest plans and ideas. Her savage malice against H. P. B. is herein nicely shown. Her threats of publication etc. are idle brags —nobody here would give her the money to print any more "genuine letters" of H. P. B.

O.

Extract from Mr. Tukaram Tatya's letter of 7 Dec. 1885.

I take this opportunity to bring to your notice the purport of the conversation of Madame Coulomb and our brother Rustomji Modi who was about a fortnight ago passing by the Hornby Road and accidently happened to be in the way of M. C. The first question she asked him after complimenting was whether Mr. Modi was a Theosophist. Notwithstanding his affirmative answer, she continued to repeat her tale of woe and the injury she had suffered at the hands of Madame Saheb[1]. She [H. P. B.] prevented Rawal Harisinghjee[2] from paying her Rs. 2000/-, and if she had not sent a telegram to Dr. Hartmann from Europe he would not have been able to expel her from the Adyar Head Quarters, etc. She has been suffering very badly on account of this and therefore she would never feel satisfied as long as there was a drop of blood in her veins unless she had ruined the Society and Madame Saheb. She would live only to injure them. She has sent a number of letters of Madame Saheb to England and Europe to the best experts. She expects to receive them in January. On their receipt she intended to print them to damage the Society and Madame Saheb. She said that she was going to live in Bombay in a separate house from Dr. Dudley's. She was trying to find out a suitable place. Out of the Rs. 750/- raised by the Padris she said that she had not got a pie. They promised to pay her soon, after deducting Rs. 300/- spent on them in their boarding and lodgings. She expects to get about Rs. 450/-. She said that she was living at present on her private work and tuition she gave in some private families. When she was told that Madame was not going to come down to India, she said that she would try to damage her character in Europe by publishing her letters and other writing in India.

[1] H. P. B.

[2] Prince Harisinghjee Rupsinghjee of Bhavnagar, a devoted friend of the Founders.

XX

Adyar 15 Dec. '85

DEAR TERESA,

Yours of 13 Nov. It is really heart-breaking that the O. L.[1] should be for ever kicking up rows with people: but I suppose it must go on to the end of the chapter. As regards this last shindy with the C-O.'s I consider that 85 per cent of the fault is on her side, if not more. I am afraid that if she does not drop it she will drive both of them out of the T. S. and—so far as the husband is concerned, at least—that would be a very great loss for he is working along in peace and harmony with all, relieving me of all concern about the magazine, and getting more and more interest in his work, and at the same time more and more cheerful.

Subba Row regards him as a very valuable helper to us, and was wild with vexation when there seemed a chance of his running away from here after the Convention. You must get to know the O.L.'s temperament and always keep aloof from her quarrels, or you will never know peace. And to do that is, you see, a totally different thing from "deserting" her. No one is half so severe to and upon her as I, yet there is no person on the earth who would brave more or suffer more for her. There was with me the period of idolatry and blind acquiescence that you folks are in now, but experience taught me that that would simply bring the T. S. to wreck and ruin, and so I had to convert myself into the "opposing power". My counsel to you is to treat Mrs. C-O. kindly and cordially and only turn against her when your own personal experience shows you she is what H. P. B. thinks—or seems to think—her. One thing is certain—she left a highly favourable impression behind her here among the delegates.

The last necessary arrangements were made at Council meeting yesterday for the Convention. The Anniversary

[1] The "Old Lady"—H. P. B.

will be a success. Judge Sreenivas Row has offered to feed all the Delegates and attending members as he "considers Theosophists the best Brahmans in India." He's a dear good man.

With best love to all

Affy. yours,

H. S. O.

(*To be continued*)

COLONEL OLCOTT AT A SEANCE IN PARIS

1895

AT 9 p.m. on that day Mrs. Mitchell and I attended a seance at Lady Caithness' place, of what she called her "Star Circle". There was a beautifully decorated little chapel quite in the old Gothic style, with a full-length and beautifully painted picture of the hapless Mary, Queen of Scots, in a sort of recess or chancel at the end of the room. Masked sidelights illuminated it so as to impress one with the idea that a living woman was waiting there to receive our salutations: the rest of the chapel was darkened. The Duchesse had been having this performance going on for a long time, and seemed to be thoroughly convinced of the genuineness of her relations with the deceased Queen through the paid mediums. One of these was a snuffy old woman in a rumpled bombazine dress, who gave messages by raps and table-tippings. One to my address, purported to be from H. P. B. herself, and the Duchesse with an air of perfect conviction asked me if I did not think it was genuine. "Why, Duchesse," said I, "you knew Madame Blavatsky intimately, as well as I, and you certainly must be willing to admit that if she were indeed present, rather than give such a stupid performance, she would fling the table to one end of the room and the medium to the other!"

Old Diary Leaves, v.

NATURE SPIRITS IN THE UPPER REGIONS, AND AT ADYAR

I

BY RT. REV. C. W. LEADBEATER

(Roof Meeting, Adyar, Thursday, March 12, 1931)

Question: A short story by A. Conan Doyle entitled "The Horror of the Heights" describes how an aviator met a huge monster of purplish colour and of jelly-like substance at a great height from the earth, and that he managed to escape from its pursuit partly by shooting at the creature and partly by descending towards the earth at a tremendous speed. Is anything known of the higher regions of the atmosphere that would corroborate the theory of the existence of such monsters?

Answer by Bishop Leadbeater:

I have talked to Conan Doyle about it. My own personal experience has been very limited in these lines. In our ordinary air-plane travel, we do not run up much over 7,000 feet, and there is nothing at all of that sort that I have seen. I have been higher than that in a balloon, about two and a half miles, 13,000 ft. In fact, I have been farther away from sea level in the Andes on foot than in an aeroplane.

Well, etheric and astral creatures live in the surroundings that suit them best, just as animals and plants do. There

are different sorts at different altitudes; some plants live here that do not live at Ootacamund, for instance. But there is one curious thing about them that I discovered: it is not the same thing to ascend 13,000 ft. on the earth's surface as to rise 13,000 ft. in a balloon; because in the one case you are still on the surface of the globe, and you will find different trees growing at the different levels and so such fairies as are associated with the trees are different; but there are other creatures which depend upon the distance from the surface. They would have to be just as high above the top of the highest mountain as above the deepest valley. So all sorts of different factors come in. You want a Linnæus to take up the natural history of all these creatures.

As I said I have been about two and a half miles above the sea level in the Andes; but then I was a boy and did not know much about these matters. I have made experiments when out of the physical body with regard to the question of different heights and the creatures there. At the highest point I have reached in an aeroplane since I developed occult faculties, the creatures surrounding us were quite joyous and friendly. But I admit that in looking up from that height, to more than double that height, I saw that there were other creatures which did not give that same friendly impression—only I was not among them.

I have been told by aeronauts that when they go very high, they do meet sometimes with entities of sorts. They do not say anything about it because people would think them impossible, and they are not sure themselves that these may not be delusions caused by the rarity of the air and by the great height. But there are stories of strange things of that kind. How far the entities could be physical, I do not know—they might, of course, be etheric. There are stories going about among the people of the air, and Conan Doyle has heard some, and registers one in this story. I cannot fully endorse

it from any knowledge of my own, but I think we are justified in going so far as to say that, at all ordinary heights you can reach in an aeroplane, you will find the creatures friendly enough; but if you go a good deal higher, you will come perhaps to a tract where the creatures are not expecting you and rather resent your presence. I also think that if you could pass through that zone higher still, you would come to a condition where there were very beautiful and beneficent beings.

Conan Doyle thought there was truth in these stories. You know that he has recently been communicating spiritualistically with his wife, and seems to have proved himself fairly satisfactorily. When he was still on the physical plane, he always said he would. He is a thoroughly good and earnest man; you can depend upon his absolute honesty in all he writes or tells you. I have sat at some séances with him, and he was more easily satisfied of the genuineness of some of the phenomena than I should have been myself, but then he probably knew his medium and his people better than I did, and knew he could trust them.

I do not think I can usefully say much more of the creatures of the heights; but even down on the physical earth there are creatures which resent our presence. It is very marked in Ireland, for example. Certain places in South Ireland are very definitely in the possession of particular sets of nature spirits, and they do not want you to intrude. You can feel it at once. We always knew at once when we were intruding, and cleared out promptly. So it is quite possible that there are creatures in the air which resent our presence there among them.

C. J. Could you get a nature spirit to describe Adyar?

C. W. L. Yes, that might be done.

C. J. As we are intending to improve Adyar, we might look at it from the standpoint of the invisible.

C. W. L. Yes, you will attract a good many creatures not here at present. We had to do a great deal of that in Sydney at The Manor, establishing lines of magnetism, magnetised trees, etc. Great squadrons came round. We made friends with a splendid mountain spirit seventy miles away. It is exceedingly interesting, that inner side—not so much mere talking about it, because unless you can see yourself, it is difficult to make you realize and you will doubt some points. But you may always take it for granted, however, that if you make suitable conditions for these creatures, they will at once respond and come crowding around. If you have tremendous affection or devotion, it makes a great form like a conflagration on a mountain, and the nature spirits who like to bathe in that particular kind of magnetism come pouring in from all sides; and if they find you are constantly doing that, they settle in the neighbourhood. It is quite a decided factor, this unseen world, and there is an opportunity to work, now that the Seventh Ray is to teach us to co-operate with unseen entities—this is why the Seventh Ray is ceremonial.

II

Roof Meeting, March 19th

You have to remember that there are many kinds of nature spirits and that they come for different purposes. Practically all are attracted by deep affection, which makes a kind of conflagration. A very curious instance of that I remember. You remember National Park near Sydney? Well, a party of us went down there in 1922, all tired out after that wrangling Convention; there were about seventeen of us who went and stayed there for a week. We, of course, were all Theosophists, most of us members of the Esoteric

School and inner groups, etc., and naturally we all felt a strong affection for one another. That seemed to rouse a great deal of interest, not only in the nature spirits of the vicinity, but in the tree spirits also. I remember Dr. Mary Rocke, who could see and feel things a good deal, was almost oppressed by it. You know, I suppose, that every tree has a special spirit. I do not mean in this case a nature spirit, but the spirit of the tree. Now, during the day that is within the tree; it does not come away; but during the time of sleep of the tree (a tree sleeps just as an animal or a man does), all its higher vehicles can then come a little way away. You know there are flowers that close for the night—they have their time to rest or sleep.

The spirits of trees vary so much, it is difficult to say anything general; but in the case of old large trees there is quite a definite personality about the thing, and when it leans down it is true that it usually assumes roughly a human form. There are plenty of classical stories about dryads and tree spirits of various kinds. There is truth in them. I have no doubt the Roman and Greek stories of that kind come from some developed psychic people who described them and gave them a name. They differ very much in development and stage of evolution, much as we do. You know perhaps that the very undeveloped uneducated man cannot slip far away from his physical body when he sleeps; he cannot, or at least does not, go far from it—coolies and people of that sort. The same thing is true of most animals; they come out in their astral bodies, but they do not stray far away from the physical. They have a physical elemental, just as we have; and the physical elemental in an animal becomes terrified if the astral goes away. The same is true of the undeveloped man, but he can go a little farther. You who have been in the habit of meditating can go anywhere, to the other side of the earth, and the physical will take it philosophically because he is used

to your wandering about. But even your physical elemental may call you back sometimes; a slight provocation makes him nervous.

Well, now with regard to trees, some larger and older trees which have lasted for some hundreds of years have, during that time, developed a very fair personality, and they can go away off—a mile or so. Well, Dr. Rocke at National Park actually complained that all the trees—we were in a forest—came crowding round her when she tried to sleep. Many of us did not feel it so much as that. Because we were a happily united party (and there were not many other people in that hotel), we created an atmosphere wherein all these tree spirits came to bathe; and the nature spirits who play among the trees (quite a different evolution), they also came crowding round, so that the place was very full at night. So we looked about and made some enquiries from Devas, and it was explained to us that they were attracted by our affection for one another. We felt almost proud of it, you know.

But there came to stay in that hotel a honeymoon couple who had just been married. We said among ourselves: "Now the tree spirits and nature spirits will all desert us for these two people who have a tremendous affection for each other." Not a nature spirit or tree spirit budged an inch; they left the honeymoon couple severely alone and kept to the Theosophists. Theirs must have been a purely physical affection. That shows you what kind of thing these spirits want—something much higher than themselves, a sort of feeling to which they can hardly rise. They are capable of affection, yes; but it is not the same thing as human affection; and they seemed to want our particular brand—a more spiritual, more impersonal affection seemed to attract their attention.

If you can make such a strong link with them here, you can stir up a most favourable influence. It cannot be done in a day

or two. It means a real effort to rub away our excrescences. In the January number of THE THEOSOPHIST (1931) I wrote something along these lines, and gave diagrams showing a large funnel made of many smaller individual ones. Your individual funnels are all covered with excrescences, etc. All these are your prejudices and feelings, which represent the differences between yourself and other people. You must learn to smooth them out, but not to make them perfectly smooth; you must not lose your distinctive shape, because that distinguishes you from every other—it is that which our Krishnaji calls your "individual uniqueness". You do not want to rid yourself of this—do not forget that there is a God within you, and it is that God who is the true Self manifesting through you. Do not kill out that individuality, but become able to adapt yourself to the rugosities of others. Perfect smoothness tends to create beauty of shape, but you must hold your own individuality while not resenting the difference between yourself and others. There is that to be considered first, and that applies to all creatures lower than yourself.

In the same way, even Kāma Devas, standing practically upon our own level, are still under the influence of desire—they are strongly attracted by affection and devotion, and they come round and bathe in it. So you will see that the worship of Angels is not so far out of the way. There are great Angels infinitely above us; but then there are men too at those high levels—a few. The Devas can give us much help, and show us many things in which we are deficient; but remember we also have something to give them, and if you will make yourself individually fit to give what they want, do not doubt that they will come round and that you will be of great help to them in return for the help they can give us.

As to your attitude, the thing you need most is absolute unselfishness. It is a great deal to ask, but it is necessary if you want to work with any Angel or Deva. They do not

know what selfishness is. They see us showing that in our aura—you cannot hide it from them. They are horrified at it, just in the same way as we should be horrified by some very terrible crime, a murder, for example, what you would feel if you saw some peculiarly mean and miserable crime. However sorry for the man you would be, you would shrink from the crime. That is how, but even more so, the Angel feels when he sees selfishness in men. As though someone were to break out into horrible indecent language! It looks like that to an Angel. You know how selfish many men are, and you cannot wonder that the Angels will not work with us. You who have been trying for years to rid yourselves of that lower nature should have a specially good opportunity to draw Angels round you. We may hope to do that, and our own attitude and our own feeling is really the most important factor; but besides that there are a number of physical things that you should do if you want to make Adyar attractive to them.

(*To be continued*)

THE FAIRIES' GLEN

I PASSED along the haunted glen,
The young pale moon was in the sky,
A throstle-thrush was singing then,
White mists were surging eerily.

Sweet trilled the bird, but sweeter yet
Came music echoing down the glade
Full filled with rapture—and regret.
It was the Fairies' serenade.

Joy in their own enchanted life,
Sorrow for hapless suffering things
On earth the stricken field of strife,
This is the theme their music sings.

All who can hear the magic tune
Are glamoured and they only see
The Wondrous Dance beneath the moon,
Poignant and filled with ecstasy.

The elfin dancers hand in hand
Sway as the pearl-grey mists of night,
A gleaming glimpse of Fairyland,
The heart's abode of peace and light.

Then like a waking dream did pass
That living Beauty. Naught was there
But waving leaves and growing grass—
And in my heart the Vision Fair.

F. H. A.

C. W. LEADBEATER'S THEOSOPHICAL JUBILEE

BY C. JINARĀJADĀSA

ALL members of the Theosophical Society who have entered into its idealism find a great fascination in knowing as much as they can of the early history of the Society. A brief summary of that history was issued in 1926 in connection with the Society's Jubilee Convention as the work *The Golden Book of the Theosophical Society, 1875-1925*. But new documents turn up fairly frequently, and already the Archives Department of the Society's records is becoming voluminous. I give to-day another glimpse into these records, and they are particularly interesting for this February Number of THE THEOSOPHIST, because Bishop Leadbeater was born on February 17, 1847, and because this year celebrates his Jubilee of membership of the Society.

All applications to join the Society, filled in by the applicants, supported by two sponsors and countersigned by the General Secretary of the National Society, are finally sent to the Headquarters at Adyar, where a card is made for each member; his original application is then filed in the Record Office. Thus it happens that we can see both the original application of Bishop Leadbeater, and the "Obligation" which he signed but which is no longer signed by

members, (with the single exception of the Indian National Society).

The first document (Fig. 1) is Bishop Leadbeater's application, and we see his handwriting as he signed it on November 20, 1883. He was proposed by Mr. A. P. Sinnett, who was the President of the London Lodge, and seconded by Mr. G. B. Finch, the Secretary. We note that there was an initiation fee of £1, but this was payable only after election. For it did not follow that because a person applied he would then be elected by the Lodge.

THE

LONDON LODGE OF THE THEOSOPHICAL SOCIETY.

APPLICATION FOR FELLOWSHIP.

I, Charles Webster Leadbeater bring in sympathy with the objects of THE THEOSOPHICAL SOCIETY, hereby make application for admission as a Fellow thereof.

Name C W Leadbeater

Address Liphook, Hants

Proposed by A P Sinnett F.T.S. Seconded by G. B. Finch F.T.S.

Dated this 20th day of November 1883

This Application must be accompanied with the Initiation Fee, One Pound.

or followed up on election by

FIG. 1

At the time of application, Bishop Leadbeater signed a second document called the "Obligation". (Fig. 2.) This takes us back to a stage in the Society's history when it was still a Society restricted to a few, and the members were linked together by signs and pass-words. The Obligation signed by Bishop Leadbeater is a shorter form of the earlier obligation which was signed by

THE LONDON LODGE
OF
THE THEOSOPHICAL SOCIETY.

OBLIGATION.

In accepting Fellowship with the above-named Society, I hereby promise to maintain secrecy respecting any of its proceedings and investigations in reference to which such secrecy may be claimed by its constituted authorities.

Dated at Liphook
this 20th *day of* November 1883 — C W Leadbeater

FIG. 2

Thomas A. Edison, which is illustrated in Figure 3. In this latter, secrecy is promised not only regarding the Society's

THE

THEOSOPHICAL SOCIETY.

FOUNDED IN THE CITY OF NEW YORK, A.D. 1875.

In accepting fellowship with the above named society, I hereby promise to ever maintain ***ABSOLUTE SECRECY*** *respecting its proceedings, including its investigations and experiments, except in so far as publication may be authorized by the society or council, and I hereby* ***PLEDGE MY WORD OF HONOR*** *for the strict observance of this covenant.*

Dated at Menlo Park N.J.
this Fourth *day of* April 1878 — Thomas A Edison

FIG. 3

proceedings and investigations, but also its experiments, because, in the earliest phase of the Society, the original

group of members intended to conduct experiments along psychic lines and to report them to the generality of members.

The last illustration is in the handwriting of the late Miss Francesca Arundale, who was the Treasurer of the London Lodge (Fig. 4). We note that Bishop Leadbeater was elected on December 16, 1883, though his application was on the 20th of November. The induction into membership, with the Initiation Ceremony, as it was called, took place on February 21, 1884. When the application form and the Obligation was received at Adyar, the then Recording Secretary entered the serial number of members admitted, and that number for Bishop Leadbeater was 2,530.

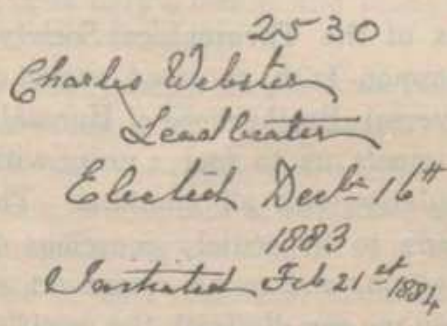

Fig. 4

This giving of a serial number to each member has continued steadily, and the last serial number at Adyar Headquarters entered to date in the Record Office is 141, 909. This is the number of members who have thus far formally enrolled themselves in the Theosophical Society. Of course at least more than ten times this number have known of Theosophy, and professed most of the principal ideas.

A WORLD IN DISTRESS

THE REMEDIES AS SEEN BY THE THEOSOPHIST

First Convention Lecture, Adyar, December 24, 1932

I. By C. JINARĀJADĀSA

We members of the Theosophical Society have no particular common faith or creed, except our assertion of belief in a Universal Brotherhood of Humanity. Our sense of Brotherhood impels us to feel a unity with all that lives, and most particularly with all mankind. Therefore to be a Theosophist means to be acutely conscious of any kind of distress in the world, and to be reformers ever striving to know in what way we can diminish the world's misery. Our prime duty as Theosophists is to go out into the world to abolish or minimize suffering wherever we find it, and in order to do our work efficiently we have a great body of thought called Theosophy to guide us.

This body of thought comes from the past, but it is being continually added to age by age. None of us in the Society is committed to all that Theosophy proclaims; we select from its great ideas whatever teachings and ideals inspire us to live as Theosophists. Each will select according to his temperament, and each will therefore act in life according to the manner in which he feels he can be most serviceable.

To-day five of us begin to expound to you what we as Theosophists feel are the solutions to the problem of a World in

Distress. But we are only five speakers, and we are not proclaiming something which is final and to be accepted by all. Each one as he expounds will describe the manner in which the great problem appears to him, and what is the way in which he himself can be most efficient in the service of the world. Therefore, as we speak, each will survey the problem from his own particular standpoint, and he will offer you what appeals to him as the remedy. If we had a Convention lasting for a month we could have thirty speakers presenting thirty points of view. Every one of you as a Theosophist has, or should have, some remedy to suggest; but we are limited only to four days of Convention, and therefore can touch upon only a few of the many remedies which may be suggested to the world.

You are all aware from what you have read in newspapers and heard in lectures what the economists of the world say with regard to the distress everywhere to-day. They will tell you that it is due to this, that or the other cause, and all the time they are propounding remedies. It is striking that they are not all united in their remedies. Some suggest changing the banking system, others the abolition of tariffs, and so on. But as I visualize the causes from a standpoint which shows them clear to me, the root of all our troubles is due to a subtle change which has taken place in the world regarding what is worth seeking in life.

Surely there can be no dispute finally as to what is worth seeking—what is the right, what is the beautiful, what is the good. But of late, largely due to the effect of modern science, there has come about a change concerning what is worth seeking. Science has released the forces of Nature, and has given us myriads of new things as the result of the perfection of machinery. The wonderful advance of scientific and mechanical achievement during the last fifty years has given to us numbers of objects which our grandparents never dreamed

were necessary for our daily life. We say to-day that the standard of living has become higher. That is true, but also as the result of these manifold improvements introduced by science and by machinery, the struggle for life has become intensified as never before. New needs have been created for us of which we are conscious which were unknown to past generations. We feel that we cannot be happy unless we have this or the other possession, and year by year more and more objects must cater to our physical comforts. Such is our life to-day that the whole gospel of modern business is to create more needs for us, and to make us believe that these needs are conducive to our happiness. We are no longer happy with the few needs which our grandparents thought were sufficient.

All the nations are reorganizing themselves economically, and that reorganization fundamentally is to sell more to others, and to purchase as little as possible from them. That is the great economic cry to-day: Let us organize our country in order to be a seller of many things, but put up tariff walls so that we may be a buyer of as few things as possible. But as the principal nations have aimed at selling to each other whilst restricting their purchases from each other, what is the result? A plethora of goods, more goods than the world needs, because there is not enough money or purchasers to buy them. Therefore all the solutions presented to-day by the economists amount to this: *We must create more money for all, so that they may buy more goods.* I do not think that is the real solution, and I shall explain why.

The great trend away from the old ideals of life, which I have mentioned, has largely been due, I said, to the growth of modern science. In the great past days of religion, men were taught that this our life of 70 or 80 years was only an antechamber to a larger life, and that all objects of this world

and the activities in it had their value only in so far as they released the powers of the Soul. The gospel of every religion is that man is only a passer-by travelling through this world into an eternal world. But all that is changed to-day; more and more people are trying to live in this world as if it and its enjoyments were the only reality. Therefore anything which intensifies the sense of reality of *this* world appeals to them. Naturally enough all economists take for granted that men know of or care for only one life. They say that we must alter the banking system, abolish or alter tariffs, that the present exploitation of the workers must cease, that men's hunger for land must not be thwarted by the few who hold it, that armies and navies must be reduced. They propound a hundred and one suggestions, but all their suggestions come to this: *There must be more money for all!*

But the real solution is this: *There must be more Soul for all.* It is because we have forgotten the great idea that life is fundamentally Soul, and have put instead of Soul the conveniences summed up in the word "money" that to-day there is a World in Distress. It is by capturing once again the spiritual sense which has fled that the true remedy begins. What is worth while in life? It is upon that the whole problem hinges. In modern days what is the gospel which we are teaching in our educational system? It is that, if you can save money, can invest, and so produce more goods through investment, you will be secure against distress in old age. The whole economic system whispers its message: "Take care of your future in *this* world, provide for your old age, save and invest!"

And yet there is another and the truer gospel which was proclaimed in ancient days and is well expressed for us in a Chinese saying: "If you have two loaves, sell one and buy a lily." There we have the great spiritual principle of transmuting Life. But that is not the principle to-day. The principle

to-day is to save and to invest; but what an English poet says sarcastically when commenting upon our modern system is true. "I love a bank for violets. I loathe a bank for savings."

The sense of life, of growth, of self-expression, does not come from a multitude of possessions, but only from possessing the *right* things. When King Janaka saw Mithila, his capital, consumed by fire, he said: "Nothing that is mine is burning." For he had as his eternal possession the Oneness of Life which he had discovered. It is not more money for all that we need for the prosperity of the world, but more good taste for all. It is on such a spiritual principle that the world's reorganization must proceed.

What are the true riches that life has for us? Suppose instead of hoping and planning for a larger income, we plan to have more eyes with which to see, more ears with which to hear. Think of a man striving to train himself to know more flowers, to see more delicate shades in sunsets, to hear more overtones in the roar of the surf. It is these things that are Life, and any true system of education should teach us to select from experiences the things that are permanent, and which the wearing away of the body will not take from among our eternal possessions. To discover the permanent from the fleeting, that is the reason why we are born.

But that reason is no longer suggested to us by the religions, at least with any intensity to produce conviction. That is why in many ways we have to learn life all over again. For the greatness of life for an individual comes from the few things that he *selects*. As we lessen the number of our needs the more intrinsic beauty we find in them. To select from life: that is the true task of education. True wealth is always from selecting, and from transmuting the coarser to the finer, the fleeting to the permanent. Let me illustrate. It is quite true that in my room I have a wall full of books, but if I

were going to be exiled to a desert island with only a few of the world's books, I should select just these few: a volume of the Upanishads, the Bible, the Sutta Nipāta, Dante's Divine Comedy, Hardy's poems, and the two Oxford books of English and Spanish verse. And why so few? Because I have discovered my world of literature, and what I read in these reflects my own inner discovery.

It is for this inner discovery of our true wealth and possessions that we are here in the world, but unfortunately that is no longer being taught us clearly to-day. But religion must come to our aid once again. I do not mean creeds, formulæ and rituals. I mean that sense which religion should give of a fine taste towards all life's experiences, whereby we know the lovely from the meretricious, the eternal from the passing. *Back to the Soul*—that is the remedy!

But to teach ourselves to get back to the Soul, how shall we find the method? Not by laws. No laws of an administration, no laws proclaimed by any king or legislator, will teach us where is the way to discover more Soul. That can only be done by the souls themselves. When there are a few in the world who have the true characteristics of the Soul, they are like little miniature suns shining on all sides to others what is the greatness of the Soul.

The solution in each country is for a small number, a thousand at most perhaps, to set about discovering the Soul, and to take their stand on Soul and not on possessions. These few will be marked men in the beginning, scoffed at and ridiculed. But they will be understood after a while, and the great doctrine will be preached by their mode of living that man comes here to discover what is the essential nature of Soul in *everything*—in each stone, in each shrub, in every human being who lives and suffers. If only the religions of the world to-day would combine to preach this doctrine: that man is eternal, that his life Here is only to discover

something of the beauty of the life Yonder, that this life is only the antechamber to it, that this life which is fleeting, with its miseries and sorrows, has only one value—that we may discover the Perfect, the Eternal, the Beautiful and the Happy!

If only religion were to teach it, if only all the religions would combine to-day to teach mankind once more that Soul is the greatest thing in life, then the economic machinery of the world which is out of gear would come back into its right adjustment. To lessen the struggle for all—that is the crying need. For if each individual lessened the struggle for himself by selecting, by seeking not the transitory but the eternal world, then slowly, slowly, his example would be copied by thousands, and instead of "speeding up" life we should slacken life, until there would be leisure to discover the Soul in the beautiful little things of life, until we see only One Thing—the Essential Thing in eternity. To go wherever in the world we may, and see and read the One in everything, that is Life. When a man finds that One in all existence, he finds all things. Is not the whole ocean mirrored in a dew-drop? Is not the whole beauty of the world in a tiny wild flower? Have we not the Divinity of Christ and Shri Krishna in a child's face?

These are the truths which the world to-day needs for mankind, and it is only in so far as we understand that in finding the Soul of things we find the All, we shall, to my judgment, discover the remedy for the World in Distress to-day.

THE WAY TO REALIZE REALITY

ADDRESS BY J. KRISHNAMURTI

(Reprinted by permission from "The Hindu," January 7, 1933)

UNDER the auspices of the Presidency College [Madras] Philosophy Association, Mr. J. Krishnamurti addressed a large gathering of students last evening in the College Hall.

Talking to a gathering of students of philosophy, Mr. Krishnamurti said that at the outset he would tell them that what he was going to tell them was not based on any philosophy. He had not read any single book on philosophy, not even the *Bhagavad-Gita* nor any book on western philosophies. He had done that deliberately. He merely watched the living people and by his own suffering he had gathered experience and had realized the truth. He did not believe in any system of thought for he believed that to follow a system was utterly destructive to thinking. There could not be any fulness of living and thinking if any system was followed. A system would destroy individual understanding of the fullness of one's own feelings and the depth of one's own thought. Where there was conformity, there must be hypocrisy. In their daily lives they were being shaped through society, through education and religion. They were turned out like so many machines and this utterly destroyed the pliability of human intelligence which

was necessary to confront the human reactions of daily existence. Throughout their short existence in life, they were dominated by a set of ideas, beliefs, traditions and they had preconceived ideas of what God is and Truth is. They were prisoners and how could they enjoy freedom? To realize the reality, there should be no conformity of any kind. The speaker next explained why they conformed to certain beliefs and ideas and said that this was done merely to escape from conflict, through a theory. In Europe there was now a certain school of painting, most fantastic from the classical point of view, the Cubist school with very ultra modern ideas. A friend of his, a painter belonging to that school, once took him to an exhibition of such paintings. He said to him: "Don't begin to criticise, because you do not know the mind of the artist. First try to understand his mind. Look at it with an unprejudiced mind." In the same manner, Mr. Krishnamurti asked his hearers not to criticise his views immediately, but to know them and then to criticise them. They must question, doubt and analyse his ideas. The idea which he wanted to convey to them briefly was this: "It is only in the present there is eternity. To live and to understand that present, there must be freedom from all sense of imitation, sense of pursuit of power either in the present or in the future. There must be completeness of action and in this completeness lies the ecstasy of life."

QUESTIONS AND ANSWERS

Mr. Krishnamurti then answered questions handed over to him.

Q. *Do you advocate spiritual exercises to have happiness and tranquillity?*

A. There cannot be any exercise of the mind apart from the daily human contact. There are two kinds of meditation:

the spontaneous and the meditative which is but an escape from conflict. The latter is false meditation. For true realization, there need not be any discipline.

Q. *What is your opinion about Gandhiji as a mystic or a spiritualist?* (Laughter.)

A. I don't know why you get so much fun out of this. How can I say if another is spiritual or not? Can anybody tell whether I am spiritual or not? I can judge another only if I apply a well-defined system, and if I know what I consider to be truly spiritual. But these standards may be utterly wrong. The moment you judge another, it shows that you have become a slave to a conformity. In America and in certain cities in Europe it is considered not creditable to travel in a cheap car. But here it is quite creditable spiritually to be seen in a cheap car. Therefore they had definite standards of spirituality and therefore I cannot judge Gandhiji.

Q. *Why don't you wear Khadi*[1]*?*

A. First of all for the simple reason that I have had these clothes for the last eight or nine years. I don't buy new clothes now. Moreover I am not out to found an economic theory of living. I have realized something of the immensity of God and to realize this is not a question of *Khadi*. It is only when the mind is free from all sense of nationalism and limited patriotism there comes real understanding of reality of life.

Q. *Have you really realized full happiness and do you live intensely every moment?*

A. I cannot prove it to you. I say I have realized something which does not show in outer clothes. I assure you that I am living what I am preaching, and if anyone will live with me for some time and move with me and watch me he can discover whether I am hypocritical.

[1] Cloth woven on a hand-loom, from yarn spun by hand with the help of a spinning wheel.—C.J.

Q. *Whom do you consider as a spiritual exploiter?*

A. You yourself. We depend on somebody else for our living, we seek a teacher or a system. That is, we don't want to exert, to think truly. To escape conflict we create a mediator between us and truth. We desire consolation and we become the exploited. But when there is no demand for satisfaction for consolation through religion or through organised beliefs, then we create an exploiter.

Q. *Can you reasonably recommend the coming of the cult of nudity into India?*

A. Why should you say that the cult should come to India? It is already here. See the fishermen on the beach or the poor in the slums. They are practically nude; whether they are covered or not is not important to him.

Q. *Who are you and what are you? If you have realized the reality, what is it? What suffering have you undergone?*

A. I don't know who I am. What importance is it to me to know who I am? I have realized something and I am trying to tell you the hindrances which prevent you from realizing the same. In this world men with titles and degrees are respected. All titles are stupidity, whether in this world or in the world of spirituality. The person that cannot understand the living present is half dead. If you want to understand a painting you need not know the name of the person who painted the picture. Try to understand what I am trying to say and you will know me.

I have already said I have realized something. I cannot explain it. We cannot explain something which is continuously moving. The moment you describe it you limit it.

I think I have suffered something. But if you understand what real suffering is, if you don't try to escape that suffering, you will be free from it.

A CHAIN OF CAUSATION

The following "chain of causation," to use a technical Buddhist phrase, appeared to me to shape itself in my mind as I listened to an answer of Krishnaji on January 1st. It is of course only one listener's impression, and is in no way endorsed as correct by Krishnaji.—C. JINARĀJADĀSA.

1. Disharmony exists in man, because it is born of:
2. Incomplete action, which gives rise to:
3. Resistance. It is this resistance which produces:
4. Memory, that persists of an event that is past.

Memory creates:

5. The "I" as separate from all other "I's". Because of its separation, there is born:
6. A craving, which is a desire to be "exploited," that is, to be helped to happiness, release, freedom, liberation, etc.

In answer to this craving, there appears:

7. The other person—teacher, guru, God, etc. But the other person cannot liberate the man, and so once again there arises:
8. Disharmony.

Therefore, to end Disharmony, it is essential to:

Complete each thought.
Complete each feeling.

This is *not* self-analysis or introspection. The individual now is made up of a series of incomplete *actions*. It is this that creates the "I".

To complete each action, there must be:

1. Intensity of feeling.
2. Fullness of living.

"If you *think* for yourselves, then you live."

Complete living, with intensity of action, is a *continuous living*, in which the thought of "I" does not arise. [Any more than a stream flowing to the sea thinks of itself as a stream: it flows.] With complete living, memory as such vanishes. [When a person with a basket of flowers moves on scattering his flowers, he does not *want* to recall each action of the hand which scatters, nor does he recall each place where the flowers fell. Does an artist look back on his past creations? He creates, nor does he think of an "I" who creates, when he is truly the artist.]

ACTION, through grasping, creates greater distinction, and so greater resistance. Because you have acquired, you say that you must give, must share, and that applies socially, economically, mentally and emotionally. First you acquire through your intense craving to possess, and then you are anxious to give, to share. There is the cruelty of a very subtle exploitation in this, the cruelty of making another weaker than yourself. You say, "I understand or possess that which you cannot understand or do not possess, therefore accept it from me." This distinction is far from true consideration, which is not a process of acquisition or possession, but a freeing of the mind of the idea of craving. When the mind is free from craving then there is the living eternity of Truth.

J. KRISHNAMURTI.

(*Star Bulletin*, Nov.-Dec., 1932)

KRISHNAJI AT ADYAR

SOME OPINIONS ABOUT HIS MISSION AND HIS TEACHINGS

BY L. W. ROGERS

SOME of our earnest members who are striving to live up to their conception of a spiritual life are sorely puzzled by the teachings of Krishnaji. One of them who holds a high position in the teaching profession remarked to me that what Krishnaji had said at the Adyar Camp that closed on January 4, this year, seemed so sincere and yet so contradictory that he was completely mystified and could make nothing of it. I attended all the sessions and was impressed with the obvious combination of surprise and bewilderment in the faces of the audiences. Apparently nearly all of them were mystified. Other experiences elsewhere make it certain that a large number of our members throughout the world are likewise puzzled. It may therefore not be inappropriate for one who does not feel at all mystified by Krishnaji's teachings to pass on to others the reasons why he holds very definite views upon the subject.

It seems to me that the perplexity arises partly from not fully realizing the difficulty of translating the thoughts of the higher planes into the lower, and partly from the fact that they are expecting too much from Krishnaji—that they persist in attributing to him an authority that he has not claimed. They are still under the influence of the thought form they created seven years ago when Dr. Besant announced "the Coming" in terms that led many to anticipate developments that have not been realized. There must

be almost innumerable degrees in which a teacher can express the influence of the principal whom he represents; and that Dr. Besant revised her view is quite certain, for not long after that she said to us in America that in this instance she thought it would not be an actual taking possession of the physical body but merely an overshadowing, which is certainly a very different matter. At once I recalled that in Australia I had heard Bishop Leadbeater say in 1918: "Why should we expect Krishnaji to be the only representative of the World Teacher? He is constantly sending His influence through many."

Many members seem to think that what Krishnaji says as definitely presents the views of the World-Teacher as though He stood before them. Until we get rid of that illusion the mystification will undoubtedly continue. I believe most fully that Krishnaji is doing a necessary and useful work, but we shall lose much of its value if we attribute to his utterances an authority that he so distinctly repudiates, and fail to take him for what he so obviously is—a frank and fearless teacher, doing his utmost to destroy that settled-in-the-rut mental attitude of a large proportion of our members and arouse them to independent and original thinking.

Now, it is characteristic of every reformer that he over-emphasizes his one big point; that he stresses the main issue continually in order to register at all in the minds that are so set and crystallized in their viewpoint that it takes a kick instead of a caress to move them from their barnacle-like stability. I grant you that his language is often extravagant, as will presently appear; but nothing less heroic would do the work. It takes very strong coffee and enforced exercise to save a man who has had an over-dose of laudanum.

It can easily be that Krishnaji is influenced by the World-Teacher and is not aware of it in the brain consciousness; or

it may be that he is aware of it but has his reasons for not saying so. But while we have no way of determining that, we do know the very great difficulty of bringing anything through from the higher planes to the physical plane with accuracy. Most readers will remember that not long ago there was an article in THE THEOSOPHIST by Bishop Leadbeater in which he quoted Madame Blavatsky to show that even the letters known to have originated with the Masters were, so to say, a translation of a translation. They were impressed upon the mind of a pupil and the pupil precipitated upon a sheet of paper what he understood it to mean, and that was sent to Mr. Sinnett. When we make allowance for the difference between what the Master thought and what the pupil thought He thought, and also make allowance for the difficulty of expressing in written language what the pupil did think, it is easy to see that it is not quite safe to dogmatize about the fine shades of the Master's opinions.

The higher the plane the more difficult it must be to translate the thought into words. As to Dr. Besant's announcement, one can have a choice of two solutions and keep strictly within the possibilities: (*a*) the facts may not have been accurately pictured in the physical brain; (*b*) they may have been but the picture as seen in higher planes; the attendant disciples, etc., did not later materialize on the physical plane as expected. In the talks that I heard about the matter several years prior to the announcement by Dr. Besant in 1925, there was always an "if," *if* he qualifies so and so will occur.

My own view of the status of Krishnaji has been in agreement with the opinion of overshadowing expressed by Dr. Besant as above referred to, that Krishnaji, whether consciously or unconsciously, draws his inspiration from the World-Teacher, but in no other sense than that in which others have sometimes been inspired to certain courses of

action. Who shall say that Luther or Washington or other reformers were not thus moved to undertake their special work? That is a very different matter from taking possession of the physical body of a disciple and directly speaking through it; and it easily explains what would otherwise be utterly incomprehensible. Moreover it is in harmony with the statement that when a Master gives a piece of work to a pupil He leaves the pupil to work it out in his own way. In my opinion Krishnaji is doing just that. His one big idea seems to be that the sheep-like tendency of some T. S. members blindly to follow with unreasoning docility must be utterly destroyed before they can take the first step towards a different state of mind; and he is left to find the words in which to put it and the method of accomplishment.

That hypothesis will, to my way of thinking, explain what he has thus far said. But how can what he says possibly be explained on the theory that he has any closer relationship to the World Teacher? Let us examine his most recent utterances. At Adyar in January, 1933, among other remarkable statements he said:

> All organized religions are wrong and useless.
> Your sages and your sacred books are your destroyers.
> I am against the method of discipleship. To me it is false.
> Nobody can help another.
> Your teachers are your destroyers.
> All systems are wrong.
> Self-discipline is useless.

These brief declarations are so fundamental, and so complete in themselves, that it cannot be said that their meaning would be changed by the context. Can anybody believe that if the World-Teacher were speaking He would say these things? The whole of human experience runs counter to these ideas. You know quite well that you can be helped and have been helped by the teaching of others. The greatest teachers

the modern world has known are the Buddha and the Christ. Did They help nobody? Why then did They come and why does a long line of Their predecessors stretch backward to the childhood of the race? Why are new teachings and re-statements of the old truths periodically given? Why do Masters exist in the Spiritual Hierarchy if discipleship is unnecessary? Is the whole of creation wrong and only Krishnaji right? If he is right then the Christ and the Buddha were both wrong, and the latter made a mistake in leaving the royal palace and going out into the world and suffering great privation in order to teach others.

"You must be either for what I say or against it," said Krishnaji. That also, to me, is erroneous. I am for all he says that will induce members to abandon the unthinking "thus saith the Lord" state of mind, I am ready to applaud to the echo every remark that leads to original thinking and to the practice of reasoning things out; but when he says that "your teachers are your destroyers," that "meditation means utter destruction of mind and heart," that "reincarnation does not throw light upon the problems of life," and that "self-discipline is useless," then I am compelled to dissent, to say that both my reason and my experience deny it and that, in my judgment, no World-Teacher is making those declarations.

My theory about Krishnaji is that he is here to do a necessary work, not with the world at all, but with the Theosophical Society. There may have been a plan for world work but, if so, it did not materialize, or else it is to come after the Theosophical Society has had a thorough shaking up. Certainly no impression has yet been made upon the general public. The world does not even know that he is here. But the Theosophical Society knows it very definitely. It is doubtful if ten per cent of the people who hear him are non-Theosophists. There have been some

occasional large audiences when non-Theosophists predominated and heard a talk or two and apparently understood nothing, which can hardly be considered remarkable when Theosophists, accustomed to the language and thought of spiritual things, do not understand.

But if we do not understand Krishnaji, it is equally true, I am afraid, that neither does he understand us. One of his sentences was as follows: "You salute me with respect and then go and do the opposite. So there is hypocrisy—a hypocritical life from morning to night." But why should we not treat with respect those whose ideas and teachings we decline to accept? That is just the course one would expect of Theosophists. There is no hypocrisy in that. Of all people in the world Theosophists should be able to disagree and still be the best of friends. Indeed, they should be able to determinedly oppose each other, in standing by their convictions, and still to really love each other; and that, I think, is the way in which many of us feel toward Krishnaji. Nearly everybody loves him and likes to be near him. Whatever may be the facts about his mission, or the degree to which he may, or may not, reflect the ideas of the World-Teacher, no sensitive person who has been near him can have failed to sense the exhilarating uplift of his presence. Many of us have felt the same thing in the presence of Dr. Besant. Aside from that, his sincerity, his utter fearlessness in saying what he feels should be said no matter how disagreeable it may be, naturally command the respect of all who hear him whether they agree or not. It would be impossible not to treat such a person with the greatest respect and there would be no trace of hypocrisy in it.

Again it seemed to me that there was misunderstanding when he repeatedly said that we were unhappy and miserable. In connection with what he said about Reincarnation I find this in my notes: "What is the good of the next life if we

are suffering now?" Asked how he knows that he is free from illusion and that others are not, he replied: "The test is that you are free from cravings; that you have no desire to possess." If those are the tests, then Krishnaji is by no means alone in having the necessary qualifications. There must have been many in the audience who have ceased to accumulate money or other possessions, who have no cravings of any sort and who, instead of being miserable, are continuously happy. Bishop Leadbeater would naturally be the most conspicuous example present; and these have reached that state of mind and heart through following the Theosophical teachings.

By C. Jinarājadāsa

I should like to add to the statement of Mr. Rogers as to the difficulties in Krishnaji's teachings one factor which has strongly impressed me. It is, that we are not quite certain what is the exact significance in Krishnaji's mind of the terms which he uses. For instance, he used the term "liberation"—a technical term in Theosophical literature, coming to it from Hinduism and Buddhism—in a new way. When he stated that any man, even a savage, could attain "liberation," he naturally seemed to challenge the whole principle of evolutionary unfoldment which is a Theosophical maxim. But after about two years, in the course of which he spoke on liberation, we realized that he used it not only for the Moksha or Nirvana Liberation, but also for other types of "liberation" or freedom from craving. I well remember Dr. Besant saying to me some years ago when we were all confused: "He doesn't mean by liberation what we mean"; what she said explained at once many things to me.

So too when he used the term "organization," and proclaimed each organization a hindrance. A hindrance to what? To all effective *work*? Many accepted at once such an interpretation and left the Theosophical Society. But after a couple of years his thought began to be expressed more fully, and it was then seen that he did not denounce all organizations of every kind, *as such*.

A signal instance of this new use of old terms is his use of the word "exploiter". It has, in ordinary parlance, a sinister significance, implying that the one who "exploits" is consciously and purposely doing what he knows is wrong, and for an utterly selfish purpose. Naturally therefore he who is "exploited" is either

deficient in character or a child. But it was evident during the Adyar Camp talks, when the words "exploiter" and "exploited" were so constantly on his lips, that he had not all the time in his mind the significance of something vicious. It did often, but not always; for on several occasions, as when he said that people *wanted* to be exploited, it was obvious that he was grappling with a deeply psychological situation, and used the word "exploit" because he was at a loss for another. There were some occasions when his philosophic thought seemed to me to describe by the phrase "wanting to be exploited" a state of negativity, following upon certain beliefs, which made the individual turn to another for help. That help came—or seemed to come—from another, the "exploiter," who appeared to play a rôle created for him. It did not *necessarily* follow that the exploiter was consciously grasping for power, or that the exploited was blindly seeking to rely upon another. Both might be sincere, but both were, to Krishnaji, fundamentally in error. Probably in a year's time we shall understand better what really underlies the phrase "to exploit" in his mind. So too we shall understand better what he means when he calls us "hypocritical" because we Theosophists react with enthusiasm to one part of his teachings, but refuse to go with him in his declaration, "there is no other way but mine". One thing is certain; Krishnaji is intensely friendly to all, desiring to give to each his liberty to go his own way, and would never dream of consciously hurting anyone.

This new colouring given to recognized words is very prevalent in Krishnaji's talks. As one of his friends once said to him three years ago: "Krishnaji, we know a man as Mr. Brown and you call him Mr. Green;" many words with stabilized meanings are used by him in new ways, sometimes to our confusion, but also sometimes to our great delight. It seems that a similar confusion arose in the Lord Buddha's time, when terms of Hindu philosophy were used with novel meanings; the word Dharma is a case in point. The Jews too were probably similarly confounded by the Christ, by the use of their sacred terms in new and unauthorized ways.

The difficulty—on both sides, on Krishnaji's and on ours—seems inevitable. He is trying to describe his realizations, directly for himself and not quoting past teachers, but there are no new words. We know only the old words, and on occasion they do not release the real significance of his thought at all.

I feel sometimes that I would like to hear him in French, which he speaks well. For one thing, the language is more precise and "lucid"; and then both of us would be in a completely new sphere, he speaking a language which is not the usual medium of his thought, and I listening similarly to a medium which is foreign to my normal thought. Sometimes we might both need a dictionary; but then it would be the *same* dictionary. It is that we lack now, when he speaks in English, a language whose vocabulary is vast and often ill-defined—an excellent medium for poetry, but not one sufficiently precise for philosophy.

DR. BESANT'S BIOGRAPHY

Subscribers to THE THEOSOPHIST will find incorporated in the October issue a *Short Biography* by me of Dr. Besant. After it was printed and distributed a friend pointed out that I had omitted to deal with one most important aspect of her life. I have therefore added to the *Short Biography*, which is now obtainable as a booklet, the following. It is this aspect of Dr. Besant's life which has given her not only such a hold over the hearts of Indians, but also an authority to speak on Indian problems as most Indians see and feel them.—C. JINARĀJADĀSA.

NO one will really understand Annie Besant unless due value is given to an unusual factor in her character, which is her intense devotion to India as her Motherland, and to the Indian people as her people. She has said that the moment she lands in Bombay and sees the brown faces at Ballard Pier she feels she is at home among her own people. From the first year of her coming to India she not only lived with Indians, but she lived as one of them. She wore the *sāri*, the Indian woman's robe; she sat cross-legged on the ground or on a chowki (a kind of divan) at work; she ate seated on the ground in Hindu fashion and not at a table, using the right hand and not spoon or fork. Of course in Europe she reverted to European ways, but in her own mind the Indian ways were her *natural* ways. She has herself explained one reason for this instinctive feeling, that she has had of late several Indian incarnations, and that her last one, before the birth as Annie Wood, was in India, and that from the close of that Indian life to the beginning of the present one there was only a gap of three years. She recollected

incidents of that life, and particularly how she was then the granddaughter of the Adept who is now her Guru.

No wonder then that almost from the day of her arrival she idealized Indian ways. She seemed to know intuitively the old and original reason for many a custom which appears to-day meaningless and outworn. She illuminated the dim corners of Hindu traditions, and seemed to many like some sage of old living to-day surrounded by the atmosphere of the noblest age of India. Many a Hindu woman thought of her as semi-divine, a channel of divine blessing to men and a worthy recipient of whatever men had to offer to a divine cause. I have known Hindu women—widows particularly—bring her jewels, saying, "Mother, use them," knowing that the Mother would distribute in charity with a fuller discrimination than was theirs. I have seen a man at a railway station platform as the train was leaving put in her hands, without saying what was in it, an envelope with notes for ten thousand rupees; the reason was the same. That is why, when the Government of Madras "interned" her in 1917, she became for a while the living symbol of "Mother India," and why when the crowds shouted the patriotic cry "*Bharat Mātā-ki-jai*"—Victory to Mother India—there was a fervour and immediacy of realization such as had not been possible before with any leader of the National Cause.

THY gifts to us mortals fulfil all our needs and yet run back to thee undiminished.

The river has its every-day work to do and hastens through fields and hamlets; yet its incessant stream winds towards the washing of thy feet.

The flower sweetens the air with its perfume; yet its last service is to offer itself to thee.

Thy worship does not impoverish the world.

From the words of the poet men take what meanings please them: yet their last meaning points to thee.

Gitanjali.

UPANAYANA CEREMONY: INVESTITURE WITH THE SACRED THREAD

Record of a Clairvoyant Investigation

January 27, 1927.

THE candidates were four boys.

The initiator was B. S. Ramasubbier, assistant in the Adyar Library, helped by K. Narahari Sastri who prompted him.

The principal thing which impresses C. W. Leadbeater is that, in the course of the ceremony, very serious vows are taken by the initiator and the candidate, but *nothing happens after the vows are taken.* In spite of that, a strong and a very serious link is made between the two, so strong indeed that the greatest care should be taken as to who is the initiator. It would seem almost like a serious dereliction of duty on the part of the initiator, after he has linked himself with the candidate in various ways, that nothing further is done by him.

Regarding the general ritual: no thought-form is built.

C. W. L. says that a great deal could be cut down, so far as the occult effect is concerned.

In the course of the ceremony, there are long repetitions of the names of one Deity after another, as the ghee is poured

on the fire. The initiator calls on all kinds of Devas. But the general response from them is very perfunctory.

Presumably, the many repetitions of general praise might serve the purpose of "working up" the feelings of the congregation, and perhaps also to work upon the feelings of the initiator so as to prepare him for the giving of the Mantra. But, so far as the congregation is concerned, though they are generally sympathetic, no co-operation is expected on their part, and their feelings are not specially worked upon. Here there could be a great deal of condensation, but not complete elimination, so as to leave enough time after repetitions to work up the feelings of those who are to assist. But this would mean changing the parts of the ceremony into a congregational form, so that the people could join in with the response.

C. J. asked if there was any spectacular response of the Ego.

C. W. L. replied: "There was no spectacular descent, but there might have been, if the initiator had come to an agreement beforehand with the Ego."

The Upanayana ceremony, as it is now performed, has undergone a serious modification at the hands of Mr. A. Mahadeva Sastri. The ceremony was intended originally to be performed by the father, or by a near relative, prompted by the Purohit. The definite understanding was that it is done *by the parent*. In the Bhāratā Samāj ritual, the parent has been eliminated, and a mere Ācharya who can recite accurately has been put in his place. But as the vows taken are of a serious kind, obviously the original conception is much more in a line with the occult reality, as the parent then undertook a responsibility towards the boy, and that is as it should be in this matter. In C. W. L.'s opinion, the changes which are advisable are two:

1. To see that all the important parts of the ceremony, where pledges are taken, are done by the parent or the

guardian, so that the link between the Egos concerned may be understood on both sides as something sacred.

2. There should be a preparation both of the parent and of the boy in order to produce what C. W. L. calls a "definite response from the Ego at the time of the ceremony". If both could for a few days be, as it were, "in retreat," then by meditation and by other practices, the proper mood could be produced in both; and the Ego's consciousness would be influenced, and he would then descend in a more definite fashion at the time of the ceremony.

There are great possibilities in this ceremony, and it might easily be so arranged and performed as to produce a most valuable and lasting effect upon the candidate, corresponding to a certain extent to that of the Confirmation administered in the Christian Church. The giving of the great Mantra is a very solemn act, and it seems to me that much more should be made of it. The candidate should surely be taught not merely to repeat it but to understand it; its power and effect should be simply but carefully explained to him; he should be told how and when to use it. It confers upon him not only a blessing but a new and wonderful power; and power always involves responsibility. To let such a gift lie fallow, to fail to employ it to strengthen himself and to help others, is surely a great pity at least, if not a dereliction of duty. The Hindu religion, like every other, offers constant opportunities to its votaries; would it not be obvious common sense to take advantage of them? Ceremonies of this sort are intended to be tremendous realities; why should they not be recognized as such? If a child can be helped on life's way by being pointed in the right direction at the start, has he not the right to expect such assistance from his parents or guardians?

GIORDANO BRUNO IN ZURICH

BY LEO WEISZ

(Translated from the "N. Zuricher Zeitung," 17 Oct., 1932)

Bruno was burnt at the stake for heresy by the Roman Inquisition, on February 17, 1600, in the square in Rome called the Field of Flowers. A statue is now there, erected in 1889 by public subscription of Bruno's admirers in Europe and America.

IT was near Easter time of the year 1591; the native of Nola had left Frankfort and travelled to Venice, and this caused great anxiety to his followers. No longer could one perceive the Dominican monk in the philosopher of to-day. He had discarded the robes of that Order already in 1578 at Geneva, where the Head of the Italian Order, the Neopolitan Galeazzo Carraccioli, Marquis of Dico, had given him all the necessary vestments and accessories. In spite of this he did not leave the old Church. He left Geneva because he saw a deflection from the Christian beliefs in Calvin's Reformation, and he had no desire to share the fate of Servetus. In Wittenberg he praised only Luther's wisdom and courage, but he disliked the new system of dogmas. Thus, with the exception of England, where he was left undisturbed, he found religious obstacles everywhere; he wandered about and nowhere found a home to settle in. He went to Frankfort in 1590 to the centre, at that time, of German Publishing Houses, in order to have some books printed. The Publishing Houses Johann Wechel and Peter Fischer undertook the

publishing of his philosophical works, and he wrote and corrected day and night in the monastery of the Carmelites. He was not given permission to live in the city—" the man of great knowledge but of no faith ".

One of his works, dealing with the treatise on Mnemonics by Raimundus Lullius (who died in 1315) aroused in a Venetian patrician, Giovanni Mocenigo, false expectations. The sixteenth century saw in Lullius not so much the man of logic as the man who understood magic, and above all who knew the art of making gold (many works, dealing with alchemy, wrongly were attributed to him). And thus Mocenigo expected from the famous defender and propagandist of the "Lullius art," not philosophical definitions but rather practical things and weighty secrets. He invited therefore Giordano Bruno to Venice, and promised him liberal payment. The philosopher accepted this invitation, and thereby went to his death. On his way he also passed through Zurich, where there was a large Italian Colony, who received the famous man with joy; the learned men in the city were also glad to be able to discuss with him philosophical problems. In this circle he learned to know the man who bound him for some time at Zurich. It was Johann Heinrich Heinzel von Elgg, a rich and cultured patrician from Augsburg, a son of Johan Baptist, well known for his interest in art and science, and nephew of that Paulus who, under the direction of Tycho Brahe in Gogging, had erected a powerful astronomical quadrant. In 1584 he got into trouble with the authorities over the calendar-dispute, and had to flee, and took refuge in Zurich. (The family, it is thought, came from Unterwalden.) This well-to-do man, whose relations played a big rôle in the public life of Augsburg, bought the castle Haldenstein near Chur and the estate Elgg near Winterthur, and lived there the life of a grand seigneur, as protector of the arts and sciences.

To him was brought Giordano Bruno, probably by Professor Stucchi, an intimate friend of the seigneur, who at once welcomed him. Besides solving his chronological-mathematical problems, Bruno had to answer his questions about the natural sciences. Heinzel had acquired recently the mine Flums near Sargan, which brought with it the necessity of solving many chemical problems. The philosopher seems to have undertaken this, as he understood physics—"practical nature-philosophy"—otherwise he would not have travelled to Prague in 1588 to visit the Emperor Rudolf II, protector of the Bohemian Mines, astrologer and alchemist; and he would not have dedicated to him his work: *One hundred and sixty articles against the mathematicians and philosophers of this century.* Neither would he have been called in 1589 by the Duke Julius of Braunschweig to Helmstadt, of whom an inscription at Harzburg says: "His creative genius, one hundred years ahead of his time, brought to light the ore of the Hartz Mountains, the salt-wells, and opened the path to free thought". At the time of the geological researches in the Hartz Mountains, this Duke wrote to the Count of Hesse: "As other rulers and princes generally follow the hunting-devil so do we cling to the mountain-devil, as Your Highness already knows." This creator of the Rammelsberger silver mining production, of the Goslar and Gittel iron and brass products, of the various salt, alabaster and marble works, and as constructor of large canals, needed mathematicians, geometricians, engineers, chemists, and as such he invited also Bruno to his university.

About these practical arts of Bruno, his books contain nothing, but he must have known these things, otherwise Heinzel, who spared no trouble in the Grison Mines, would not have consulted him. He must have given Bruno much freedom, a proof of this being that it was possible

for the philosopher to send a complete manuscript to Dresden for printing. It was his great atheistic work: *De Imaginum, Signorum et Idearum Compositione*, which he dedicated to his protector Herr von Elgg, as an everlasting proof of his generosity.

That Heinzel had a great respect for Giordano Bruno as a chemist is shown by the fact that the man who took the post after his departure had been intimately associated with Bruno while at Zurich, and remained faithful even after Bruno's death; he was Raphael Egli, a pupil of Scipio Tentulus of Naples. He was inspector of the theological undergraduates at Zurich, and became so interested in chemistry through Bruno's influence, that there were complaints already in 1594 that "Raphael Egli neither teaches nor preaches, but is only interested in the working of the mines". Indeed it became worse. He and Heinzel fell into the hands of swindlers pretending to be alchemists, such as Wasserhuhn of Basel, Ochs of Schaffhausen, Fridli Freuler and the ill-famed Captain Baldi of Glarus; they were victimised and completely ruined. Egli had to leave Zurich and came to the University of Marburg as Professor, but had to give his word not to dabble in alchemy. "But all chemistry, as far as I can see, is in itself not Black Magic, as one deals with the experimenting with Nature's secrets." However, through these words he had spoiled everything with the Zurich theologians. Inflamed by such unchristian behaviour he wrote the following to his wife as a farewell:

All the priests together
Are from the same root,
They do not tolerate us,
Instead of pity, compassion,
They break with us in conflict,
So that we should be shamed . . .
Be steady, good and upright,
God will alter all once more,
He will not deny us.

But the bitter lesson was fruitful. Egli returned to the profound teaching of the man who had opened in Zurich the road to the new outlook of the world, not as a Chemist but as a Philosopher. From him he learned the significance of serious study of Natural Science, and to him Bruno dictated his last and greatest work, unfortunately lost—or, perhaps, still hidden owing to the decree of the Roman Inquisition. This work " included all sciences " ; it was a life-experience for Egli, of which, many years later, he often spoke with enthusiasm: " Balancing on one foot the Master thought and spoke so fast that the pen could scarcely follow ; he had so commanding a mind and such strong power of thought." Egli gave extracts from this work, in the beginning of 1594 (when he learned of Bruno's arrest) to Johann Wolf in Zurich under the title *Summa Terminorum metaphysicorum*, and in 1609 he placed the same work, substantially enlarged, and printed in Marburg, once more in the hands of the philosophically interested world. Rightly did Brunnhofer in his day praise the flowing style of this document, which to this day shows the special dialectic talent of Bruno. In Zurich, free from the care for daily needs, the persecuted philosopher found rest and leisure. It was then that he wrote his ripest and clearest philosophical work, from which Spinoza later took whole sentences, partly word by word, without stating its source ; and up to the present day no proper or fit appreciation has been given to it.

(*To be concluded*)

RETROSPECTIVE

BY M. R. ST. JOHN

WHEN one was asked about the Theosophical Society: What is it? What is it for? What does it do?, members sometimes referred enquirers to its three Objects; but to many these would not afford sufficient explanation, for in respect to the first one, there are quite a number of movements in the world based on Brotherhood, and, as for the second Object, students of comparative religion and philosophy have existed and are still to be found in all countries.

It is unnecessary to emphasise in what direction and in what divers ways the third Object has always been carried on, what were the alchemists, mystics, soothsayers and magicians of the past, and you might include witches and what were known as wise women. To-day we have various kinds of mediums, clairvoyants and seers.

But even a cursory perusal of the Society's Principles should convince anyone that it was formed to check or combat the Materialism, mainly of the Western world, which was sinking the world deeper and deeper into the mire, and it was by means of the Three Objects, which would be understood by Western psychology, that the attempt was to be made. Yet very many members of the Theosophical Society living in the Occident and to whom the Wisdom teaching appealed, taking it up with zeal and vigour, did so more from the Form side than from the Life side. Planes, Rounds, Races and the various Bodies were seized on with avidity and energetically

studied by the concrete mind, while the Spiritual or Life side became more or less of an abstraction.

Krishnaji, an Eastern, where Matter and Form are looked upon as of secondary importance to Life or Spirit, was mainly brought up and educated in Western thought and habits, and must, often and anon, have chafed at the emphasis put on the Form side by so many very earnest, very sincere, and very good Theosophists. He must have seen all through his earlier years that the West was still heavily steeped in the physical; so, when his time came to come before the public, is it surprising that he so forcibly emphasises the Life side to the exclusion of the other? For only by drastic methods could he succeed in stemming the easy descent into the abyss of pure and unadulterated Materialism.

Krishnaji's teaching came before us at the most opportune time and, because it was regarded by some as a bomb-shell, proves, as nothing else could have done, the extent to which the impermanent had replaced the permanent. He has never been a student and takes no interest in the Form side which, however, he could not very well avoid contacting. Is it to be wondered at that he realized the dire necessity of driving home with all the force at his command the Life or Spiritual side!

From the following few commonplace remarks of many persons it will be easily realized to what extent our conceptions are rooted in matter: "While I am on my holiday I mean to enjoy *life*." Various physical experiences of a pleasurable nature are often referred to in such remarks as: "This is real *life*"; "It is good to be *alive*."

Because the West is so steeped in this, one cannot but condone any misunderstanding of Krishnaji in regard to Life and Freedom, and why it has in some instances been taken to mean physical freedom and license, even by some who considered themselves Theosophists.

It is essential that we should cease to look at everything from the Form side[1]; instead we should regard all (including Reincarnation) from the Life side, for only by the realization of that eternal Life can we attain to the Kingdom of Happiness and Life in Freedom.

[1] NOTE BY THE ACTING EDITOR

None sympathises more than I with the gospel of "away from the Form side". Nevertheless we must not forget that the True Reality is both Immanence and Transcendence, Matter as well as Spirit. Our troubles arise not from Matter *as it is*, but from Matter as we *think* it is. Hence the supreme value of Science in examining the Form side, in order to understand the "Life side".

VIRTUE is a service man owes himself; and though there were no heaven nor any God to rule the world, it were not less the binding law of life. It is man's privilege to know the right and follow it. Betray and persecute me, brother men! Pour out your rage on me, O malignant devils. Smile, or watch my agony with cold disdain, ye blissful Gods. Earth, hell, heaven, combine your might to crush me —I will still hold fast by this inheritance. My strength is nothing—time can shake and cripple it; my youth is transient—already grief has withered up my days; my heart—alas! it seems well-nigh broken now! Anguish may crush it utterly, and life may fail; but even so my soul, that has not tripped, shall triumph, and, dying, give the lie to soulless destiny, that dares to boast itself man's master.

Quoted by ANNIE BESANT

WHAT IS PSYCHOLOGY?

BY LEONARD BOSMAN

WHAT is psychology? The answer is simple. It is, literally, the science of the soul and its activities. Simple though this answer may be, it gives rise to many arguments, and causes many complications in the minds of those who have studied the subject along the ordinary scholastic lines.

Though there is no one who can contradict the statement that psychology is the science of psyche, the soul, yet many will nevertheless affirm that there is no soul implied in the idea, for psychology to such as these is the science of the mind. Despite this the word actually means the science of the soul, as every student knows well. What, then, is the cause of this primary difficulty? One of the leading writers on the subject complains of "the vagueness of psychological terminology," and then goes on to introduce many vague terms which are themselves misleading even though his observed facts are correctly noted. He speaks of feeling, acting and thinking as "the elementary facts of mind," and thereby makes vagueness more vague, for it would seem more correct to term these states of being, rather than of mind, as will be seen later.

The vagueness of which he complains has its rise in the fact that the word chosen to describe what are called facts of

mind does not in any sense convey the idea of mind. Psychology is used to cover a multitude of subjects and has been referred to the bodily nature, the feelings, mind and intuition, or all of these together. Moreover, a study of the text-books will show that many other sciences have been called upon to produce the science of psyche, anthropology, evolution, philosophy and metaphysics being also made to take part in the development of modern psychology.

If psychology is considered to be the science of the mind, then surely some other term should be used such as, for example, mentology or nousology. If it is the science of feeling it might be termed sociology, or as the science of being ensology, entology or even ontology. None of these names was given and the term psychology remains to confront those who study the merely mechanical or outer effects of a certain "something", which many deny but which a few of the deeper thinkers are bound to accept. That "something" is the *psyche* which is the base of the word psychology and of which the English equivalent is soul.

Psychology is often termed the science of behaviour, but the word behaviour has an ordinary colloquial meaning apart from its strictly literal meaning and scientific application; therefore to call psychology the science of behaviour may well lead to false impressions so that its text-books might be thought of as "Sandford and Merton," "Eric, or Little by Little," or some such ancient moralization.

The well-known statement of Professor Woodworth of Columbia University that psychology is a scientific study of the activities of the individual would probably be accepted by all psychologists, but this is only a half definition, true enough as far as it goes, though it does not explain what is the individual, whether body or soul.

If psychology is the science of behaviour and describes states of thinking, feeling and acting, then, surely it will be

necessary to understand something of that which is the cause of such states. The study of effects may prove all-absorbing to some students, but it will not take them far nor explain the true nature of man. If it be said that psychology does not concern itself with unprovable themes but only with observed facts, the answer must be that psychology means the science of the soul as well as the science of the behaviour of the soul through its outer channels. If the old adage "Man, know thyself" is worthy of consideration it will not be sufficient merely to observe the behaviour of man, but to have at least some idea of that which is the cause of the behaviour.

Professor James, the well-known and often quoted authority, in his *Principles of Psychology* (p. 6) affirms that psychology is "the science of finite individual minds" and that metaphysics is outside its province.

> Psychology can go no further, as a natural science, than to ascertain the empirical correlation of the various sorts of thoughts and feelings with definite conditions of the brain. If she goes farther she becomes metaphysical. All attempts to explain our phenomenally-given thoughts as products of some deeper-lying entities (whether the latter be named "Soul, Transcendental Ego," Ideas, or "Elementary Units of Consciousness"), are metaphysical. This book consequently rejects both the associationist and the spiritualist theories; and in this strictly positivistic point of view consists the only feature of it for which I feel tempted to claim originality.

Although he rejects metaphysics in this far from original manner, he is forced to acknowledge that his point of view is anything but ultimate. He assures his readers:

> Men must keep thinking, and the data assumed by psychology, just like those assumed by physics and the other natural sciences, must sometimes be overhauled. *The effort to overhaul them clearly and thoroughly is metaphysics.*

It might be imagined from the words italicised that Professor James would welcome the advent of metaphysics, but he seems to think that even if the results of such research were true it would be well to keep them out of psychology. He,

however, does not succeed at all in this, for his work opens with a discussion on these very lines.

It is not always easy to understand this attitude of the scholastic mind of the nineteenth century. James himself, though seeming very much to incline towards the explanation which metaphysics can give to materialistic science, nevertheless appears, like many scientists, to be afraid of it because it is not always "exact". It is curious that this fear should so often obscure the otherwise clear vision of the scientist. This fear will, doubtless, pass away as the scientist is forced into the domain of the unseen and learns that science cannot be divided into water-tight compartments, that, indeed, there is but one science, the Science of Universal Life and that nothing which touches the welfare of humanity can be excluded from its domain. Until this is realized there will remain an unbridged gulf between the known and the unknown.

Fortunately, however, all psychologists do not take such views. One notable example of this is given by G. Brett, M.A., who in his *History of Psychology* goes to the other extreme and includes in the subject the whole history of philosophy and metaphysics; and it cannot be said that he is wrong in so doing, for psychology is the study of all the activities of man.

Professor James is not really clear, for after, as he himself says, "beating about the bush" for some 180 pages he comes suddenly to his attempt to explain the facts by an appeal to what he calls the soul theory. He devotes only two pages to the subject but does not seem to help his readers to any decision. He seems to select his words so guardedly and carefully that he becomes lost in his very cautiousness and his terms. Let the reader judge one of his clearest paragraphs.

We must ask ourselves whether, after all, the ascertainment of a blank unmediated correspondence, term for term, of a succession of

states of consciousness with the succession of total brain processes, be not the simplest psycho-physic formula and the last word of a psychology which concerns itself with verifiable laws and seeks only to be clear and to avoid unsafe hypotheses.

Does this explain what Professor James really believes? Is he in favour of the soul theory or not? Having considered this point it will be well to examine further his findings.

Such a mere empirical parallelism will then appear the wisest course. By keeping to it our psychology will remain positivistic and non-metaphysical; and although this is certainly only a provisional halting place and things must some day more thoroughly be thought out, we shall abide there in this book, and just as we have rejected mind-dust we shall take no account of the soul. The spiritualistic reader[1] may, nevertheless believe in the soul if he will, whilst the positivistic one who wishes to give a tinge of mystery to the expression of his position can continue to say that nature in her unfathomable designs has mixed us of clay and flame, brain and mind, that the two beings hang indubitably together and determine each other's being, but how or why no mortal may ever know.[2]

The reader who seeks a deeper knowledge of that which is behind all thought, feeling and action, may well ask what is all this. It begins with an apparent belief in the soul and ends with the old agnostic assertion "I don't know and no mortal ever will know". Surely a more intimate study such as that of psychology will produce some realization of a Power behind the throne, a Reality beyond all forms.

The idea seems to fascinate Professor James. He plays with it even whilst rejecting it. He accepts it, doubts it, rejects it and then leaves his reader free to believe in it or not just as he feels inclined, which is, of course, tolerant but not particularly helpful. It will be interesting to follow him in his wanderings and see what further light he throws upon the subject. He sums up the theory of the soul in a later part of his work and says that it is a "substantial" and even a "concrete agent" and yet it is "something immaterial". He makes no attempt to explain this strange contradiction in

[1] He means the reader who believes in a Life working in the form.

[2] *Principles of Psychology*, p. 182.

terms. Next he speaks of the "hypothetical Arch-Ego whom we provisionally considered as possible," as a distinct and real entity of whose existence self-consciousness makes us aware. The Soul, then, exists as a simple spiritual substance in which the various psychic faculties inhere. If we ask what a Substance is, the only answer is that it is a self-existent being, or one which needs no other substance in which to inhere. (p. 343.)

He shows quite clearly that he believes in a Life or ensouling Principle, for he says that the moment he "becomes metaphysical" he finds "the notion of some sort of an *anima mundi* thinking in all of us to be a more promising hypothesis, in spite of its difficulties, than that of a lot of absolutely individual souls". Then, after such a "metaphysical" outburst he goes on to pull away the ladder up which he has been encouraging the student to climb by affirming that "meanwhile as *psychologists* we need not be metaphysical at all". (p. 346.)

After this he sums up all he has read as to the nature of the soul, and though he finds himself free to discard it altogether from his work, nevertheless he acknowledges that his arguments have not established the non-existence of the soul but have "only proved its superfluity for scientific purposes". (p. 350.) The idea, of which he seems to be very fond, of an *anima mundi*, a World-Soul or Life permeating all things, is one that must interest all who seek a solution of the problems of psychology. It is, indeed, the basis of the present work as will be seen in the explanations that follow.

Failing to find the answer required in the works of the scholastic psychologist, we must consider the matter for ourselves and become our own physicians in the absence of agreement between the doctors. Even though terms are misleading the question: What is the soul? cannot be ignored. The question usually asked, however, is not what does the

word soul mean in itself, but what is that to which the word refers; what, in fact, is the nature of the soul.

To answer the question the way must be made clear by an explanation of the terms used in this connection, for how can the question be asked unless the meaning of the term be first understood? When it is understood, when it is seen that the word soul is derived from the Gothic *saivis*, *saivals*, via the Saxon *sawol*, and means nothing more than SEA, what then? Surely such a term cannot represent the Immortal Principle which is beyond all things.

It is clear from the meaning of the word that soul was not originally intended to represent the Reality, the Immortal Self or Principle immanent in all but simply an emanation there from. The soul is the emotional nature, called "sea" because it is like unto the sea, sometimes calm and placid (in its pristine state as pure emotion) and at other times lashed into foaming waves by the winds of passion and desire which sweep over it as it enters into relation with human evolution.

It may be noted, in passing, that soul is not a correct translation of the word *psyche* and it certainly does not convey the idea held by the ancient Greeks, especially the thought-provoking Plato, who held that the *psyche* was "akin to the divine" (*Phaedo*). Here he clearly speaks of psyche as the Immortal Principle, the Life within the body which, as he shows, enters it at birth and leaves it at death, retaining its individuality. Moreover, he affirms that "all psyche is equally psyche," which is as much as saying that the ensouling Life is everywhere.

Distinction must be made, in order to avoid this confusion of terms, between the idea of the incarnating or ensouling Life and the soul which is said to leave the body at death taking upon itself the same semblance as that of its earthly counterpart. That which leaves the body at death may be termed the soul if it be realized that it is merely a

soul-vesture, a spiritual body in which the Life or soul continues its individual existence. It is, in fact, the "spiritual body" of which St. Paul speaks so convincingly.

It may be asked whether the word spirit can be used in place of soul seeing that the latter merely means "sea". Here again the answer must be that the word does not convey the idea of an Immortal Principle, except symbolically, for the word spirit is simply the Latin word for breath, taking the place of the Greek *pneuma*, spirit, breath or wind. These words, therefore, are used symbolically in the attempt to describe the Life in all beings.

Despite these difficulties of terminology the Christian teaching of man as a trinity of body, soul and spirit, or Will, Emotion and Mind is quite exact if only these terms are understood. Indeed the scientist accepts this human trinity expressing itself as: "I feel somehow, I know something, I do something," but these are called elementary facts; being should surely suggest that beyond body and beyond all feeling and thought there is that which transcends them all, the Life which is the true and innermost SELF of man and of the whole Universe. This will be made clearer in the next chapter but meanwhile it must be noted that in all psychological studies there is a danger of considering only the mechanism of life rather than the essence itself.

It should be borne in mind that brain and mind are not the same. This might be acknowledged by some students though many dispute the fact. The brain is the instrument which, though perfectly capable of receptivity, cannot transmit, nor initiate plans, unless played upon by the mind. Even though certain centres are formed in the brain and said to be the source of feelings, volitions and thoughts, they are, nevertheless, not causes, even though called sources, for without the vital reality as guide, without a directing Ego, there would be no brain activity whatever.

Apart from this it may also be noted that the mind is not in itself the individual, is not Life itself, but simply one of the modes in which that Life makes itself known. The Life may be said to be the rider and the mind its horse, whilst the brain is the road it takes to come to its destination. This analogy is, of course, far from perfect and it would be simpler to consider mind as the player and the brain as the instrument.

It will perhaps be clear that it is not advisable to use terms which do not properly describe the truth and so the word soul must be put aside because of its misuse and original meaning, and more especially, because of the many different applications of the word in modern times to different ideas. It is necessary to distinguish between the use of the word soul as it relates to the Soul of the Universe, or *Anima Mundi,* the soul-vesture and the Ultimate Principle, the SOUL itself. Some see the soul as the intermediate principle between body and spirit, and others use the word to describe the Principle of all things; no two writers are in agreement. Hence the term will not suit an exact science nor even a science that is struggling to find exact terms in which to express its findings. To be free to understand Truth it is necessary to be free of terms and so they must be made elastic and not rigid lest they become fossilised stumbling blocks to the student who seeks their original ideas but fails to find them because of the misuse of the terms.

A MASTER OF THE WISDOM

He taught me many things;
The road to wisdom;
Of pleasure, its renouncing;
Of pain, its recompense
in clarity of vision,
in keen, swift sympathy,
in understanding.

But when I would have kissed his garment's hem
He bade me stay my act;
Nor offered me his benediction,
But, turning gently, gathered twigs with his own hands
From places where no twigs had seemed to be
And carried them
And caused a flame
of his own making
To ascend from earth to heaven.

And as I watched
No flame was there,
Nor any burning,
Nor twigs in a neat pile
Save as his hands made flame,
Save as his spirit burned,
Save as he garnered those who lay where darkness grew;
Nor any avenue to heaven save in their inner burning.

CHARLOTTE WEAVER

THE BESANT MEMORIAL SCHOOL

THE name of Annie Besant is revered throughout the world as that of one who has lived and worked during the whole of a noble life to seek and follow Truth and to serve her fellow-men. For over sixty years, sparing herself neither by day nor by night, she has fought for great ideals—for Truth whithersoever her search for it has led her, for Justice where she has seen injustice, for Freedom where she has seen tyranny. And often with Truth, Justice and Freedom she has stood alone, for her warrior spirit would rather be alone with these than forsake them for the plaudits and honours with which the outer world might seek to dazzle her.

But above all she has worked for Youth, herself so young in heart however old in years. She has worked that the young may be happy, that they may be without fear, that they may grow in reverence and in compassion, and that they may look forward with eagerness to the newer life which is their heritage. Throughout the world, though specially in India, youth looks up to her as to the greatest living embodiment of youth's noblest ideals, and as to one of the greatest lovers of youth the world has known: in testimony whereof a lover of youth no less great—Lord Baden-Powell—has just decorated her, in the name of the youth of the world, with the highest honour the Scout movement bestows upon those, a very few, who serve youth in outstanding measure, the Badge of the Silver Wolf.

Today, after more than half a century of ceaseless service, she lies at home in Adyar, worn out in body but with her spirit as of old—undaunted and ardent with fiery enthusiasm: she who is eighty-six years of age! With the young, the hope of the future, are most of the thoughts and hopes of this great warrior, and she ardently cherishes the longing that at Adyar itself there may come into being a school for the boys and girls she loves so dearly, a school in memory of her love, that even when she has passed from us awhile her love shall still serve them.

And some of those whose hearts are full of gratitude for so magnificent a love have told her that there shall be such a school at Adyar, a school full of her spirit, full of courage, full of enthusiasm, full of strong and wise patriotism, full of beautiful culture, full of eager service, and of that reverent recognition of due authority whence comes all power of triumphant leadership.

Land is available—there is enough land for a college, even for a University. Men and women are available to become such a staff as there was in the great days of the Central Hindu College at Benares—her first great gift to India. And boys and girls there are in plenty—eager to grow up to love and to serve mankind as she has loved and served.

Money alone is needed—£ 20,000 ($ 50,000) or so for a school, more for a college, still more for a University. But those who know what Annie Besant has been to the world, and to them, will be eager to show some token of their gratitude, however small, and thus to help to place at the feet of a very noble servant of the world the gift she would treasure most—the gift before she passes away of a great educational centre in the home she loves, in which youth shall learn to grow into the splendid stature of the new life.

GEORGE S. ARUNDALE

P. S.: Donations or periodical subscriptions should be sent to the Treasurers, Besant Memorial School, Adyar, Madras, S. India.

CORRESPONDENCE

I SHOULD like to ask why it is that the leaders of the T.S. are so silent upon the great social and economic crisis which is overwhelming the world. In the Great War we were favoured with numerous pronouncements on its real nature, the part played in it by the Powers of Darkness, and the like. Is not the present economic and social war a more deadly and far-reaching evil in every respect, and is it not worthy of whatever light may be shed upon its final outcome by the leaders of the T.S.? On whose side are the Powers of Darkness fighting now, on the side of the masses, poor and hungry, or on the side of the vested interests? On the side of the new civilization of Russia or the collapsing civilization of Europe and America?

Many are agreed upon what a ideal civilization should be, few are agreed as to the immediate steps to be taken, the line of *action* to be followed.

May we like Goethe, ask for "Light, more light"?

LEONARD C. SOPER

By C. Jinarājadāsa

May I point out they have *not* been silent? In past years, apart from Dr. Besant's books, *The Changing World*, *Civilization's Deadlocks*, and many others, year after year the Annual Convention lectures have been on this topic of what is wrong with the world. (See the lectures in 1916, 1917, 1918, 1921, 1924). Theosophy as applied to the *economic* crisis was the theme of the lectures of 1931. They were not published, for the simple reason that the T. P. H. has steadily lost by publishing these annual lectures. In the Convention just over, the same topic was taken up again. As to what the occult forces are striving to do with the various countries of the world, if pronouncements were to be made, I doubt if Mr. Soper with his leanings towards Russia would accept them as "light".

CORRECTION

IN connection with the picture of Tyāgarāja, which was issued with the last number of THE THEOSOPHIST, I stated that it was given to me by my friend "the late Mr. T. M. Krishnaswami Pillai".

I am heartily glad to know that he has not passed on but is still with us, as I have particularly wanted him to know what good use I have made of his gift. I have also to correct his initials, which are T. G., not T. M.

C. JINARĀJADĀSA

REVIEWS

PUBLICATIONS of the Theosophical Publishing House, Adyar, Madras. Of these there is quite a collection—two solid-looking books, five booklets and four Adyar Pamphlets, all published at the end of 1932.

First and foremost *A Short Biography of Dr. Annie Besant*, by C. Jinarājadāsa. (Price As. 12.) It was written for the occasion of Dr. Besant's last birthday and sent for publication to the Press in India, and for perusal to all Theosophical Lodges in the world. Its present booklet form contains two illustrations, one portraying Annie Besant in the prime of her life, the other in her old age. The biography is brief but sketches the great life skilfully and sufficiently. An addition to this biography will be found in this number of THE THEOSOPHIST (see p. 585).

India's Struggle to Achieve Dominion Status, by Annie Besant. (Price As. 4.) This appeared in the Watch-Tower of the *Adyar Theosophist* for November, 1929. Here the MS. of this in the author's writing is also reproduced. It is the first few pages of "the true story of . . . India"; it is begun in the name of the Great Ones and introduces Them, the Inner Government and the cause of India in the author's own big masterly way.

Goethe's Faust, by C. Jinarājadāsa. (Price Re. 1-4.) "Analysed as a series of incidents in successive incarnations of Faust" is a slightly revised version of articles that were printed in THE THEOSOPHIST for April-July, 1932. We have eight lives of Faust, the seeker after Truth. The first life as seen by Mr. Jinarājadāsa is given to seeking through knowledge; the second life through love; the third through active life in the world; the fourth through Art; the fifth by way of beauty; the sixth "in a work done"; the seventh by work for others; the eighth life is devoted to the part played by the Heavenly Maiden in a soul's salvation. A fascinating contribution to Theosophy and to the literature written for the centenary of Goethe.

My Guest—H. P. Blavatsky, by Francesca Arundale. (Price Re. 1-8.) This glimpse into H. P. B.'s life consists of four chapters, entitled I. From Spiritualism to Theosophy, II. Early Impressions of Theosophy, III. H. P. B. at Our House, and IV. H. P. B. in Germany, and

four letters of H. P. B. to Francesca Arundale. There is a brief sketch of the author by C. Jinarājadāsa and five appendixes, being letters of the Masters referred to in the text. The whole makes up a delightful book about H. P. B. and also gives the reader a peep into the worthy life of Miss Arundale.

The President's Motto for 1933 in four pages is arresting and very appealing in its neat and appropriate form. The contents are the motto with a facsimile of her signature; the first page of her diary for 1931 is reproduced, and a portrait of hers. The motto is WORK FOR ADYAR; the diary deals with the same subject. In a wonderful way this booklet reminds one of eternal youth.

Adyar Pamphlets Nos. 166 and 168 on *The Use of Evil*, and *The Meaning and the Use of Pain*, by Annie Besant, were both first printed in 1910. Adyar Pamphlet No. 167 on *The Bearing of Religious Ideals on Social Reorganisation*, by Annie Besant, was first published in 1912. All three will be found of fresh interest alike by those who have already read them and by those who read them for the first time.

Adyar Pamphlet No. 169 entitled *Eastern Magic and Western Spiritualism*, by H. S. Olcott, is a lecture delivered in 1875. It expounds the realities and fallacies of magic and spiritualism, ancient and modern. Colonel Olcott still retains the power to compel interest in a subject which was new and puzzling to the intellectual world fifty-seven years ago.

The Essential Unity of All Religions and *The Science of Social Organisation*, by Bhagavan Das, will be reviewed in another number.

D.

Wild Flowers, A Collection of Poems by Titus A. Rodrigues, M.A. (The Huxley Press, Madras.)

There is much that is good and much that is promising in this small volume of poems. The author, a young Anglo-Indian, has the gift of a vivid and poetic imagination, but his expression is as yet imperfect and while there are in the poems some fine descriptive passages, in some cases the similes are false and the adjectives incongruous. Some of the narrative poems are exceptionally good.

I. M. P.

They Do Not Die, by Charles A. Hall. (Williams & Norgate, London.)

The great change of viewpoint regarding Death which has taken place during the last fifty years among Western peoples, is borne witness to by the ever-increasing number of books written in support

of the belief that life after death is continuous and progressive. Mr. Hall's book is an attractively printed little book on these lines, and sets forth the arguments for this belief with much reasonableness. Two statements strikingly mark the distance which he and those who think like him have travelled from the attitude of the Victorian age.

> I do not say that man *has* a spirit, but that he *is* a spirit even here and now:

and again

> Resurrection is the real inwardness of death, and so it is perceived to be on the other side.

Our author's claim that his book is not based on authority might be disputed by some, but we cordially endorse his statement that with regard to his argument:

> If the reader does not agree that the reasoning lead to certitude, he may at least admit that it points to high probability.

E. M. W.

The Theosophical Society in Uruguay, South America, gives proof of its activity in the publication of translations of important articles and lectures. In the series of Theosophical Studies published recently we note translations of Bishop Leadbeater's *To Those Who Mourn*, as well as of his article in our issue of February last, entitled *How the Dark Powers Work*. Another pamphlet in the series is a translation of Dr. Besant's *The White Lodge and Its Messengers* now available in English as Adyar Pamphlet No. 149. The form of the pamphlets is attractive, and two of them are adorned with a frontispiece of symbolic imagery which may be the new art, but it is best not to show them to children before they go to sleep. Our congratulations to the enterprising Section!

MAGAZINES RECEIVED:

World Theosophy	December.
Teosofi (Finland)	Nos. 11-12.
La Revue Théosophique	November.
Bulletin Théosophique	December, January
Advance Australia News Service	December.
Theosophy in New Zealand	October-December.
Theosophy in India	December.
The Theosophical Messenger	December.
The Canadian Theosophist	November.
Toronto Theosophical News	December.
Teosofisk Tidskrift	November, December.
Theosofie in Ned.-Indie	December.
De Theosofische Beweging	December.
De Pionier (Java)	December, January.

Teosofia (Spain)	December.
Boletin de la Sociedad Teosofica Española ...	December.
The Christian Theosophist	Dec., '32-March, '33.
The Young Theosophist	December.
Theosophia, Netherlands	January.
Persatoean-Hidoep	January.
The Star Bulletin	November-December.
The Buddhist	December.
The Hindustan Review	October-December.
The Orient...	November-December.
The Liberal Catholic	December, January.
Lumen	December.
The Vaccination Inquirer	December.
The Beacon	December.
The Temple Artisan	October, November.
The Calcutta Review	November, December.
The Occult Review	December.
The Modern Review	January.
Radiant Health Magazine, Amritsar	January.
Review of Reviews	December.
The Young Builder	January.

BOOKS AND PAMPHLETS RECEIVED:

Handgrips with the Infinite, by J. H. Oliver (C. W. Daniel Co., London).

They Do Not Die, by Charles A. Hall (Williams & Norgate, London).

Publications of the Theosophical Society in Uruguay (translation):

(*a*) Come Trabajan las Potencias Tenebros, by C. W. Leadbeater.

(*b*) La Logia Blanca y sus Mensajeros, by Annie Besant (Adyar Pamphlet 149).

(*c*) A los Afligidos, by C. W. Leadbeater.

The Rig Veda Samhita, with translation by S. Padmanabha Iyengar, B.A. (Soumya Press, Madras).

Smithsonian Institution, Bureau of American Ethnology Bulletins 99, 108, 109, 110.

The Science of Social Organization, by Bhagavan Das, Hon. D.L. (2nd. edn.) (T.P.H., Adyar.)

The Essential Unity of all Religions, by Bhagavan Das, Hon. D.L. (T.P.H., Adyar.)

India's Struggle to Achieve Dominion Status, by Annie Besant, D.L. (T.P.H., Adyar.)

The President's Motto for 1933 (T.P.H., Adyar.)

Biography of Annie Besant, by C. Jinarājadāsa (T.P.H., Adyar.)

Goethe's Faust, by C. Jinarājadāsa (T.P.H., Adyar.)

My Guest—H. P. Blavatsky, by Francesca Arundale (T.P.H., Adyar.)

Adyar Pamphlets Nos. 167, 168, 169 (T.P.H., Adyar).

The Ramakrishna Mission, 3rd. Annual Report (Ceylon Branch.)

Path to the Fire, by Rudhyar.

Hindu Muslim Fellowship of Thought, by Atulananda Chakravarty.

History of Indian Philosophy Vol. VII. S. K. Bilvalkar, M.A., Ph.D. and R. D. Ranade, M.A. (Aryabushan Press Office, Poona).

Registered M. 91

THE THEOSOPHIST

APR -6 1933

DAKSHINAMURTI, THE ETERNAL YOUTH, TEACHING THE SAGES BY SILENCE

(The east pediment of the Bharata Samaj Hindu Temple at The Theosophical Headquarters, Adyar)

March, 1933

Teosofia (Spain)	December.
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Publications of the Theosophical Society in Uruguay (translation):

(*a*) Come Trabajan las Potencias Tenebros, by C. W. Leadbeater.

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THE THEOSOPHIST

APR -6 1933

DAKSHINAMURTI, THE ETERNAL YOUTH, TEACHING THE SAGES BY SILENCE

(The east pediment of the Bharata Samaj Hindu Temple at The Theosophical Headquarters, Adyar)

March, 1933

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THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

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ON THE WATCH-TOWER

BY C. JINARĀJADĀSA

The President.

DURING the last month Dr. Besant has kept up her strength. As the weather is getting warmer, she often spends a few hours each day on her verandah looking on the river and the sea, varying sometimes by sitting on a sofa "on the Roof". The general delicate and disturbed state of her health is shown by her long wakefulness at night, when she reads much, and the consequent sleeping long in the day hours. Not infrequently she walks over to Bishop Leadbeater's room, and that slight exercise is beneficial to her.

***

Krishnaji.

Since leaving Adyar, Krishnaji has lectured in Bombay, Ahmedabad and Karachi, and at the moment of writing is in Lahore. He next passes on to Allahabad and Benares. From Benares he may possibly return for a few days to Adyar before going to Bombay to sail on May 11th. Krishnaji has been having very large audiences in all the places which he has visited. It is always difficult to compute how large an audience is, but they have certainly been over 2,000 in Bombay, and more still in Ahmedabad and Karachi. In the latter place there was a slight miscalculation as to the size of the possible audience, and the "Pandal" or temporary Hall which was erected proved utterly inadequate

for the large crowds which came. No loud speaker had been arranged for, and naturally Krishnaji's voice could not be heard by the vast audience. After a few minutes he stopped his address and announced that arrangements would be made to instal loud speakers. The Municipality of Karachi, whose chairman, Mr. Jamshed Nusserwanji Mehta, is a staunch Theosophist, presented Krishnaji with an address, in reply to which Krishnaji gave his characteristic point of view warning people not to rely for social improvements too much upon Municipalities and such organizations, which were apt to standardize character. The Associated Press of India has given brief summaries of his addresses in all the newspapers.

* * *

Technocracy.

"The only Sure Way to end the Depression" is the description of an enthusiast of this new gospel of human (material) regeneration. Technocracy is the final outcome of 12 years' research of a group of engineers and economists in the United States who, under the leadership of Mr. Howard Scott, have been compiling "charts, graphs, formulæ and statistics". They intend to prove that, unless there is a radical change, the year 1940 will be for industry the "zero hour," that is, when the economic collapse will pass all possibility of recovery. Their gospel has been given wide publicity in the United States, and many are the extracts from newspapers which have reached us at Adyar. But what is Technocracy? They point out what requires no proof—that the machine is ousting the man. Where 12 men were required in an automobile factory in 1904, only one man is required to-day, for a machine will do the work of the other 11 men. With the latest "tractor-drill" one man can sow an acre carefully and accurately in fifteen minutes, a work which would require four hours and a quarter if done by hand. And so on in trade after trade. The remedy is stated as follows: "The country has been over-industrialized as

well as over-capitalized and the real problem is one of de-industrialization."

Technocracy's programme is said to be:

A job for everybody between the ages of 25 and 45—and after that you go fishing on an income paid by the State.

A sixteen-hour working week—four hours a day for four days—and the rest of the time for leisure.

A standard of living ten times higher than our present average—a scale corresponding to a $10,000 income under our present system.

The abolition of debt, and the impossibility of assuming new debts.

More goods and a higher quality of goods—and the elimination of waste of our natural resources.

"So mote it be." But when all is said and done, it is not a man's income that gives happiness and peace but the man himself. Sometimes a poet comes swifter to the truth than the economic reformer. Thus we have in Kipling's "M'Andrew's Hymn" written in 1894 the problem of Technocracy seen from the angle of vision of the old Scots chief engineer of a steamship, "the auld Fleet Engineer,"

That started as a boiler-whelp—when steam and he were low.
I mind the time we used to serve a broken pipe wi' tow.
Ten pound was all the pressure then—Eh! Eh!—a man wad drive;
An' here, our workin' gauges give one hunder fifty-five!
We're creepin' on wi' each new rig—less weight an' larger power;
There'll be the loco-boiler next an' thirty knots an hour!
Thirty an' more. What I ha' seen since ocean-steam began
Leaves me no doot for the machine: but what about the man?
The man that counts, wi' all his runs, one million mile o' sea:
Four time the span from earth to moon . . . How far, O Lord, from Thee?

How far, O Lord, from Thee? In that lies the real problem for technocrats as for all other reformers. Who now remembers how Ruskin pointed that the Greek words "oikonomos," our "economics," did not deal with the laws of supply and demand, but with the "science of making *homes*"? It is the *man* that makes the home—a righteous or an

unrighteous home. When the man *thinks* rightly, there will be the right economics in the State.

***

The World's Schools of Thought.

Lately in Madras Professor S. S. Richardson of Washington University described the several trends of "Modern Western Thought" as follows:

> The four main trends of modern American thought, the lecturer said, were represented by the four schools of Naturalism, Idealism, Pragmatism and Realism. The most pronounced of them was naturalism, which thought of life in terms of science. This had been criticised as too narrow, as it did not concern itself with moral and religious values. The idealistic school was led by Royce and this was considered as the second golden age. The keynote of the pragmatic school, of which the late Mr. William James was the leader, was action. Being a new country, America counted much on action, and till a few years ago this school of thought held sway over the country, and at one time a philosopher holding other views could not get any jobs. The last school was a reaction against idealism.

Professor Richardson concluded by pointing out that there was a desire on the part of people to find a synthetic scheme composed of all that was best in the Schools mentioned by him. Outlining this desire, he stated:

> These four schools had their own followers, but there was a general tendency among the people to have a combination of these, a system combining the best principles in each. But by mere combination, they could not get a working unity. Therefore there was a new movement in the West, which had just begun to take shape, to formulate a school of thought which would do justice to all values. This school must make full provision for the knowledge acquired by science, for the hopes and aspirations of men, for moral and religious values, and must give full credit to the ideals of truth, goodness and beauty. The new school should meet all the demands of life of the head and of the heart, and the world is waiting for a master mind which would evolve this new school.

There could be no clearer expression of the work of Theosophy than in this description of what is wanted. It is just that effect that Theosophy is producing in the world—a synthesis of the knowledge acquired by Science with the hopes and

aspirations of men, and giving also full credit to the ideals of truth, goodness and beauty in Religion, Philosophy and Art. The work *is being done*, and it is the result of the Society's synthetic activities that the general public outside of Theosophical ranks should be craving for the synthesis of which Professor Richardson speaks.

***

The Society's Treasurer for 25 Years.

On February 19th last our good Brother Albert Schwarz completed his twenty-five years of service to the Theosophical Society as its Treasurer. Year after year, when Dr. Besant surveyed the year's growth of the Society, she has put on record her grateful thanks to our Brother for his watchful care over its finances. When she offered him the post he accepted it, though a year had to pass before he could retire from business. As manager of the branches of Messrs. Volkart Brothers in Cochin and Colombo, Mr. Schwarz had sterling qualifications both as accountant and as general manager when he came to Adyar. He has watched Adyar grow from its original 28 acres to the 266 acres that it is now; every item of that growth has been carefully recorded by him in his books as Treasurer. Innumerable have been his benefactions, and if they are not here mentioned it is out of deference to his wishes. One gift of his however is not a secret; that is the gift by him to the Society of the property of thirty-three acres now called Damodar Gardens.

Our Brother Schwarz is indeed the "Father of the Compound," always patient, always get-at-able, preferring to pay disputed accounts for rent out of his own pocket rather than wrangle with Theosophists. (The like of such a Treasurer we certainly shall not see again!) He leaves Adyar for a much needed change, for of late the long years of work have strained his heart, and much to his disgust he must take care

of his health at last. "God speed" to our beloved Brother, and better health when he returns to us in October.

***

The Adyar Players.

A notable event for the Adyar residents has been the offering of an artistic presentation of Longfellow's *Hiawatha* to the public of Madras, in aid of funds for the Besant Memorial School.

Hiawatha	...	R. Krishnamurti.
Nokomis (Grandmother of Hiawatha)	...	Bhagirathi Sri Ram.
Arrow maker (Father of Minnehaha)	...	S. Sivakameswaran.
Minnehaha	...	Rukmini Arundale.
Pau Puk Keewis	...	N. Yagneswara Sastri.
A Tribal Chief	...	K. Sankara Menon.
Chibiabos	...	Russell Balfour Clarke.
An Unfortunate Traveller	...	L. Van Thiel.
Chorus	...	Paula Balfour.

At the end of *Hiawatha* there was a *divertissement* with the following items:

1.	Prelude to Evening	...	Caterina Patricchio. Lilie Van Thiel. Paula Balfour. Louise Hancock.
2.	Gipsy Beggar	...	Louise Hancock.
3.	Egyptian Dance	...	Rukmini Arundale.
4.	Cymbal Dance	...	Paula Balfour.
5.	Fantasy	...	Louise Hancock.
6.	Siddhartha and the Swan	...	Rukmini Arundale. N. Subrahmanyam. R. Krishnamurti.
7.	The Lily	...	Paula Balfour.
8.	Flame Dance	...	Louise Hancock.
9.	The Artist's Dream	...	Rukmini Arundale. R. Krishnamurti.

The critic of *The Madras Mail* reviewed the entertainment as follows:

Colourful is the right word to apply to the performance of "The Song of Hiawatha" at the Museum Theatre on Saturday evening

The settings were delightful in their colourful simplicity, and the performance was full of those nuances which distinguish the inspired from the crude. Needless to say the audience, a large one, enjoyed it to the full. There was little applause until the end. It seemed as if the audience was loth to disturb the atmosphere which the performers were building up in preparation for the tense moments of the exceptionally well played famine scene, with the death of Minnehaha as its climax.

Each player gave of his or her best. Hiawatha was impressive, acting with restraint and feeling, Minnehaha was graceful and appealing and Nokomis was convincing. Pau Puk Keewis danced as a tribesman should, with vigour and a certain grace; Chibiabos sang familiar songs to new tunes, and though his memory failed him at times, sang them pleasingly. The Arrowmaker played his small part with conviction. He was the old man left lonely in the evening of life. The Chorus, or more appropriately the Chronicler, had a pleasing voice, but it was largely inaudible. Less charged with emotion, it would carry farther.

We congratulate the Adyar Players on an efficient and rightly inspired performance, and the producer, Paula Balfour, on her excellent taste.

Saturday's entertainment did not end with the last scene of "Hiawatha". There followed a programme of dancing, as delightful to the eye and to the senses as the performance. As one member of the audience remarked, it is surprising that, out of the chance assemblage of folk at Adyar, there should be found so many skilled dancers, not mere amateurs, but proficient performers. These dances alone are worth the price of admission. Space does not permit of a full description, we can only mention the names of the dancers and the items. The solo dancers were Louise Hancock, who danced a Gipsy Beggar dance and a Flame dance; Paula Balfour, an exceptionally graceful performer, who danced "Repose," and "The Water Lily"; and Rukmini Arundale, whose Indian dance in "The Artist's Dream" was much appreciated, while her Egyptian dance revealed new beauties of colour and motion. Besides these soloists, Caterina Patricchio, Lilie Van Thiel, and R. Krishnamurti danced in concerted numbers, leaving a lasting impression of grace of movement and charm of colour.

Colour is the word that recurs to the mind again and again in describing this programme, for the beauty of the effects obtained with such simplicity remains a lasting impression.

Adyar and Benares have long been known as the two places in India where Indians and Europeans and Americans

have not only studied together in the spirit of Brotherhood, with no thought of race or colour, but also as the places where the East and the West have played together. In India where the White and the Dark have been divided by a line at all public gatherings—the representatives of the ruling white race always sitting in the front seats—the Theosophists of India, and non-Indian Theosophists resident or in passage through India, have made a point of breaking down the barrier in every possible way. There was a time when this equality and social collaboration used to startle such Europeans in India as came into Theosophical circles. It is pleasant to note that, since the political changes in India, the idea of "prestige" of the White Race has given place to a saner conception. Adyar has once again proved new possibilities of culture in the blending of all that is best artistically of the East and the West. This year's offering of Adyar to the cause of Brotherhood and Art was organized by Mrs. Rukmini Arundale, with the assistance of Mrs. Paula Balfour-Clarke as Producer, with others giving their best to the success of a brilliant entertainment.

OUR ASSISTANT EDITOR

During the last five years, the Assistant Editor of THE THEOSOPHIST has been the Baroness J. van Isselmuden. She is leaving Adyar at last, returning to her home in Holland. On behalf of the Editor, I desire to put on record the gratitude of the Editor and of myself for the devoted labour which Baroness van Isselmuden has given to the magazine. All the detailed work in the editorial office has been under her charge—a work done with care and untiring assiduity. Many come to "give to Adyar"; her gift has been not a small one.

THE SECRET DOCTRINE

By H. P. BLAVATSKY

Vol. I. Original Manuscript of 1885

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CHAPTER I

ON EASTERN AND WESTERN OCCULT LITERATURE

(*Continued from p. 542*)

As Abraham has to be noticed further on in his relation to other universal symbols, we need not go out of the way to speak of him here more than necessary. The name itself has a very strong Kabeirian look. The words *Heber*, *Gheber* (applied to Nimrod and the Giants of *Genesis* VI), and *Kaber* all sound like the mysterious word, for all the Mystery Gods were Kabeir. The Phoenicians were φοῖνικες or Ph'-Anakes as being of the Anakim, *Kabeirian*, kingly or divine Race, which race was the *Second* Race of our humanity, as shown in the *Secret Books*, in which all the transformations of Brahma throughout the æons of time are given. Brahma was born with the Fourth race; the first—that of unwritten *Rig-Veda*—knew him not and he is not even mentioned in this archaic Aryan Bible written in Tibet in the beginning of Treta-Yuga on Lake Manassorovara. It is but in the third Race only

that the "wheel" of Enoch was invented as a first attempt at symbology, though Enoch No. 1 had naught to do with it.

There are two *taros*—the wheel purely Esoteric, and the Western *tarot*—Kabalistical remodelled by Shimites, a branch so much younger than the Aryans and even the Hamites. The latter taro (*tarot*) is to be read from right to left like Arabic and Hebrew writing. The former, primitive "Wheel" is in Cuneiform characters and astrological signs. One of the oldest in the world is made on a kind of *tolla* leaves of some chemically prepared and indestructible material which makes them look like burnished metal.

Thus as we see, neither the Sohar nor any other Kabalistic volume contains merely Jewish wisdom. The doctrine itself being the result of whole millenniums of thought, is therefore the joint property of adepts of every nation under the sun. Nevertheless, the Sohar teaches practical Occultism more than any other work on that subject; not as it is translated though, and commented upon by its various critics, but with the secret signs on its margins. These signs contain the hidden instructions, apart from the metaphysical interpretations and apparent absurdities so fully credited by Josephus, who was never initiated, and gave out the *dead letter* as he had received it.

§ III

Transcendental-Algebra, and "God-revealed" characters —Occult virtue in mystic names—The Runes and the Kischuph, the magic letters—The Chaldean Targes and the Aryan thunderbolts—Dangers of Magic—Alleged Christian Dogmas in the Zohar—The Kabala and the Adepts—Uniformity in Occult teachings—Magic as old as Man—Views upon it by various writers ancient and modern—Most of its Books destroyed.

---

1. Mathematics and *Geometry—the keys to the Universal Problems.*

The transcendental Methods of calculation—as well explained in Cornelius Agrippa—are very difficult to practise. Its most perfect exposition, however, is found in the Chaldean *Book of Numbers*[1] and the great Hermetic or Chaldean Kabala cannot be thoroughly understood without becoming an M.A. in this science. Pythagoras was not its inventor as some believe. Thousands of years before his day it was known to the Sages of Aryavarta, whence it was brought by the Samian mystic and philosopher, not as a Speculation but as a demonstrated science. "The numerals of Pythagoras," says Porphyry, "were hieroglyphical symbols, by means whereof he explained *all* ideas concerning the nature of all things." (*De Vite Pythag.*)

The fundamental geometrical figure of the Kabala—that figure which tradition and the esoteric doctrines tell us was given by the Deity itself to Moses on Mount Sinai[2]—contains in its grandiose, because simple combination, the key to the universal problem. This figure contains in itself all the others. For those who are able to master it, there is no need to exercise imagination. No earthly microscope can be compared with the keenness of the spiritual perception.

The symbolism of numbers and their mathematical interrelations are also at the foundation of *mental* magic so to say, of divination and correct perception in clairvoyance. Systems differ but the idea is everywhere the same. As Kenneth R.H. Mackenzie IX° says in his *Royal Masonic Cyclopædia*: "One system adopts unity, another trinity, a third quinquinity; again we have sexagons, heptagons, novems, duodecimals,

[1] We are not aware that a copy of this ancient work is embraced in the catalogue of any European library; but it is one of the "Books of Hermes," and it is referred to and quotations are made from it in the works of a number of ancient and mediæval philosophical authors. Among these authorities are Arnoldo di Villanova's "Rosarium Philosoph"; Francesco Arnolphim's "Lucensis opus de lapide"; Hermes Trismegistus' "Tractatus de transmutatione metallorum," "Tabula smaragdina," and above all in the treatise of Raymond Lulli, "Ab angelis opus divinum de quinta essentia."

[2] Exodus, XXV, 40.

and so on, until the mind is lost in the survey of the materials alone of a science of numbers. Numbers also are related to proper proportion, and as one scale or the other is adopted in a system, so the proportion varies; and with the devarication we obtain dissimilar forms of architecture. It is impossible to deny the multiplication table, or to assert that the three angles of any triangle do not comprise two rectangles." Although beings are infinite in number, however (as Leibnitz says) it does not follow that their systems should at once receive all the perfection of which they are capable. "For if so,"—he adds,—"the hypothesis of the rectangle would be demonstrated, for the hypothesis of equal perfection is that of the rectangle."

The Eastern or Oriental Numerical alphabet[1] is like the Chaldean, the Hebrew and the Hermetic alphabets the world over, *plus*—the full and complete significance given of every letter in its relation to spiritual as well as terrestrial things. And, as there are only 22 letters in the Hebrew alphabet and 10 fundamental numbers, and in the Sanskrit or Devanagari 35 consonants and 14 vowels, making altogether 49 simple letters (or 7×7), the margins of speculation, or we should say knowledge, are vaster in proportion. Every letter has its equivalents in other languages and its equivalent in a figure or figures of the calculation table, as also its numerous significations, the latter depending upon the special idiosyncrasies and characteristics of the person, object or subject to be studied. As the Hindus claim to have received their Devanâgarî

[1] The so-called "Magic Squares" (the Oriental Square, Zchal), and the *Pythagorean Triangle* are well known. "A magic square is a series of numbers (in two squares) and an equal number of cells, constituting a *square* figure, the enumeration of all whose columns, vertically, horizontally, and diagonally will give the same sum. These magic squares, which almost run to infinity, have attracted the attention of the thoughtful and learned in all ages. The Oriental Square, named after the planet Saturn Zohal, the sum of the digits being equal to 45, (1+2+3+4+5+6+7+8+9), being the exact corresponding value of the letters in the word Zohal, in Arabic. The table (a square divided into nine cells) is the Talmud real method, making fifteen each way, being the numerical value of YAH, a form of the Tetragrammaton. Cornelius Agrippa has given all these squares." (*Royal Masonic Cyclopædia.*)

characters or alphabet from Sarasvati, the inventress of Sanskrit, "the language of the Devas" or gods,[1] so most of the ancient nations claimed the same privilege for the origin of their letters. The Hebrews called kabalistically theirs the "Alphabet of the Angels" which was communicated by the Angels to the Patriarchs, as the Devanagari was by the Devas to the Rishis. The Chaldeans found their letters traced in the heavens by the "yet unsettled stars" and comets—says the Book of *Numbers*; and the Phoenicians, showed a sacred alphabet formed by the twistings of the sacred Serpents. The most ancient is certainly that of the *Secret Doctrine*, in which the oldest work on the Evolution of Cosmos and planets is traced, and the *Netar-Khari* (Hieratic) alphabet and "*Secret Speech*" of the Egyptians.

However it may be, this kind of interpretation of the hidden sense of apocalyptic writings is one of the keys given out in the Zohar and is its most sacred lore. St. Hieronymus assures us that it was known to the school of the Prophets and taught therein which is very likely. Melitor, the learned Hebraist, in his work on tradition says that "the two and twenty letters of the Hebrew alphabet were regarded as an emanation, or the *visible expression of the divine forces inherent in the ineffable name*". Those letters find their equivalent in, and are replaced by numbers; for instance the 12th letter and the 6th of the alphabet yield 18—in a name; the other letters of that name are added being always exchanged for that figure that corresponds to the alphabetical letter; then all these figures are subjected to an algebraic process that transforms them again into letters; after which the latter yield to the enquirer "the most hidden secrets of divine Permanency (eternity in its immutability) in Futurity (Chaldean Book of Numbers)".

[1] The Secret Doctrine teaches otherwise. We shall explain further on. It is one of the few things permitted to be given out.

2. *The key of the absolute in Magic—the Hexagon with the Central Point—or the Seventh key.* The *Tantrika Sutras* and the *Kuku-ma.*

Arguing upon the virtue in names or *Baalshem*, Melitor thinks it is impossible to deny that the Kabala, its present abuses notwithstanding, *has some very profound basis to stand upon.* And if it is claimed, he adds, "that before the name of Jesus every other *name* must bend, why should not the *Tetragrammaton* have the same power?"[1] This is good sense and logic. For, if Pythagoras viewed the *hexagon* formed of two crossed triangles as the symbol of creation, the Egyptians as that of the union of fire and water, the Essenes as the Seal of Solomon, the Jews as the shield of David, the Hindus as the sign of Vishnu to this day, and that even in Russia and Poland the double triangle is viewed as a potent talisman, it only stands to reason that all nations, ancient and modern, should have a right to their opinion and truth on *their* side as much as their opponents have.

The great power of the *hexagon*, with its central mystic sign, the ┬ or the *Swastica*, a SEPTENARY, is well explained in the 7th key of "Things concealed" for it says: "The seventh key, is the Hieroglyph of the sacred Septenary, of Royalty, of the Priesthood (the Initiate), of triumph and true result by struggle. It is Magic power in all its force, the true 'Holy Kingdom'. In the Hermetic Philosophy it is the *quintessence resulting from the Union of the two forces of the greatest* MAGIC AGENT"—Akasa, Astral Light.

"It is equally Jakin and Boaz bound by the Will of the Adept and overcome by his Omnipotence."

The force of this key is absolute in Magic. All Religions *have consecrated this sign in their rites.*

(*To be continued*)

[1] See Melitor's *Tradition*, Chap. on NUMBERS.

DR. BESANT'S OCCULT LIFE

II

(*Continued from p. 546*)

This memorandum of Dr. Besant should have appeared, strictly speaking, before that published in our last issue, for this is earlier by three years. The occasion was a significant one: it was when Alcyone and his brother Mizar were admitted formally as pledged members of the Esoteric School.

Also, it is obvious that it is to an incident in this narrative—the scene at Shamballa—that Dr. Besant's Master referred in His words: "Is it not because of this that I have been permitted, by our Leader and by our Lord, to choose you to train as my successor . . ." This memorandum, as the previous one, is in Dr. Besant's handwriting, and is transcribed directly from it.—C. JINARĀJADĀSA.

ON Sunday there was an initiation in the E.S. (Dec. 5th, 1909). As the usual address was being made to the new member, after the pledge, five Masters came (Mars, Mercury, Brihaspati, Uranus, Neptune, also Sūrya Himself [1]) and a great swirl of Devas, and possibly others, and as the concluding sentence was being spoken, suddenly, over my head, shone out the STAR of the KING. The downpour of HIS electric force was marvellous, making it difficult to stand and to utter the closing words, and the reflexions of the STAR flashed about, and it was all one great glory of light and color. (A curious physical phenomenon was that my watch stopped for twenty-five minutes.) C. W. L. says that I grew taller, which does not seem quite intelligible. Alcyone says that he was looking at the STAR and wondering, and felt a hand on

[1] The "star names" given in *The Lives of Alcyone* to the Masters of the Wisdom: Mars, the Master M.; Mercury, the Master K. H.; Brihaspati, the Master Jesus; Uranus, the Master Djual Khool; Neptune, the Master Hilarion; and Sūrya, the Bodhisattva, the Lord Maitreya.

his head, and looking up saw Mercury smiling at him. Helios saw the STAR and its flashing reflexions.

Next day, I had meant to lie down for an hour, and locked my doors. But time passed and it was 10 o'clock so I decided not to do so. Then I heard the call of the LORD, and at once laid myself down, and went to Shamballa. I went to the big hall, where HE was seated in the great chair, and bowed down at HIS Feet, and on rising the Master was there. (My own Master.) The LORD took me out of the body in the Ātmic only, I think. He shewed an immense picture on which we seemed to look down as from a mountain peak (only there was no mountain), and I had no sense of time. It was the breaking up of the North American continent, by earthquakes, volcanoes, etc., huge cataclysms. Then—or simultaneously?—the rising of the new continent for the Sixth Race, west of America, the colony strip being on its eastern border. It was a marvellous sight. After all this HE was again seated in HIS chair and bade me stand before HIM beside the Master, and HE blessed us, and told me that HE blessed me to be with Him (Master M.) through the ages of work with the coming Race as His faithful minister, so that I might be trained by Him for the work of a Manu on the next globe; that I should pass through the ages at His side working under and with Him, serving Him faithfully, and should never in the lives to come be parted from Him. Then the LORD said that on the previous day HE had sent HIS STAR, to consecrate me to be HIS Hand for the work HE gave, that HIS power might be in me through the ages. And HE concluded: "Through the ages of the future, in any time of indecision, of difficulty, or of danger, lift up your eyes and you shall see MY STAR."

A. B.

Written down Dec. 9th, from notes written on Dec. 6th, 1909.

A WORLD IN DISTRESS

THE REMEDIES AS SEEN BY THE THEOSOPHIST

Second Convention Lecture, Adyar, December 24, 1932

BY THE RT. REV. C. W. LEADBEATER

I VERY thoroughly agree with all that the last speaker has so eloquently said to you. The question put before us appears to be what is the remedy which Theosophy has to offer for the unquestionably unsatisfactory condition of affairs in the world at the present time.

You had better, perhaps, define to yourself exactly what you mean by Theosophy. People sometimes—strangers—come up and say: "But what is this Theosophy? Is it a philosophy? Is it a religion? Is it science?" When you try to answer, you have to say: "No, not exactly any of these, but yet it comprises them all." If you are asked: "What are the objects of the Theosophical Society?" the answer to that is plain enough. "Its first Object is: To form a nucleus of Universal Brotherhood," and perhaps that is the only one that concerns us for the moment.

But Theosophy is not imposed upon members of the Society at all. We do not ask them what they believe; that is their own business, not ours. We do exact from them that they shall work for Brotherhood in some way or other, but there are many ways of working for Brotherhood. So then if you say: "What is the attitude of Theosophy?" we reply: "It is a system, but any member who joins the Society

to work for Brotherhood is not expected to believe all that the others believe. We have a certain set of beliefs of our own, and that has crystallized itself into a system of philosophy. Theosophy is a philosophy, because it tells us something about the scheme of things. It is a religion, because it points out a way of life and shows us how, according to the opinion of the great Rishis and Teachers of the world, true progress is only to be made by each individual thinking of the soul and not only of the body; it is distinctly in that respect non-materialistic."

Is it a science? Yes, certainly, it takes science into account. I should put it that it is a science which has a wider scope than the system to which we ordinarily assign that name. In science there is investigation, mainly from the physical point of view, into the phenomena that surround us on our globe. In astronomy we study the other worlds far away from us, but science depends for its conclusions upon the collection of facts on the physical plane. Of course it also includes speculation as to the meaning of the phenomena, but one is safe in saying that science considers that everything must be based upon observation and experiment.

In Theosophy we extend that observation and experiment to include higher parts of the world. I do not myself like talking about "other worlds" at all. We heard just now that religions usually fix their attention on other worlds, and say the life we live here is a preparation for the eternal life in higher worlds. Well, I think I would state that a little differently. First of all, there is an endless life, and the life in all of us—trees, animals, men, the very rocks—is the Divine Life. There is One Great Life. We are working out, each one of us, a very small fragment, as it were, of this Life; and as we do this, it is necessary that we should descend now and then to the physical plane, in order to learn

certain things about it, in order to develop certain powers in connection with it. But this is part of an education. The endless life is being lived *now* by every one of us, and the part that we play will certainly affect our progress in connection with that Life.

We must not despise the physical life here, or turn our backs upon the physical world, for this physical is part of our training. I should myself regard the physical plane as a school, and rather an uncomfortable, unpleasant school, to which you, the Soul, the Ego, have to descend sometimes, because there are some lessons that can only be learnt down here. I fully admit that they are but a small part of the total sum of knowledge and power that you will have to gain. The other worlds —let us call them the higher part of this world—are enormously more important, but all the same, under the laws of Nature it is necessary that at this stage of our development we should descend to this physical plane and live here. You may say you would rather not; that has nothing to do with the matter. This is part of the scheme of things.

What sort of life are we supposed to live? It varies very much in accordance with what a man knows about the total of life. If people could only realize, as you were told just now, that life is a matter of the Soul, and that our concern down here is for the benefit of the Soul, then, though you are in a physical body, you must not make the mistake of living only for that. You must consider how much of the Soul, of the great Divine Whole, you can manifest down here. All religions have their teaching on many of these points, and I myself should say that they are like different classes in a school. You go to one class for drawing, to another for mathematics, to another for languages, etc. And so you are born into different races and religions in order that your character may be rounded off, and that you may learn all sides of some of these mighty truths.

All the great religions agree in certain things. Is Theosophy a religion? Well, at least we may say of it that it is the basis which underlies all religions. It is an endeavour, according to its name, to study the Divine Wisdom. God, by whatever name you call Him, is Knowledge, because everything is in Him. However far we are away from that as yet, the nearer we can come to that Knowledge the more our action will inevitably be in accordance with the Law which governs all.

When we talk about Law, you must remember that there is a very great difference between the divine laws and our man-made laws. The laws of any country are made with a view to the benefit of the people of that country as a whole, or ought to be. But they are only the opinion of a particular law-maker as to the best way to govern that country, to help its people along; and of course there may be many ways, many opinions. But don't you see that the laws of Nature are something radically different? Take the law of gravitation. Nothing whatever that you do or say or think makes the slightest difference to the law of gravitation. Of course you can resist it for a time; you can take something in your hand and hold it, and so resist the law of gravitation: but when you let go, it will fall. The laws of Nature are always acting, and therefore of course you have to adapt yourselves, your lives, in accordance with those laws.

If you can have that idea clearly in mind, that the great law, say of Karma, for example, is just as unchangeable as gravitation, just as far above your petty terrors, your temptations, as that, then you would see that there is no use fighting against the Divine Law. You have to order your life in accordance with it. One of the things the Theosophical Society especially advocates is the study of the Law as it manifests itself on other planes than the physical. Science is useful, but do not forget that there are other planes than those which modern

science studies to be taken into consideration; and if you study them you will make fewer mistakes down here.

How does all this apply to the distress of the world? Theosophy teaches very much more about the world as a whole—not the physical plane only, but the astral, the mental, the causal worlds, etc. It teaches that which will very much modify our attitude and therefore our actions. As has been very truly said, all kinds of remedies are being brought forward—remedies in the financial line; you may be "off" or "on" the gold standard; remedies are suggested to create more money, so that you can do all sorts of wonders. I do not know anything about finance, but it does seem to me that money always depends upon credit. You may draw a cheque, but will it be accepted? Yes, in your own town, your own country where they will say: "We know you." Is it not the same with gold? Why do we trust in gold? Because we think the flow of gold will be steady, because gold is something solid; we can hold it in our hand.

But wait a moment. One of these days the old alchemy will be revived, and it will be possible to make gold; and when gold is just as common as lead, what about your gold standard? Even the discovery of a big gold mine would at once send down the value of gold. It all depends on your trusting one another. That is why Theosophy has something to offer.

There have been many disputes recently over what form of government is best for the people, whether an absolute monarchy, or a constitutional monarchy with a Parliament. The word "parliament" means talking, and parliaments do it to such a degree that little business can be done; there is an interminable waste of time. I have been sometimes impressed with the enormous advantages of an absolute government. If something is decided upon by an absolute monarch, it is done; there is no more talk about it. But in

our parliaments it is hard to have any work done under a year or two.

What really emerges from history is that if the will of people is good, if they are all moving for the good of the State and not for the individual, then almost any form of government will do. The mere form matters far less than the goodwill of the people who are to carry it out. I have seen cases where, under the finest government in the world on paper, a great deal of corruption and trouble arose because the people who have to carry the law out are each acting selfishly and not for the good of the whole. The form matters very far less than the goodwill of the people.

And so, as has been said by greater people than we, the problem of the world is the problem of the individual. If you can bring yourself into the true attitude, then almost any system will work; but you had better have something simple if you can.

Now there is financial trouble, trouble between capital and labour, between one country and another, and so on. In every one of these cases there is a great deal to be said on both sides, and the way to solve each problem would be to come together and settle it in a friendly way. Why do not people come together? Because they do not trust one another. Each man is conscious of a certain amount of selfishness in himself, and therefore he gives credit or otherwise for the same to the other man and says: "I know inside that I mean to have so and so, and I am sure the other fellow is also trying to obtain something for himself; and so to whatever he suggests, I shall say, No."

If they were only truly friendly and brotherly, each would naturally want to present his case, but he would say: "I want to hear what you have to say on your side, and then let us bring someone else to arbitrate." That is just what the League of Nations is trying to do. Some countries

have been wise enough, even in the past, to do that. I remember a big dispute between England and the United States about a ship that did some damage to American shipping in the Civil War. Very fortunately both peoples agreed to arbitrate and they put it before the Emperor of Brazil, who took an enormous amount of trouble to collect evidence, and gave his decision that England should pay a certain compensation, about three million pounds, I think. Of course the English people grumbled a little, but they paid it. Suppose that instead they had gone to war; don't you think it would have cost each side three hundred million pounds or more?

If you learn something about the higher planes, you will see that nothing is worth quarrelling about. To settle a dispute anyway is better than to fight, in nearly all cases. Of course, there are some times when a nation must fight, as when Sri Krishna said to Arjuna: "Therefore fight, O Bharata." There are cases like that, but first try all other methods. And so I should think that with all these disputes, the first thing would be to come into a true brotherly attitude about it, and then whatever arrangement was made, the people would fall in with it.

I cannot say what is the best way out of the financial difficulty; we want financial experts for that. But this we can say, that while we distrust one another we shall not arrive at any true solution. There are starving people; if we could come together and say: "This must not be, this must be put right," if all agreed upon putting it right, the starvation would end. I am a great believer in the human intellect; it could settle all matters that are in dispute, if only people would approach them in a brotherly attitude. There are so many people whose idea of compromise is having their own way.

This is the great thing Theosophy has to say to you all—have Brotherliness. In financial matters you had better see how the principle can be applied. Theosophy does not go into

details. Capital and labour—there is much to be said on both sides. Theosophy gives you this advice: Approach the other people in a brotherly spirit. Certainly the collective brain of humanity will be wise enough to find a way. First of all be in the frame of mind of the Whole, as far as you can, and not be thinking of I, I, I, all the time.

Mind, I am not saying it is altogether your fault. It is not altogether the world's fault. Men have come up very slowly from the animal kingdom into the human, then into what we call the "more highly civilized life". They have developed individuality during all that time since they left the animal kingdom. It was weak at first, and had to grow strong, and in order to do that it had to think very much about itself. It is not against the law that the savage should be selfish, but it is against the law that *you* should be. He has to fight at first until he has formed a strong centre, or he will not be of much use later on in his evolution. It is not so much that selfish people are wrong as that they are out of date; they have not grasped yet that we are on the upward arc back towards Unity. If they realized that, a great many of these difficulties would be speedily solved. If every one had goodwill, agreement would be reached.

So I think that is our Theosophical contribution; not that we can pretend to settle the details of all these things, but we do say: You must begin by altering your spirit, by understanding that we are all one in reality, and that therefore when you are fighting against a fellowman you are fighting against yourself, because all humanity is one, and it should be one expression of the Mighty Logos of the System, the One Self. If we knew that really, fully, we should not have all these local difficulties. Let us move towards Brotherhood in everything, and promote it in every way we can; then we shall be making our contribution towards solving these problems of the world. I do not presume to

suggest details; the spirit of the thing is the main matter, and there is where Theosophy can speak.

Agree first on what you want to do, on what is good for the advancement of the whole world; and remember that each one of you is part of it and is responsible for doing his little bit wherever he happens to be. Wherever you are, you are not there by chance; you are put there because that is what you have deserved and also because it is there where you can make the best advancement. Evolution, you know, is working for the good of all. "God has a plan," a Great One said not long ago, "and that plan is evolution." It includes not only the development of the whole world, but also of every individual, every single person in it. All are part of the Great Plan, and all the while we are being given opportunities. Of course we may take them, or leave them. Many people miss opportunities mostly because they do not see them.

Those of us who have spent many years in investigation know certain things that prove the Unity of all that lives, and therefore we can say with perfect confidence this much: that the movement of all mankind as a whole is onwards and upwards steadily, and so we must try to promote that in every way. We must never forget that each one of us has his own part to play, and must play it not only for his own sake but for the sake of the world, because he is one little cog in the great machinery. You have heard much about individual uniqueness. It is absolutely true that every man is different from all others; he has to develop himself and contribute his little bit to the work. If he fails, the work is not progressing as well as it might.

To me the fundamental thing is: Bring yourself into the right attitude; learn all you can in order to understand the scheme; and then act accordingly. Modern science has

discovered remarkable things about hygiene. It would be foolish to take no notice of them; surely a man who knows of them but does not conform to them is very silly. That is true also of the higher things. When you have higher knowledge, you would be distinctly foolish if you did not act according to it. Emphasize Brotherhood in every way you can, and try in every way to mollify disputes. Smooth things down; move for peace always, and have understanding.

I am told that there are quarrels between Muhammadans and Hindus just now in India; but for heaven's sake, why? Why cannot each man worship his own Deity in his own way? If the other man does things you do not like, let him go his own way; do not try to force him into yours. Brotherhood always; in the beginning, the middle and the end.

THE more you study this question, the more you will see that the true law of social life is the law of love, and law of liberty, the law of each for all and all for each; that the golden rule of morals is also the golden rule of the science of wealth; that the highest expressions of religious truth include the widest generalizations of political economy.

HENRY GEORGE

THE TEACHINGS OF KRISHNAMURTI

VI

THE WORLD PROBLEM

COMPILED BY E. M. LAVENDER

(This article consists solely of the actual words of Krishnaji, without any comment. All the quotations are published in THE THEOSOPHIST *with the special permission of the Star Publishing Trust, and must not be reprinted by any person or journal without the permission of the Trust.*—C. J.)

IF you have not the great strength of the mountain or the depth of the mountain lake, you cannot give of that strength or of that understanding to others. So the individual problem is the world problem. The individual understanding of life is the understanding of the world.[1] The world problem is the individual problem. You consider the world problem before you have considered your own problem. Peace and understanding will only come when there is understanding, certainty and strength in yourselves.[2] As long as the individual has not established order within himself, has not found the serenity, the tranquillity which results from the vision of the eternal goal, he will create disorder, misery, misunderstanding and confusion, as you are all creating at the present time.[3] . . . if you are able to establish the goal for humanity, then starvation, ignorance and oppression will go. If we had a government that gave food to the starving,

[1] *Star Bulletin*, May, 1931, p. 26.
[2] *Ibid.*, Jan., 1931, p. 23.
[3] *Ibid.*, May, 1931, p. 28.

gave knowledge to the ignorant and freedom to the oppressed, the problem of unhappiness would still exist.[1]

You are the exploiters and the exploited, you create the exploiter out of your own desire, and you allow yourself to be exploited for the fulfilment of your own desires . . . you create the exploiters . . . and so bring about chaos in the world. Because you want to preserve your ego, your individuality . . . your whole system of thought and conduct, the civilization of the world, is based on that desire; so there is chaos, there is strife, struggle, hatred.[2] In every phase of life, emphasis is laid on the individual—not on the individuality that, becoming fully conscious, dispels its own consciousness, but on the aggrandizement of the "I".[3]

At present the whole system of life is based on the individual fighting the whole, that is, on selfishness. You place a wrong emphasis on individuality. The individual thinks that by self-expression, through fighting for himself, for his existence, his welfare, he is progressing. Individuality cannot be asserted in collective work, it will only produce chaos as it has always done. At present you have sought collectively to realize truth, and to assert your individuality, your self-expression in activities which can only be collective. Now I say that you must work collectively and seek Truth individually, independently. If you base your whole planning of life on this conception, there can be no exploitation of peoples caused by selfishness and greed, no confusion of the individual's search after Reality with the work of the collective, which can only be done through the co-operation of many groups.[4]

Exploitation is but self-interest. All exploitation of every kind comes through separativeness, through the emphasis of

[1] *Star Bulletin*, Feb., 1931, p. 13.
[2] *Ibid.*, Sept.-Dec., 1931, pp. 8-9.
[3] *Ibid.*, May, 1931, p. 5.
[4] *Ibid.*, Sept.-Dec., pp. 21-22.

"yours" and "mine". . . The circle of self-consciousness holds you prisoner . . . Your incentive to action is glory, comfort, pleasure, vanity, pomp, enthusiasm, money; so long as you base your thought, your emotion, your civilization and the planning of your everyday existence on selfishness, on that "I" ness, you are bound to be slaves to all these in some degree, however subtle.[1] Free yourself from all these things, try not to deceive yourself by saying: "I am doing the world's work, I am working so that I can have more money to give to others."[2]

If you base your conduct, your action, your whole thought-structure, your civilization on that ego, you will be caught up in that reflection of the past, and you will think that you are progressing, whereas you are only moving in the same circle, the circle of self-consciousness, of binding illusion.[3]

A system has been established for many centuries in which the individual has run rampant, where his selfishness has been the only master . . . in fact he is expressing his own self-interest. It will take many years to change that system; but if the people have not cleansed their own hearts of egotism, they will create another system which will still be based on selfishness. With the idea that there must be no selfishness in co-operative work, with that desire, we must alter all social conditions.[4] In this modern civilization the individual does not count. He merely becomes a part of a huge machine. If you are caught in that machine there is fear, there is repression, and your individual greatness is annihilated. But if you would seek freedom from fear of your own individual growth and greatness, you must tear yourself away from the machine. You will ask me: "How am I to do it?" How does a man in prison desire freedom, fresh air? He does

[1] *Star Bulletin*, Sept.-Dec., 1931, p. 24.
[2] *Ibid.*, p. 48.
[3] *Ibid.*, p. 39.
[4] *Ibid.*, p. 46.

not question, he is all the time trying to tear down the walls and escape into the open. If you are afraid of starving, then you must become a cog in the machine, you must become a part attached to the whole. But if you say: "I do not mind if I starve, but I will do what I think is right," then you are no longer a mediocre person, you are stepping out of the ordinary rut. Many people do step out of this mechanical world, but in stepping out of this mechanism they create their own particular form of mechanism and that again catches them. What are you concerned with? To become a part of this gigantic machine, this modern civilization, which crushes the individual and his happiness?

Or are you trying to seek your own liberation and hence set people around you free? If you think that you should become a cog, then become a first-class cog. If you want to be free, destroy the mechanism around you.[1]

All the energy of the tree is hidden away in its roots, and . . . the weakness, the delicate life, the tender flower . . . is above. The strong sustains the weak. In the present civilization the reverse conditions prevail, the strong are on top and the weak are below, authority compelling the ignorant. Hence they must establish laws to deal with evil and with good; they must have codes of morality. But the man who would be free—it is my delight, my purpose, to set men free—must reverse the conditions of modern civilization and return to nature and to life. This does not mean chaos. On the contrary have you not chaos now? Is not every one in the world suffering?[2]

The hungry, the starving, the oppressed, exist because of you as an individual; because you are adding to the exploitation. Therefore if you, as an individual, have got rid of the desire to exploit others—which is only the seeking of

[1] *Star Bulletin*, May, 1930, p. 7.
[2] *Ibid.*, Aug., 1931.

happiness through external things, whether money and possessions, or by churches, and religions—then you have begun to establish a world in which there will be no starving people, and in which all these beautifully decorated cages of civilization will no longer keep men in prison.[1]

I explained before that to me politics is but a branch of a tree, and I am concerned with the roots of the tree. When every one cares for the root, the source, there will no longer be any preaching, or the effort at reforming another. When such a condition exists, man will be truly happy, because then he will treat all his neighbours alike. Whether it is an Indian problem, or an English problem, or a European problem, you will look at it from the point of view of the whole, not from the point of view of the part. Now you only look at a problem from the point of view of the symptom, not from the point of view of the underlying principle. I personally have no nationality. I have an English passport, but that is to allow me to pass different man-made boundaries. I am speaking of that life which is in all countries, beyond all boundaries and limitations. Every man must be free, not dominated by another, either spiritually or politically, either through money or through power.[2]

Physically there must be a compromise, living in this world, as you must, there must be a compromise, otherwise you will have to go away to a desert island. As you cannot do that (and it would be but an escape), you must compromise with the minimum of things, compromise with physical necessities. There cannot be any other compromise; but you no longer depend on anyone for your emotional and mental wellbeing.[3] When a man, with that idea of liberation, is working—and must work—for government, for

[1] *Star Bulletin*, Jan., 1931, p. 12.
[2] *International Star Bulletin*, Oct., 1930, p. 12.
[3] *Ibid.*, Oct., 1930, p. 20.

organizations to create public opinion, for the total and not for the individual, the creation of opportunity for all irrespective of class, then such a man is working to bring about the full realization of life as one; but if he merely works to multiply the many "I am's," it is vain. The true purpose of government, of education, of thought, is to do away with the divisions created by the mind, such as rich and poor, Communist and Conservative. The moment you realize this central idea of unity, you will see that true government, instead of playing the part of a tyrant, must seek the good of all. That is true government. If you are creating public opinion which will transcend all barriers between peoples, between countries and flags, then you are working for the realization of all individuals.[1]

Question.—If I were to practise true friendliness, as you suggest, I should have to close my business, as it is based on competition.

Reply.—Someone must suffer in compromise, or rather you yourself must suffer in compromise. If you are not willing to compromise at all, then you must face the consequences. Surely this is purely an individual problem, you cannot lay down a general law. How much you have the capacity, out of your own strength of understanding, to compromise physically, and yet be uncompromisingly free emotionally and mentally, depends on yourself.[2]

As civilization—which I define as the expression of culture, and culture as the unique beauty of the self—grows more and more complex, the unreality increases.[3]

When you as an individual are not possessive or greedy, you are discouraging class warfare. So it is your conduct in action which will help to destroy the feeling of separation . . . You can, by your action, either contribute to that edifice

[1] *Star Bulletin*, Jan., 1931, p. 14.
[2] *Ibid.*, Oct., 1930, p. 21.
[3] *Ibid.*, April, 1930, p. 14.

[modern civilization] or, by resistance, help to diminish this mechanizing, destroying process of civilization.[1]

From this separate consciousness arise greed, envy, hatred, the sense of possession, the care of vanities, fleeting joys, transient sorrows, and pleasures; a ruthless competitive civilization in which every one is for himself, without benevolence, without kindliness. It is a world of conflict, corruption, competition, eventually leading to war.[2]

You must look for truth to yourself, the individual; for it abides in yourself, not outside. When the individual has understood himself, he lives in the world in perfect harmony, and does not contribute to the disorder of the world. The moment you as an individual have solved your own particular problem, have realized truth for yourself, you no longer contribute to the cruelty, to the wars, to the appalling tyranny and misery of the world.[3]

Before you can transcend that consciousness [of separation] you must become fully, vitally self-conscious. That means you must become conscious of yourself as an individual, not as a machine, not as a mere cog in this ruthless, competitive civilization.[4]

I can show you in what manner you can understand this problem, so that you as individuals will go out and work collectively to destroy this system based on selfishness, and *not* be individuals who want to express their selfishness in collective work. Please understand the distinction. In collective work there must be authority, naturally.

You can solve it [the problem] in a very simple way—through yourself. You can change yourself now, and so you will help to break down this civilization based on exploitation . . . In the work which is collective, the

[1] *International Star Bulletin*, Sept., 1930, p. 11.
[2] *Star Bulletin*, May, 1931, p. 4.
[3] *Ibid.*, May, 1931, p. 7.
[4] *Ibid.*, p. 8.

egoism of the individual can only bring chaos, confusion, and rampant selfishness. If you do not understand you will bring destruction to the collective work through your self-importance and self-interest . . . Cleanse your own minds and hearts of this corruptive desire for possessions and power, and of all fears. Please understand this, that by a mere change of system alone one cannot hope to feed the whole world, unless selfishness is absolutely eradicated in the collective work for the whole. Into this you cannot bring your exquisite ideas of selfishness all beautifully covered up in philanthropy, self-righteousness and the service of man.[1]

When the mind is free of all opposites, you as an individual do not contribute any longer to hatred, to this competition of armaments, to exploitation which is created, not by another, but by your needs, your acquisitions, whether of qualities or of things. A man who is really seeking peace in the world must be himself peaceful, not talk about it all the time.[2]

If you are really living impersonally, unconditioned by any object . . . such a man is kindly to all beings irrespective of whether they are neighbours or strangers. Then the cessation of war comes about, then exploitation ceases. So, the important question is: Have you as an individual completely cast out cruelty from your hearts?[3]

Work must be collective not individualistic. There must be the planning of co-operative work for the whole, and not for the individual alone. We must plan together for the whole of mankind and in that there cannot be the separation into countries, nationalities, peoples . . . If the individual guides his thought, his emotion, his action by that ultimate Reality, which only exists in himself, then his conduct will bring harmony into the world, not chaos.[4]

[1] *Star Bulletin*, Sept.-Dec., 1931, pp. 47, 48.
[2] *Ibid.*, p. 20.
[3] *Ibid.*, Sept., 1930, p. 28.
[4] *Ibid.*, Sept.-Dec., 1931, pp. 35, 39.

Question.—Since the broadcasting of dynamic ideas, such as that of liberation, influences action and leads to social dislocations and readjustments, can the exponent of liberation regard himself as responsible only to himself, and decline to share in the work of readjustment?

The individual problem is the world problem. If the individual has found happiness, has created order in himself, then he will create order in the world around him; and in helping others to solve their own individual problems, he will help to solve the world problem. You think that in seeking the liberation of the self there is the suggestion of egotism; you think that to be eternally happy is a selfish realization; you think that to be free from all sorrow and strife is a desertion of the world. This is a misconception. Liberation is the very antithesis of the sense of the ego, of "I-ness". It is the ultimate realization for all people. Happiness is the only Truth, unconditioned, without limitation, eternal; and if there is the desire established in each one to attain, there will be order and not chaos. Is there not chaos at present? When the foundation is weak, the structure crumbles. Keep your mind and heart awakened. See the utter chaos which results from so many futile purposes, vain struggles and fleeting enjoyments. And you call that order! No, friend, if the individual seeks realization he will create order wherever he may be, though this order may have to come about through great discontentment.[1]

[1] *Star Bulletin*, May-June, 1932.

"RABBONI"

"WHO is my Master; who and what is He?"
"The One who trod the roads in lovely Galilee".

"My eyes behold Him not!"
"But in thy heart,
Thou know'st He called thee to a life apart!"

"His hands calm not my restless, fevered brow!"
"And yet He stands beside thee, even now,
While Nature takes her patient course with thee,
And with her frosts and snows thy prisoned Self sets free.
Then, thou shalt know,
Who gave thee strength, in secret, to receive each blow,
And did His healing love on thee bestow."

"I have to fight these battles all alone!"
"Thy struggling soul
Shall learn that she can win no victories, but they be His own."

"Aye, doomed to passion's searing fire
Seem I to be, whose soul, in vain aspire,
Cries out to be released from this entangling mire!"
"Ah yes! Till thou shalt know thyself as naught,
And Him as All, shall thus thy weary soul by pain be taught!
Then into thy weak frame His strength shall pour,
Then on thine ignorance shall His wisdom shed
Its 'lightening beam, that ever hath thee led,
And from thy dried-up heart His streams of love shall ray
In flaming radiance, swift to bring the gleams of day
Into earth's dark and night-enfolded way!"

"Oh, I have felt Him near me!
When shall His face endear me,
When shall His eyes my gaze for ever hold?
And shall I see His form, as once before of old,
On roads that ran through lovely Galilee?"
"Behold Him now, yea, even He, *in thee*!"

H. E. T.

LETTERS OF H. S. OLCOTT TO FRANCESCA ARUNDALE

(*Continued from p. 550*)

XXI

[No date, but soon after Dec. 28, 1885.]

DEAR TERESA,

I want to be able to sell the Aryan Morals[1] here as cheap as Catechisms[2] are sold in England and as many as possible. A pretty cover of some kind (it must not be *red*) in colors and gold would help amazingly. So please get some samples for me and an estimate of cost of the book per thousand copies.

Anniversary everything anybody could have wished. Delegates *78*.

Sanskrit Library founded. Rules thoroughly revised, etc., etc. Not a hitch of any kind. Public meeting at Pachappa's Hall very excellent. The speech of the evening made by Gyanendra N. Chakravarti of Bareilly. Dr. Cook represented the L. L. and Baron Weber the Germania, and Oakley the Paris T. S.

Love to everybody. The *Theosophist* will be delayed a few days, as the Report is to form the Supplement.

Yours affy.,

H. S. O.

Resolutions inviting H. P. B. back and refusing my offer to resign.

[1] A small book by H. S. O. entitled *An Epitome of Aryan Morals*.

[2] His *Buddhist Catechism*.

XXII

Adyar 7 January, '86

DEAR OLD GRANDMOTHER,

That you may live and be happy throughout the Kali Yuga is the fervent prayer of your affectionate and always faithful grandson—the white-haired old sinner who writes these few words and infuses them with good-will to the saturation-point! If you could only have been here at the Convention to see what a picturesque scene it was at the daily sessions! A hall 90 × 26 feet with rows of white columns, a vestibulum paved with marble and with four more columns, large pots of leaf-plants—crotons, palmyras, etc. etc., lining the four sides, the bright sunshine filtering through green-painted rattan screens 10 ft. wide and 14 ft. high, suspended between the outside pillars, a royal state canopy of dark crimson velvet quite covered with embroidery in gold-thread and supported at the corners upon silver posts with square bases 6 inches in width and terminating in silver globes above the canopy, crystal chandeliers iridescent with rainbow hues and gently tinkling as the drops were moved by the soft breeze, a company of Asiatic men of thoughtful faces, clad in their picturesque national costumes, and last, your unworthy grandson in a high-backed carved chair, sitting cross-legged under the canopy and dispatching business like Mr. Speaker: that's the picture. I tell you it was something to charm an artist's soul. And everybody so harmonious, not a dark cloud in our sky, unity prevailing and Hope enshrined immovably in every heart.

This, dear friend, is the result of Coulombs' bestial treachery, of Hume's and Lane-Fox's schemings, of the S. P. R. futile attempt to ruin us! So take courage; the future is bright; by next Anniversary I shall have H. P. B. back again, and she and we shall be stronger than ever. The "mills of

the Gods" have ground out the T. S. chaff; it is blowing away—into the hungry bins of the enemy!

I have begun building the Edifice for the Oriental Library and Museum. There will be a room 27 × 27 for the books, and an annex 17 × 17 for the portraits: the latter lined with dark teak-wood. It will be the crown of our respectability and usefulness—see if it isn't. Dear Grandmother, I have a lion's heart now, for my Master came to me on the night of the 17th and said he and the Maha Sahib were satisfied with me. I felt the dreadful strain so suddenly removed that I fell to sobbing for joy like a fisherman's bride on his return after a storm! It's all right now. To satisfy the doubts of certain persons who think me a fool of a President I offered to retire; you should have seen how the Convention took it! Now I'm happy.

Love to Teresa and all.

Yours,

H. S. O.

XXIII

Madampe (Interior of Ceylon)

4 April '86.

DEAR OLD GRANDMOTHER,

and

DEAR OLD GIRL WITH THE SPECS,

I wish I were somewhere near you that I might kiss you both and cheer you up a bit. (Now, Fanny, don't be a fool, and go upstairs and blubber upon some pretext of finding a passage in Plato—you feminine humbug!) You "think of me in the sunny clime of Ceylon," do you? Well, here's what you may think: A bungalow, in a cocoanut grove, a verandah tile-paved and tile-roofed; four men at that end

there, talking Sinhalese; Leadbeater and I in white cotton chapkan and pyjamas—shirt and native trousers—writing at a round table covered with a Stuart-plaid shawl; cane sofas and lounging-chairs about; sky blue, temp. 90° Fah.; our travelling-cart standing just in front of the verandah, the bullocks lying down and chewing the cud; insects of sorts eating us piecemeal, and a most exasperating swarm of tiny dog-flies trying their best to get into our eyes, and thus goading even the pious C. W. L. into profanity! There you are—a complete photograph. We eat, sleep, read, and often write in our cart, and find it elegant to a degree. Every day we lecture at a new village, sell Buddhist Catechisms (C. W. L. has just written an elementary one[1] as a preparation for my larger one), and collect subscriptions for the Buddhist Fund. A pleasant gypsying sort of life; of which C. W. L. will have a lot, as I am leaving him here when I return to Adyar (this month). He likes it, and is looking forward to his Ceylon duty with pleasure. Houses can be had now at Galle for a song—elsewhere too—so why not get the Grandmother to come here where coals are never wanted and servants are cheap? She would live ten years longer. Song? Well say from £1 to £2 per month and *no coals*. The life would be terribly dull, save for a student, but cheap and comfortable.

Affectionately yours,

H. S. O.

I shall make no opinion about the M.L. case[2] until I see the documentary evidence. But I am absolutely certain about one thing—both Mohini and Bawaji ought to return to India almost immediately.

[1] *The Smaller Buddhist Catechism*

[2] The Leonard case.

XXIV

Adyar 5, June '86.

MY DEAR TERESA,

What has become of the £15 of Mohini's money is not of the smallest consequence to me; suffice [it] it is gone, and for T. S. work: the interesting point is that there is £35 left. I have been cudgelling my brains how to get the money to pay for bringing the two boys—not to speak of H. P. B.—home. And I wish to the lord Harry that any one of the transcendental fools, who have been inveighing against our having a Permanent Fund, would show me how he would go to work to buy steamer-tickets and food, and pay postage, etc., etc., with a smile or an aphorism!

Mr. Bawaji has been particularly liberal in circulating this idea, yet when it is a question of getting home he finds himself obliged either to ask me to see where the money can be squeezed out of an empty money-bag, or pass around the hat among outsiders. However, let that pass; the main fact is that one of the two has enough to pay his way home second-class; and as I myself travel so, and H. P. B. even went to Naples so, he need not complain. As for the other, he will have to come third-class for I *cannot* send more than £20 for this purpose. I am now writing to hear what is our actual balance in bank, to draw and send you a cheque for £20 for this purpose. As I am not travelling now and as—thanks to there being no sufficient Permanent Fd. as yet—the T. S. income from I. F.'s[1] is thus cut off, our cash-box is empty, and the T. S. is being supported out of the *Theosophist* office; so, what with this and the £20 monthly I sent to H. P. B. and the office and paper current expenses, and the limited circulation of the paper—where is more to come from? At Colombo, when I heard of H. P. B.'s having

[1] Initiation fees.

been deserted and left to die alone, I would, if I had had even enough for a steerage passage both ways, have gone to her. So, my dear, don't talk to Bawaji as though he were a martyr in going third-class, but just take it as a matter of course. Besides there are constantly chances of getting first-class passages at nominal rates in coal and other steamers sailing from Liverpool, Southampton, London, etc. Get some shipbroker friend to keep a look out: I positively *know* there are chances.

Dearest love to dear Grandmother and love to all.

Yours affy.,

H. S. O.

(*To be concluded*)

THERE is no danger that dauntless courage cannot conquer; there is no trial that spotless purity cannot pass through; there is no difficulty that strong intellect cannot surmount. For those who win onward, there is reward past all telling—the power to bless and save humanity. For those who fail, there are other lives in which success may come.

H. P. BLAVATSKY

CLAIRVOYANT INVESTIGATION INTO SMALLPOX

By C. W. LEADBEATER

Reported by C. Jinarājadāsa

On the 4th of February last, the District Medical Officer came and reported to me that he had that day seen three cases of smallpox in Urur village, in the part adjacent to the Theosophical Headquarters, and less than a furlong from our main building. Two of the cases were our own employees.[1] As several who live in the infected village were going in and out of the Estate as its employees, various precautions had to be taken.

As a part of these precautions, and to prevent smallpox from spreading to neighbouring villages, many of the employees declared their readiness to be vaccinated. As I personally have no "conscientious objection" against vaccination (though I hold it is not necessary if *perfect conditions of hygiene and sanitation can be secured in towns and villages*), I offered to lead the line of those to be vaccinated. I have been vaccinated four times before, the last being in 1928 before my South American tour, for the simple reason then that I could not get any passage to any of those countries unless I could show a vaccination certificate. On the 5th I was duly vaccinated.

[1] *Later.* Both these died. At the time of going to press, the number of deaths in the village is five.

This evening (February 6th) it occurred to me that I had an excellent opportunity of getting some information on the smallpox germ from Bishop Leadbeater, as I could offer him the germ myself for examination. I give below a summary of what he saw by clairvoyant magnification. It is published somewhat against his protest, as he says that he has examined only me, and it is not scientific to deduce so hurriedly from such a small number of data. With the proviso that what follows is only a tentative record, what he said is as follows, sometimes in his own words, sometimes summarized by me.

Explaining that the germ was said to be filter-passing, that is, not visible in the microscope, I asked him to look at my forearm where I had been marked in two places which were slightly swollen. He said:

There is a mass of infinitesimally small things, like a school ruler [of the old kind that Bishop Leadbeater still uses, not flat but round]. It is very active. It is far more akin to the animal kingdom than many other bacteria, which appear more akin to the vegetable kingdom.

The white corpuscle swallows these rulers, takes them by the pint; the corpuscle then swells and bursts and disintegrates.

But there are also other things, like cheese-mites in appearance; they look like tiny beetles. They are propagating at an enormous rate; but they also die. Now happens a curious thing; they leave behind them, by secreting or by disintegrating, something that is poisonous to other creatures.

The rulers are poisoning the blood; they are swimming in a foul stinking morass. But how do the cheese-mites happen to be at the wound?

Before the introduction of the smallpox germ they exist in the blood, but in a different condition. They exist in a kind of egg-shape. They are in my own [that is, C. W. L.'s]

blood. They are in the blood normally. But when a sore is caused by the introduction of the smallpox germ, the eggs are stimulated into activity. There is an intermediate stage between the egg and the cheese-mite, when it has the appearance of an ugly crustacean. Then afterwards it blossoms out into the cheese-mite.

These cheese-mites attack the smallpox rulers [at least, if we may presume that these tiny glass rulers are the carriers of smallpox, but of course this is only an assumption]. A cheese-mite might take into itself several rulers; it looks as if it dissolved them, that it united with them. It takes in too many of the rulers, and bursts. But the two have chemically affected one another, and somehow out of the wreck of it all something is produced which apparently is poisonous to the ruler. When the poison comes in contact with the ruler, the latter curls up and collapses. The ruler is like a little rod of transparent glass, and it dissolves.

The next query was: How did the "eggs" get into the blood? Where are they produced? After some investigation, C. W. L. says:

I am presumably drawing them in with the breath. How do they get into the blood? Through the lungs, I should say. They are like unfertilized eggs; they drift in and out of the body.

C. J.: A kind of etheric amœba in the atmosphere?

C. W. L.: They are floating about. They increase enormously in number when they are awakened.

C. J.: Do they conjugate?

C. W. L.: Individual cheese-mites do not get together to conjugate, so far as I can see. There are enormous numbers of these microscopic eggs.

C. J.: Whence come the mites?

C. W. L.: I am on the track of the thing. There are two brands of mites, I suppose male and female. A vast mass of

eggs seems to exist—presumably coming from the female. Then, it is as if a shadow fell upon them, and they burst out and live. There are some kinds of fish that propagate in some queer way like that. It is as if the other variety of cheese-mites threw a veil over the eggs. But there must first be some peculiar chemical action produced in the blood to cause this breeding and blending.

The investigation was here suspended, and nothing further done to find what was the genesis of the "eggs" in the atmosphere, which were taken into the body through the breath.

C. W. L.: But dozens—hundreds—of varieties of tiny creatures exist in the atmosphere, and they are entering us all the time. They do not seem to matter so long as we are healthy. But if something happens to us, they seem to develop.

I am informed by a competent medical expert that when vaccination is properly done, the lymph should not get into the blood at all. The vaccine lymph should circulate in the lymph of the subject, and the antibodies manufactured there by the body-fluids as a reaction should only then enter the blood stream. In my case, the vaccine lymph entered the blood direct, as the scratches drew blood, and therefore what is described above does not indicate what happens when only the epidermis is scarified, as is the proper method.

GIORDANO BRUNO IN ZURICH

BY LEO WEISZ

(Translated from the "N. Zuricher Zeitung," 17 Oct., 1932.
Concluded from p. 594)

BRUNO'S stay in Zurich brought about neither discussions about the composition of metals, nor the proposing of metaphysical definitions. The Venetian bookseller Bertano declared the following about Bruno before the Court of the Inquisition at Venice: "*in Surigo leggeva, per quanto lui mi disse, a certi dottori, non so che letioni, se fossero letioni di filosofia o d'altra scientia*"[1]; and these words are of great significance with regard to the intellectual history of Zurich. They explain why in this town, where Konrad Geszner had already roused interest in descriptive natural history, Nature-philosophy suddenly came to the fore, and why Bacon and Descartes were so quickly understood and followed in Zurich. The ground had been prepared by Bruno. Arnold von Brescia, in his time, had given the first push, from a monastery near Zurich, to the battle against the clerical privileges; and in the same way did the no less courageous Bruno open the gateway in Zurich itself to a road which tried to lead to God through search into eternal laws of Nature by the intellect without the help of churches. Both were martyrs and suffered the same death.

It was not all new that this enthusiast, full of original ideas, told his audiences; he was a born poet and an eloquent speaker. Goethe who studied Bruno intensively found the "pure gold and silver" of the Middle Ages in his teaching;

[1] In Zurich, so he told me, he lectured to learned men, but I do not know what sort of lectures, whether on philosophy or some other branch of knowledge.

that which he gave as new was revolutionary and destroying, it showed a new intellectual spirit leading to a new perspective of the world and of life. This new point of view was not yet clear and not well defined when it first came intuitively from the seer, but it made good and found torch-bearers in Descartes, Spinoza, Leibnitz and Shaftesbury, who all found light in Bruno's ideas. This "Prince of Heretics," as the Church called him, had, so Goethe said, "the imagination for the truth of the real"; and this enabled him to do more for Natural Science than the specialists could. It made it possible for him to recognize, far in advance of his time, many laws which empirical research begins to corroborate only in the present time. One need but think of the solar nature of the fixed stars, of the existence of the invisible planets, of the universality of the physio-chemical laws, the similarity of cosmic matter, the process of world-evolution and organic evolution, etc.

This research into Nature caused in the "poet" Bruno a great love for Nature; but this love was founded on the conviction that every one is a mirror of the Whole, and Nature the visible form of expression of God. How did Giordano come to recognize this? As a young novice he had read the strictly forbidden book *De Revolutione Orbis* by Copernicus (published in 1543). It contained something quite new to him. Until now he had learned about the world-system according to the ideas of Aristotle and Ptolemy—that the earth was surrounded by an immense heaven as by a vaulted roof, that the heavens were composed of ten crystal spheres, which fitted over each other like the layers of an onion, that the outer sphere in which were the fixed stars, turned daily from east to west and that all the other spheres followed its course. In the first sphere was also an opposite rotation, as the sun, the moon and the planets moved from west to east round the earth, which was

the moveless centre of the universe. On the earth lived mankind, the goal and purpose of Creation. Beyond the spheres was the Empyrean bathed in eternal Light, the scene of Divine Splendour, the mansions full of joy of the redeemed souls. And now Copernicus came and proved clearly that the earth rotated round the sun and that it and mankind were not at all the centre of the universe.

Then spoke the genius of Giordano Bruno. Almost transported by this theory of infinity, he gave to the world a teaching never heard of before, confusing and yet liberating: "There are no crystal spheres, there is only infinite space in which an infinite number of fixed stars rotate with their planets. All these worlds are inhabited by organisms, ensoulled beings in endless variation of composition and form. All these worlds and organisms are made at the last instance out of infinitesimal parts." He calls these small parts, the *minima*, metaphysically—Monads—the ultimate units. The Monads again are graduated in endless ways, but every Monad is a living mirror of the Whole, for every Monad is finally, within certain gradations, an image of the Central Monad—God—from whom each came forth like a spark. These Monads, when separated from their Source, lapse into striving after the ultimate, and thus arise evil and unhappiness.

In order to be able to return to God, the Monads, the souls, must again become conscious of their origin from God, the Source of all Beauty, Wisdom and Goodness. The way to this is to reflect on the beauty of the nature of God, and to try enthusiastically to express this in art and in action. Bruno believed in the possibility of understanding things because he was convinced that the composition of the human intellect is parallel to the composition of the Whole. "It is the same ladder by which Nature descends to bring forth things, and by which the intellect has to climb up to recognize this." He did not lay claim to the possession of a faultless method.

"It would be an ambitious, proud, vain and jealous man who would convince others, that there was only one way to go by which to reach to the knowledge of Nature; and only a fool and a man without judgment can believe of himself that he is the possessor of it."

He used many methods to learn to understand Nature, and obtained, with the help of mathematics and metaphysics specially, certain insights which, he was convinced, were "in harmony with the nature of the Universe, with that law of Universal Love for humanity with which we should love our enemies, so that we may not resemble wild animals and barbarians, but that we may be changed into the image of Him, who lets His sun shine over the good and the evil, and who lets fall the rain of His mercy over the just and the unjust". And the road is open to us. "We cannot do everything of course as units, but we can do it together. Completion does not depend on the one or the other or on several, but on all together. In order to reach homogeneity the economic supremacy of some must disappear.

"You, riches, are the cause that judgment is one-sided, that the law is silent, wisdom despised, intellect suppressed and truth bound; and you, business-enterprise, who have created 'yours and mine' are the hangman of all virtue, because you not only divide between a few the soil which should belong to all, but even divide the ocean, and who knows whether at some time or other you will not do the same with the skies?[1] You who plough the ocean alter the boundaries made by Nature and mix the different nations which were divided by the providence of the All-Mother, and thus transplant the wickedness from one nation to another." (Bruno considered the theory of the same origin for all humanity as "purely Jewish" for "the Negro, the Red Indian, the Mermaids, the

[1] So Bruno anticipated even this, when to-day aeroplanes must get permits to fly over certain countries.—C. J.

Brownies and the Giants cannot be classed by anyone as belonging to the same race".)

These evils have to be overcome by the civilized hero, the ethical ideal of Bruno.[1] It is not the passive civilized man who will do this, but he who will struggle for his civilization, who will express this truly in his acts and who does not fear death, "because he knows that death is but the decomposition of certain parts which have been joined together, and that his real 'I' remains, that it is only the accident of friendship and of sympathy, the phenomenal relation with others, which disappears".

Such a man trusts in the future of humanity notwithstanding the evils of the present day. Bruno's ethics conquer pure intellectualism and recognize the origin of the intuitional will self-conscious of its acts—the *volontade intellettiva* with its *impeti razionali*.[2] (Cp. Fritz Medicus: *Logos*, 1914-5, who for the first time placed his æsthetics in the right light.)

Bruno therefore considers as the aim of all moral and æsthetic education the training for liberty, and the conquest of self-love. "We must not be the slaves of our senses, so that we become bound by what pleases them." Love of self keeps us down in the dust enchained by lust. He who has conquered the love of self, the heroic enthusiast, rises by means of the wings of intuition and of intelligent will to the Divine. "He who dethroned mankind as the central point of the world, yet praises as the highest the greatness of one's own human nature" (*l'eccellenza della propria umanitade*) . . . God no longer lives in the spheres beyond where the fixed stars are, but He lives in us, He has become flesh. And when man has become divine, then he knows fear no longer: he then has the strength to let himself be crucified or burnt. This is Bruno's "assertion regarding the pure man and the

[1] The "heroic enthusiast".—C. J.

[2] "Will, inspired by intellect", towards "impulses which are rational".

world which has become divine because egoism has been vanquished." (Medicus.)

This was the teaching which he gave in Zurich to the amazed theologians who were bound by rigid dogmas. We cannot expect that they should understand much of these new teachings, but Bruno worked all the same and he visibly loosened the bonds. After his visit to Zurich problems were discussed in scientific and literary circles where this would have been unimaginable before. They were the sure signs of a new conviction regarding the ethical and divine aim of creation which discarded materialism and dogmatism; they were the heralds of a world-philosophy which found its origin in Giordano Bruno's metaphysical optimism notwithstanding the "temporary triumph of the brutal" on this planet.

As a first expression of the desire to learn to understand Nature and the world, notwithstanding the theological dogmatic theories in Zurich, some young men founded in 1629 a library from which grew the "Commoners' Library". The real originator was the man who according to his own words "had to suffer, besides the hardships of banishment, the ridicule and scorn, the contempt and arrogance of the ignorant and foolish"; but by enduring these persecutions he had grown spiritually; suffering had ripened him because he learnt to find "rest in toil, ineffable joy in pain and the limitless in the limited". Bruno was burnt in the year 1600 in Rome. A Swiss poet wrote the following words in his memory:

Oh, you martyrs for humanity
Have trust in the truth and in time!
The burden of oppression is transitory,
But justice is everlasting.

And a German philosopher thought: "God must love man deeply, for He imparts to him such strong hope that it does not vanish by the smoke of the pyre, so that his soul *sarebbe ascesa con quel fumo in paradiso.*" [1]

[1] Shall rise upwards with the very flames to Heaven.

MEPHISTOPHELES ON THE ECONOMIC DEPRESSION

BY C. JINARĀJADĀSA

JUST now, with an economic world collapse, the remedies suggested are many and distinctly confusing to the layman. One remedy which is being greatly discussed in England and in the British Colonies is what is known as the Douglas scheme. Other remedies suggest a new unit of exchange to substitute gold.

It is interesting to see how Goethe, in his artistic creative mood, touches upon this problem of credit. It comes in his *Faust*, and in a distinctly humorous way. But in spite of the fact that Goethe deals with it so lightly, there is evidently a fundamental principle underlying what he says. In the second part of the drama, Faust is introduced to the court of an Emperor, and Mephistopheles has a conversation with the Emperor and his courtiers. As in the world to-day, the Emperor and the courtiers lament the economic distress. What they all need is, as to-day, more gold. But it is here that Mephistopheles has a brilliant suggestion :

Mephistopheles

Where, in this world, doth not some lack appear ?
Here this, there that,—but money's lacking here.
True, from the floor you can't at once collect it,
But, deepliest hidden, wisdom may detect it.
In veins of mountains, under building bases,
Coined and uncoined, there's gold in many places :
And ask you who shall bring it to the light ?
A man endowed with Mind's and Nature's might.

But the retort is made that all that he says is interesting but not to the point :

Chancellor

Therewith to help our needs you naught determine.
What wilt thou, here, with such a Lenten sermon?
I'm tired of the eternal If and How:
Money we want: good, then, procure it now!

Mephistopheles then replies :

I'll furnish what you wish, and more: 'tis, true,
A light task, but light things are hard to do.
The gold's on hand,—yet skilfully to win it,
That is the art: who knows how to begin it?
Consider only, in those days of blood
When o'er the Empire poured a human flood,
How many men, such deadly terror steeled them,
Took their best goods, and here and there concealed them!
'Twas so beneath the mighty Roman sway,
And ever so repeated, till our day.
All that was buried in the earth, to save it:
The Emperor owns the earth, and he should have it.

Here we must note the idea behind the suggestion, which is that, after all, all exchange which is not direct barter is a matter of credit. A bank note is only testimony that when presented its value in goods can somewhere be obtained. In ordinary transactions, no one is particularly anxious to go to the vaults of the Bank of England or France to see whether there is actually gold at the back of the bank note. The Nation's word is sufficient on the matter. So similarly, in the play if it is possible to induce the people to accept the signature of the Emperor that there is gold under the earth, it does not at all follow, provided the people believe what the Emperor says, that the gold need be dug up.

The Emperor, who is somewhat drunk, signs a document which is brought before him, and then forgets all about it. But it is promptly copied and multiplied, and issued as "money". A transformation takes place at once. Money circulates, and the economic situation is over. So we find

the officials one after another testifying to the ending of the economic crisis:

Lord High Steward (enters hastily)

Highness Serene, I never dared expect
To trumpet forth a fortune so select
As this, supremely blessing me,
Which I announce with joy to thee:
Reckoning on reckoning's balanced squarely;
The usurer's claws are blunted rarely;
I'm from my hellish worry free:
Things can't in Heaven more cheerful be.

General-in-Chief (follows hastily)

Arrears of pay are settled duly,
The army is enlisted newly;
The trooper's blood is all alive,
The landlords and the wenches thrive.

The change has been brought about merely on the Emperor's proclamation, which the Chancellor reads:

Chancellor (reads)

To all to whom this cometh, be it known:
A thousand crowns in worth this note doth own.
It to secure, as certain pledge, shall stand
All buried treasure in the Emperor's land:
And 'tis decreed, perfecting thus the scheme,
The treasure, soon as raised, shall this redeem.

The Emperor, who signed when he was drunk, does not recollect having done anything of the kind. The Treasurer then reminds him of what took place:

Remember! thou the note didst undersign;
Last night, indeed. Thou stood'st as mighty Pan,
And thus the Chancellor's speech before thee, ran:
"Grant to thyself the festal pleasure, then
The People's good—a few strokes of the pen!"
These didst thou give: they were, ere night retreated,
By skilful conjurers thousandfold repeated;
And, that a like advantage all might claim,
We stamped at once the series with thy name:
Tens, Thirties, Fifties, Hundreds, are prepared.
Thou canst not think how well the folk have fared.

Behold thy town, half-dead once, and decaying,
How all, alive, enjoying life, are straying!
Although thy name long since the world made glad,
Such currency as now it never had.
No longer needs the alphabet thy nation,
For in this sign each findeth his salvation.

In amazement the Emperor asks:

And with my people does it pass for gold?
For pay in court and camp, the notes they hold?
Then I must yield, although the thing's amazing.

The reply is that there is money on all sides:

Lord High Steward

'Twas scattered everywhere, like wild-fire blazing,
As currency, and none its course may stop.
A crowd surrounds each money-changer's shop,
And every note is there accepted duly
For gold and silver's worth—with discount truly.
Thence is it spread to landlords, butchers, bakers:
One-half the people feast as pleasure-takers;
In raiment new the others proudly go.
The tradesmen cut their cloth, the tailors sew.
The crowd "The Emperor's health!" in cellars wishes,
Midst cooking, roasting, rattling of the dishes.

Here Faust comments on how there is any amount of unearthed gold in the ground. It is the gold that was buried, as Mephistopheles originally suggested, when there was invasion and the people buried their gold out of harm's way. But the argument is the same for the gold in gold reefs and mines.

Faust

The overplus of wealth, in torpor bound,
Which in thy lands lies buried in the ground,
Is all unused; nor boldest thought can measure
The narrowest boundaries of such a treasure.
Imagination in its highest flight,
Exerts itself, but cannot grasp it quite;
Yet minds, that dare explore the secrets soundless,
In boundless things possess a faith that's boundless.

Of course Mephistopheles points out that, should anyone doubt the value of the paper, he has only to dig and then find

goblets and chains which can then be sold at auction. But the interesting thing is that once the people are hypnotized into believing that the gold exists, and they trust the Emperor's word and each other's belief on the matter, there is no demand on their part to see the gold itself.

Mephistopheles

Such paper, stead of gold and jewelry
So handy is—one knows one's property:
One has no need of bargains or exchanges,
But drinks of love or wine, as fancy ranges.
If one needs coin, the brokers ready stand,
And if it fail, one digs awhile the land.
Goblet and chain one then at auction sells,
And paper, liquidated thus, compels
The shame of doubters and their scornful wit,
The people wish naught else; they're used to it:
From this time forth, your borders, far and wide,
With jewels, gold, and paper are supplied.

This solution is interesting because it reminds one of the principle underlying certain schemes suggested to-day for multiplying credit. Of course it is intended that credit shall have goods behind it; but the psychological importance of money is not the goods but the trust in the credit. If, therefore, in some future day the League of Nations were to apportion credit to each Nation, and every Nation knew that behind the credit stood the will-to-fair-dealing of the world, as represented by the League, business would be steadied. On the one hand there would be no fluctuations of exchange because the amount of the gold metal behind the credit of a Nation varies, or because a season's crops for export varies according to good or bad seasons; and on the other, there would be saner business, for the Nation would realize that to produce goods beyond the international credit allowed for it is to produce goods that are *not wanted*, and so a waste of the Nation's *true* wealth. For true wealth is created only when the energy of a Nation's citizens is *rightly* used.

KRISHNAJI AT ADYAR—II

BY F. H. DASTUR

IN THE THEOSOPHIST for February, in his article on the above subject, Mr. Rogers writes that a large number of the members of the Theosophical Society are puzzled by the evidently sincere but apparently contradictory statements of Krishnaji, but he himself is immune from such mystification, and offers his considered opinion for the pacification of the minds that are unsettled. His views are robust and sane, and a member would be willing to go a long way with him, but where he parts company, as I do, it would be well for the clarification of one's mind to put down on paper, and subject one's ideas to the criticisms of others; incidentally I offer friendly remarks on the opinion of Mr. Rogers. I presume that the sub-title of the article, "Some opinions about Krishnaji's mission and his teachings," is an indication that the Editor invites other members to come forward with their appreciation of the man and his thought-provoking teachings.

In Mr. Rogers' view Krishnaji is only overshadowed by, and is not identical in spirit with, the World-Teacher. I hope Mr. Rogers pronounces this opinion from personal knowledge, otherwise he cannot exclude himself from his own category of "the sheep-like tendency of some T. S. members blindly to follow with unreasoning docility" the statement of others. Should not the theory of Krishnaji being simply the mouthpiece of the World-Teacher be revised after acquaintance with him for so many years? Those who were present on the memorable 28th of December, 1925, were convinced that the last few sentences spoken by Krishnaji were from another source; but since then so many transformations have taken place that to stick to the "barnacle-like"

stolidity betrays "the settled-in-the-rut mental attitude". Is Nature so barren that it can produce only one great Teacher in some thousands of years, and all other teachers be but pale reflections of the one Light?

Let us once and for ever disburden our minds of the oppressive weight of this theory, and judge truly and calmly the teachings of Krishnaji without preconception or prejudice. Let us take his advice, and cease making comparisons with the teachings of ancient sages and Scriptures, for one good reason among many that what he says differs in many respects fundamentally—as it will be presently shown—from what other teachers have proclaimed. Then we need not have to ask and say with Mr. Rogers: "Is the whole creation wrong and Krishnaji right? If he is right, then the Christ and the Buddha were both wrong." Mr. Rogers arrives at this conclusion because some declarations of Krishnaji like

> All systems are wrong.
> Nobody can help another.
> Your teachers are your destroyers.
> Self-discipline is useless.

"are so fundamental that it cannot be that their meaning would be changed by the context." What has Mr. Rogers to say to the startling statements made in the foremost book of Theosophical literature?

> Desire power ardently.
> Desire possessions above all.
> Kill out desire of life.
> Kill out hunger for growth.

Perhaps he would wish us to supply the context that follows later on, whereas Krishnaji leaves the context to be supplemented by our own intuition.

Let us look at the teachings of Krishnaji from another angle. All the teachers of the past appealed to our brain-consciousness, and according to Theosophy the mind-principle was first made possible to man with the advent of the Lords

of Flame. If in the dim past when the mind of man was in a germinal stage a prophet had risen and talked as the Buddha did, he would have been little understood, and most of the "Theosophists" of those days would have been as much mystified as we are to-day. Now Krishnaji strikes quite a new chord in human symphony, and is playing on our Buddhi or intuition, which in most of us is as germinal as the mind-principle was soon after the arrival of the Lords of Flame. No prophet is honoured by his own generation for no fault of his save that without an eye to the *immediate* future he lays the foundations, true and deep, of teachings which bear fruit a long time after his mission is over, and flourish for millenniums afterwards. A question was put to Krishnaji at Juhu why he did not evolve a simpler style of diction, for he was difficult to understand. He replied that he used as simple language as possible, but as it was quite a new line of thought it was not easy of comprehension. I admit that this line of argument would apply to any sophism of a pseudo-philosopher; but here each one must answer for himself the question whether behind all the partially understood ideas of Krishnaji there is not a seductive gleam that stimulates us to dig deeper into our own nature for fuller light.

Dr. Besant writes somewhere on psychology that a new thought requires a new channel in the grey matter of our brain, and long and arduous training is necessary before the new line of thought runs easily into the new groove. How much more difficult the adjustment should be when we have to change from the mind-principle to the intuition-principle where an additional spirilla is to be developed. Can it not be that most of the helps to the development of the mind-principle are hindrances to the growth of Buddhi, and is it not for this reason that Krishnaji applies his sledge-hammer to many of our old cherished beliefs, which did admirable work in their day and generation, and therefore, though both the

Buddha and the Christ were right, Krishnaji in our day is not wrong? There is and always should be an overlapping, and there should not be a sudden and sharp line of cleavage between the two teachings, hence the old should shade off into the new as imperceptibly as day into night; but the messenger of the new era need not dim his light so as to adapt it to the weak sight of the people of his time. He must flash out like a light-house hundreds of years in front, even though immediately at its bottom there is only a faint glimmer.

Mr. Rogers' long paragraph on Krishnaji not understanding the Theosophists is uncalled for. When Krishnaji says: "You salute me with respect and then go and do the opposite," he simply means that the very next moment you behave in the opposite manner by treating your equal with coldness, or your inferior with truculence.[1] He wants us to respect all men equally. If worship you must, worship the cooly who carries your load, he says elsewhere.

Again, the conclusion drawn by Mr. Rogers from the statement "What is the good of the next life if you are suffering now?" is, I submit, loose. One should not postpone the effort till to-morrow, but must tackle one's cravings and desires here and now, and if there were any among the audience who are free from greed of money or craving of any sort, the remark simply does not apply to them. But one must be sure before one claims freedom from illusion that one has shaken off craving with all its thousand and one subtle ramifications.

[1]FROM THE ACTING EDITOR

When Krishnaji spoke the words in quotation marks and called our conduct hypocritical, I understood him to mean exactly what Mr. Rogers gathered, not what the writer of this article says Krishnaji meant. There seemed to me to be much feeling as Krishnaji spoke those words, quite in contrast to his usual impersonal declarations.

THE THEOSOPHICAL SITUATION

BY HAROLD MORTON

(*General Secretary of the Australian Section*)

CREATIVE SELF-ANALYSIS

SELF-ANALYSIS may be energizing or paralyzing. There is a story that a centipede was once asked how she walked.

> A centipede was happy quite,
> Until a frog, in fun,
> Said: "Pray which leg comes after which?"
> Which raised her mind to such a pitch,
> She lay distracted in the ditch,
> Considering how to run.

Analysis of that kind is not to be encouraged in judging the Theosophical situation to-day. The Theosophical Society is a living organism with marvellous potentialities. To paralyze it with a negative analysis would be to deprive the world of its energetic service. It would be like nurturing a human being and training him for a great world work, then to discover that he remains inactive when the time has arrived for his contribution to human welfare. The end we seek is more effective action, and an analysis which does not lead to this goal is worse than useless.

That this has not been the invariable result of examination in the past is demonstrated to an extraordinary degree in the case of some members of the Society who have *misunderstood* Krishnamurti's teaching. Krishnamurti denounces

pettiness. Ideals, aspirations, motives and actions are to be examined impersonally and impartially. Nothing is sacrosanct; all things can be improved by right criticism. So Krishnamurti charges his listeners with accepting the bondage of petty ideals. He even says to his audience, comprising Theosophists mainly [1]—Theosophists who have sacrificed the best part of their lives in unselfish service, who for example have erected a Broadcasting Station in this country from the devoted labours and sacrifice of members, he says to them—that their work is a drug! Instead of this remark being used as a valuable provocative force, it has had a strange hypnotic effect on some who were hitherto the servers of a great cause. For the time they are lost to all active service of their fellow-men, which is hardly, we think, what Krishnamurti desires. But those who understand the teaching and use the criticism creatively have become new-born. They are breaking the bonds of restrictive ideals and growing into new life. In that spirit right criticism is useful, and we need it.

The Exoteric Objective

The general proposition may be stated thus: The Theosophical Society's *Dharma* is to bring the truths of the Ancient Wisdom to the world so that ignorance may be expelled. A particular enunciation of that proposition would be that here in Australia there are six million poeple who should be told the truths of Reincarnation, Karma and Evolution, so that they may live intelligently according to Nature's plan. Then we may be asked: Is the Theosophical Society to be regarded only as a bureau of information? Or is it to be considered as an organization of people bound together for action? It should be both.

[1] See note at the end.—C. J.

First of all, the Theosophical Society should provide information for the man needing a guide to life. The Society must not fail the public. Why, asks one man, has he been cruelly punished throughout the whole of his life, yet he has been patient and kind? He is expiating some crime of the past, and he needs to know of Reincarnation. All life is a jumble to another—he needs to know the plan of Evolution. These truths are beyond price. Without them there is no understanding of life; and until every man, woman and child in the world has this knowledge, there is a duty laid upon every Theosophist to continue vigorous propaganda work.

Theosophical propaganda, though it should be no less intense than that of the most bigoted religious sect, is vastly different in its aim. Seeking no converts, the Theosophist undertakes propaganda work for the purpose of giving information to the public. The public is in no way urged to accept his statements. All that the Theosophist wishes is that people should give his presentation of Theosophy a hearing and consider it without prejudice. They may suspend judgment entirely, but he will be satisfied. For some day those people will be in dire distress. The ideas of Karma and Reincarnation, forgotten and allowed to sink into the depths of the sub-conscious mind, will be flung up into the waking consciousness as a new revelation. When the truths of Theosophy can be of living value to the man, he will inevitably accept them.

THE PATH OF SELF-DEVELOPMENT

The other side of the Society's objective should be the application of this knowledge in life and action. It is summed up in the Path of Self-development leading to Adeptship. The inevitable outcome of evolution by Reincarnation is Adeptship.

In the unfolding of man's latent Divinity he treads all the stages of discipleship, at last becoming himself a Master of the Wisdom. To lead men to this path is not stated in so many words as an object of the Society, nor can it ever be forced on the organization as a dogma. Therefore the Esoteric School of Theosophy was established to specialize in this work, and the Esoteric School is aptly called the heart of the Theosophical Society. In no way does it attempt to usurp the functions of the head. It formulates no plans nor compels any decisions in the public Society, but it endeavours to pour its life through the outer organization, as the heart sends its life-blood to every part of the body. Completeness of our Movement lies in having a vital Esoteric School joining the Theosophical Society with the reservoir of power constituted by the Great White Brotherhood.

We are reminded of the Master's words to H.P.B. intimating that the Theosophical Society without the Esoteric School, without the Masters' life flowing into it, becomes a soulless corpse. The whole man is spirit, soul and body. We might say that the Great Brotherhood of Adepts signifies the spirit; the Esoteric School signifies the soul; and the body is the organization of the outer world Society. These three must be together and in harmony, for effective work to be done. Without the soul or Esoteric School, the Society is like any other organization of men gathering together for study. With the Esoteric School behind it, the Society becomes more than merely an organization doing a work for Brotherhood along with hundreds of other organizations; it has the added and specialized work of bringing people to definite self-unfoldment.

We may not claim for our Movement that it is the only way of attainment, though that is a folly either deliberately or ignorantly adopted by most religions and sects—even by some of the followers of Krishnamurti. But with the authority

of knowledge we can say that this Society is a certain gateway to the presence of the Elder Brothers; and furthermore it shows how that pathway can be trodden with safety. Many other organizations give information as to self-development. Some other bodies lead us surely to the feet of the Elder Brothers. But this Society points to a pathway which is safe to the traveller and certain in its attainment.

Unless there is absolute certainty among the members of the Society that there is a goal requiring action before its members, the Society can hardly be a virile institution. Only where action is strenuous, where life is lived with discipline, is it possible to have that kind of effective organization which will really serve humanity. So long as the goal is clearly before members and they work for it, so long is the Society a power in the world and an organization with an especial value. But those who try to limit it to being merely a philosophical school, wherein students are taught to follow truth without reckoning on that truth as applied practically in life, are taking away the greatness of this movement.

THE HUMAN MATERIAL

Having examined the goal before the Movement, a goal that is certainly inspiring and attractive, what material have we at our disposal? The Theosophical Society is a unique institution in its personnel. It is not among the large world movements with millions of members, but the members belonging to it have a significance to this age that can hardly be overrated. They are the followers of the Masters of the Wisdom[2] and have for countless centuries been working in some capacity for those Elder Brethren. At one time soldiers, at another time royal courtiers, at still other times scattered to the ends of

[2] See note at the end.—C. J.

the earth to perform hard and difficult labours, (referred to in *The Lives of Alcyone*), the Band of Servers is to be found mainly in the ranks of the Theosophical Society to-day. Is it any wonder then that the members of this Society are capable of unusual sacrifice? Is it to be wondered at that many of its best workers are capable of intuitive appreciation of the Masters' will?

The material is unusual. It is not the type of which the great geniuses are made. Geniuses are usually individualists. They like to soar away into the heights with their own self-absorbing interests regardless of their fellow-men. These are workers who can be despatched wherever work is to be done, a situation to be held, an awkward difficulty to be overcome. They are pioneers, some of them capable of fine leadership, others demanding cruder forms of work; but loyal servants of the Brotherhood throughout all ages are the members of this Society.

A Campaign of Action

It is important that the Society should institute a world-wide campaign of action to enable it to play its part in the new civilization effectively. The fact that difficulties assail the Movement is no reason for anxiety. The economic blizzard, together with Krishnaji's teaching, has caused many who were whole-hearted and whole-time workers to abandon their posts. Our ranks have been depleted, and for some members the work of the Society seems finished—they have done all they can in this life. Still, the situation calls for action, not pessimism. When things look black and the situation is desperate, it is well to remember an incident of the Great War. On one occasion Marshal Foch, facing grave obstacles, reported to Head-quarters: "My centre is giving, my left wing is retreating;

the situation is excellent. I am attacking." The truth is that the situation always is excellent when we attack, and the Theosophical situation is excellent so long as we have the band of stalwarts who year by year throw themselves into the attack, with fervour developed by martyrdoms in past lives.

Who will develop a programme so comprehensive that every member of the Society can take part, so attractive that it will grip the interest and imagination of every one, and so effective that the Theosophical Society will take a great part in the building of the new world? A world-wide plan of organized work is our great need to-day.

BY THE ACTING EDITOR

[1] In the early years of Krishnaji's work, perhaps more than half the audience was composed of Theosophists. But during the last few years the general public at his addresses outnumber the Theosophists, sometimes more than by twenty to one.

[2] It would be more correct to say that all the members of the Esoteric School, and some members of the Society outside it, are "followers of the Masters of the Wisdom," but not all members. Quite an appreciable number of members are non-committal to a belief on the matter, though probably scarcely any member is hostile to it. Belief in the existence of the Masters is, all members know, not obligatory upon any member of the Society.

LIGHTS

A PICTURE coloured blue and gold,
Where rosy looking clouds unfold:
So comes the sunrise every morn.
A nocturne silver-starred and grey
Wherein the white moon takes her way:
So is the peaceful night reborn.

An instant when at last we see
The burning heart of mystery:
A glimpse of God's most wondrous plan.
A purpose to pursue the way,
And know at last there dawns a day
Of liberty to pilgrim man.

F. H. ALDHOUSE

A FIVE-YEAR PLAN FOR THEOSOPHY

BY CLARA M. CODD

IT is clear that we have come to a kind of pause in our great work. A new age is upon us, and new conditions, and among those new conditions is this factor: that we are no longer the only, or even chief, promulgator of the truths of the Ancient Wisdom to-day. Fifty years ago we held a solitary light burning in an immense darkness. To-day, following the torch lit by the Theosophical Society, hundreds of other bodies have sprung up doing similar work. It is true, as some of these other bodies I know will honestly admit, that the truths taught by them, and the ideas given out, for the most part took their rise from the original Theosophical Movement. But the waves of this thought have passed all boundaries and flooded the world. That rejoices the heart of every true Theosophist, but at the same time the spreading wave carries with it, as it spreads, a certain deterioration and danger, as is, of course, always the case with new waves of thought, however purely initiated.

The great basic truths of the Unity and Divinity of life, of the evolution of that life under the cyclic laws we term Karma and Reincarnation, are fast becoming public property and common knowledge. Hundreds of occult societies, purporting to teach esoteric truths, have sprung up all over

the world, and all their elementary teachings embody these truths. Then again our great Founder, H.P.B., brought back to a darkened world the most precious truth of all, the fact that amongst us, leading and guarding humanity, ever exist the Perfected Men, the fruit of human evolution. The Master is at once the future hope and present blessing for men. Such a truth was too ennobling and inspiring to remain hidden, however reverently guarded. And so it has now spread over the face of the earth, and every one of these newly constituted esoteric schools of thought profess to look to such a Master of the Wisdom as leader and guide.

In many cases I feel sure that such Adept patrons are not absolutely that which the desire and devotion of the adherents of such bodies would feel them to be. Pictures, received telepathically or otherwise, of our Masters, are now published openly, or in private instructions, by different occult bodies, or by private individuals who feel themselves to be directly in touch. Schools of personal training, some of them very efficiently and highly organized, are part of these bodies. Some of them possess regularly graded steps of initiation, and a highly elaborate ceremonial. They attract, largely because they advertise in a way which appeals subtly to the desire for personal growth and power in man, large numbers who might in earlier times have turned to Theosophy. I foresee that this age will become as time passes a veritable welter of psychic communications and pronouncements, and perhaps for this very reason the World-Teacher, through Krishnaji, is laying so strong an emphasis in the other direction, for does He not always come to restore a lost balance?

So we are now working in a far more noisy and busy world, occultly speaking, than was the case fifty years ago. Many of these occult bodies have "stolen our thunder," and are using it in a much more effective way for the more

personal side of a still human world than we can do. They consider, many of them, that whilst we have a sublime theory, they have evolved the more practical use of it. To put it in commercial language, we are "up against" a keen competition in what will soon become, in a deteriorated sense, an overstocked market. I am sure that the Theosophical Society is still the purest, the most unselfish, fount of esoteric knowledge, but in the world of form, spirituality seems sometimes to go to the wall, though in the end it is always the conqueror. So I suggest that it has become a paramount necessity at this psychological moment to tighten our ranks, and to strengthen and deepen the real knowledge in our Society.

We need above all else in the work more first-hand knowledge, greater depth of experience, steadiness of character, more flawless devotion, as well as a more scholarly equipment for exposition. The inner light must be burning very brightly, for there really lies the secret of our power, but at the same time we must have a certain number of workers, trained, expert, attractive in exposition, who are able to lead and teach. I feel we need a new personnel, young, wholly devoted, gaining and developing a clarity and fund of knowledge, and also wherever possible a trained awareness of the psychic side of life. Our two great veteran leaders stand alone in this respect, but the time has come when many should be able to spring forward to take over to a certain extent at least the work they must soon lay down here.

I would like to see formed a body of Theosophical Sannyasis, an order of Theosophical Jesuits, to become the leaders and teachers we need. I know it would take money, but as this is at present only a dream let us imagine that we have all the money we need. This money is invested, and the income derived from it is used in giving £100 a year to from 10 to 20 promising young people. They would be chosen from each

great National Section, and sent for a very intensive 5-years' course at one of the great centres like Adyar, Sydney or Wheaton. If it were possible, the young people chosen would be either pupils of our Masters or chosen as specially promising by a trained occultist such as Bishop Leadbeater. The first qualification would be that they were absolutely wholehearted and devoted to the Work. During their five years' training they would be taught the arts of meditation and study. The study would be based on the following general outline.

Year 1. A complete and comprehensive study of elementary Theosophy.

Year 2. A thorough study of *The Secret Doctrine.*

Year 3. A deep study of the theory and practice of all forms of Yoga training, especially the Yoga system of Patanjali.

Year 4. (To be undertaken at a modern University near at hand.) A survey of the latest developments in the worlds of religion, psychology, science and art.

Year 5. (At same place as above.) A survey of the latest theories and experiments in the world of economic and social reform.

Throughout the whole five years' course, they would all be taught voice production, and the art of literary expression, and exercised every day by catechism in the art of ready definition and expression.

Then, when the five years' course was completed they would be sent, still being paid £100 a year to work, where most needed, in the National Sections of the world.[1]

When discussing these thoughts of mine recently with an old and experienced American member, he observed that when most of the students were trained they would upset calculations by getting married! There could of course be no

[1] See note at the end.—C.J.

compulsion that a student should bind himself to live a celibate life, but I am sure that if the real material were found, this would not often eventuate, for I know more than one worker who has intuitively known that no man can serve two masters. We have all been married many times in the past. If the call of the other service is strong enough in us, we shall have no need to renew that experience in this one. Marriage and parenthood is a tremendous service to mankind, but this other form of service distinctly demands a freedom gained by personal sacrifice and resolution in this respect.

This is my dream. Is there any possibility of its realization soon? I can see that the field of the souls of men are white to the harvest, and I want reapers who are reapers indeed. In the old days "naked a man followed the naked Jesus". Could we not have the "little poor men" of Saint Francis back again, those who asked nothing of life beyond bare necessities, but only gave to it an increasing wealth of love and understanding and inspiration?

BY THE ACTING EDITOR

[1] This was the scheme organized by the President with the institution of the Brahmavidyā Ashrama classes at Adyar. The studies however were for two years. But the selected students from the National Societies did not come.

TWO TECHNICAL NOTES

By W. WHATELY SMITH, M.A., M.Sc.

I

IN THE THEOSOPHIST for April, 1932 (pp. 73-74) Mr. G. E. Sutcliffe raises a point of considerable interest to those who concern themselves with what the Universe is "really" like.

The words "real," "really" and "reality" are as badly abused as any in popular parlance, or even in metaphysics, and are admittedly not easy to define. But I should be prepared to defend the view that a thing "really" is as it appears to a consciousness which, so to say, *immediately apprehends* it as opposed to *knowing about* it. Even this is highly colloquial and would need expansion in any formal treatment, so that the point is best brought out by illustration.

If "middle C" on an organ, say, be denoted by C_4 and tuned to a frequency of 256 vibrations per second, then the frequencies of the various C's will be:

C_1 32, C_2 64, C_3 128, C_4 256, C_5 512, C_6 1024 and C_7 2048, etc. vibrations per second respectively.

These frequencies are in the ratios:

$$1 : 2 : 4 : 8 : 16 : 32 : 64, \text{ etc.,}$$

$$\text{or } 2^0 : 2^1 : 2^2 : 2^3 : 2^4 : 2^5 : 2^6, \text{ etc.,}$$

and from the purely physical standpoint the "intervals" between C_1 and C_2, C_2 and C_3, C_3 and C_4, etc., are 32, 64,

128, 256, etc. vibrations per second respectively: that is to say, the second interval is *twice* as great as the first, the third twice as great as the second, and so on.[1]

But psychologically, in other words, as directly apprehended in consciousness by a listener, *these intervals are equal*, and it seems reasonable to hold that this relation of equality is their "real" relation to each other.

I have selected this example for detailed illustration mainly because it is tolerably vivid and familiar. But a very similar type of relation has been found to hold over so wide a range of psycho-physical stimuli and sensations that it may fairly be regarded as universal.

Thus in the case of weights it is found that if an increase of three grams, say, is necessary to cause a just perceptible difference in the "feel" of a weight of one hundred grams, then a weight of two hundred grams must be increased by *six* grams, not three, to produce a similarly just perceptible difference; that is to say, in order to produce an apparently equal effect in consciousness a constant *percentage* change in stimulus must be made. When this relation is rigidly formulated we have Weber's Law, which is very approximately true of certain experimental ranges, entirely empirical and thus in no way controversial.[2] Fechner, however, notably fluttered the dove-cotes by boldly declaring that it was permissible to treat this empirical statement mathematically and to conclude that the magnitude of a sensation is proportional to the "logarithm" of the stimulus. This follows rigidly from Weber's Law provided certain assumptions are granted: actually, all these assumptions have been vigorously challenged on psychological and

[1] It will be noted that the frequency of each successive C is a constant *percentage*, namely, 100% of its predecessor.

[2] Not every psychologist will agree with me, but I personally take the view that the generalization would be found universal and exact were it not for the influence of such complicating factors as strain, fatigue, nervousness, etc., which distort effects for very weak or very intense stimuli.

metaphysical grounds; but there seems to-day very little doubt that they are justified both in principle and by results.[1] For example, modern architectural acoustics, in some of its most important applications, is based on the assumption that this relation holds between the "intensity" (physical or objective stimulus) and "loudness" (psychological or subjective sensation) of sounds: and it works out very well in practice. Certainly I do not fear that we shall come to much harm if we accept the law as correctly stating the form of the relation between (direct) *knowledge of* and (indirect) *knowledge about*, or—if I may be so bold—between Reality and Appearance.

I have permitted myself this digression, because I think it important to indicate the kind of way in which it has come about that we can formulate a relationship which *prima facie* is so elusive, and can say with some confidence what an object or situation or sequence of events *would* be like if it were immediately present to consciousness.

It is unfortunate that a matter which is really so simple should be made to seem formidable by the intrusion of the alarming word "logarithm". Let me, for the benefit of non-mathematical readers, remark that a logarithm is a peculiarly harmless and amiable entity whose chief occupation is to relieve overworked calculators of interminable drudgeries. And I think I can even explain it fairly well by saying that the logarithm of a number[2] is "the number of times you have to multiply one by ten in order to obtain that number". Thus 1,000 is $1 \times 10 \times 10 \times 10$ and its logarithm is clearly 3; 10,000 is $1 \times 10 \times 10 \times 10 \times 10$ and its logarithm is 4, and so on. The logarithm of such a number as 8,479, for example, must clearly be greater than 3 and less than 4—actually

[1] *Cf: Nature*, September, 1932, p. 334, for an important article which seems to me fully to vindicate Fechner's Law.

[2] To base ten, as technically expressed; numbers other than ten may be used: thus 16 is $1 \times 2 \times 2 \times 2 \times 2$ and its logarithm is four *to base two*.

it is 3·9284. This introduces complications; but so long as we stick to round figures the game is evidently child's play.

Thus if we think of a small pin one centimetre in length and compare it with a pencil ten centimetres long, the one is ten *times* as long as the other, but the logarithms of the lengths are one and two respectively, so that the logarithmic step, if I may call it so, which represents the subjective aspect, is *one*. A metre scale (100 cm.) represents only one more such step; so that *if we could be directly conscious of all three lengths at once*, we should find that *for this immediate perception* the metre scale is as much longer than the pencil as the pencil is longer than the pin; just as we find that C_5 is as much higher than C_4 as C_4 is higher than C_3.[1] And a ten-metre pole would appear as much longer than the scale as the scale is longer than the pencil, or twice as much longer than the pencil as the pencil is longer than the pin: and so forth by an equal step for every time the length is multiplied by ten. Thus the earth's diameter would appear only about five steps and four-fifths further and the diameter of the whole known universe (about 280 million light-years) only some twenty-six and a half steps from the pin.[2]

I believe that we are justified in saying that these are the *proportions* which would be (or are?) perceived by a consciousness capable of directly apprehending the Universe as a whole.

I wish to emphasize how very far most of us are from such direct apprehension of the distances which we discuss

[1] The logarithms, to base ten and to three decimal places, of the frequencies of C_1, C_2, C_3, C_4, etc., are 1·505, 1·806, 2·107, 2·408, 2·709, etc., increasing by equal steps of 0·301.

[2] My figures differ from those given by Mr. Sutcliffe mainly because I have taken one centimetre for my unit instead of the diameter of an atom. It may be permitted to add, in this discreet obscurity of a foot-note, that there seems to be no reason to suppose that such problems as those of sunspots are resolvable by the use of logarithms. The logarithms of spot intensity, for example, are, we may suppose, measures of the sun's sensations of spottiness; a knowledge of these may increase our sympathy and fellow-feeling for that afflicted Luminary, but will scarcely lead us to the origin of the malady.

so confidently. So far as visual perception is concerned, it is pretty certainly a matter of the angle subtended at the eye by the object concerned, in other words, of how large an image on the retina can be grasped as a whole. I do not know what the answer is,[1] but a rough estimate suggests that it is not more than that produced by an object 5 cm. long at a distance of 1 metre, or one of 5 metres long at a distance of 100 metres. These two produce the same sized image on the retina and we conclude that one is larger than the other merely because we *interpret* other elements of the total situation as indicating that it is further from us and thence *infer* that it is longer. So soon as larger angles are involved interpretation of eye-muscle movement and the like sets in, and our knowledge becomes essentially as indirect as that obtained by survey with a chain and theodolite. Similar considerations apply to tactile and other methods of assessing size.

Practically all our knowledge of distance or extension generally is indirect. A mile, to me, stands for a certain amount of fatigue or elapsed time rather than for any immediately known distance, while a thousand miles is "four days' pretty hard driving" and practically nothing more! As for the statement that the distance of Sirius is "fifty-one million million miles," this is merely a noise in the air or some marks on paper to which I know that I am expected to react with signs of *empressement*, but can manipulate as easily as I can the marks 10^{-8} cm., which represent the diameter of an atom. Yet "really" the distance of Sirius is only about seventeen times as much longer than my foot as my foot is than my thumb! And seventeen is a number I can deal with quite comfortably. Similarly, if Time conforms to the law—and there seems no reason to suppose that it does not—the step from one year to the age of a centenarian is "really"

[1] It may be zero.

about a sixth of that from the latter to the estimated age of the oldest star.

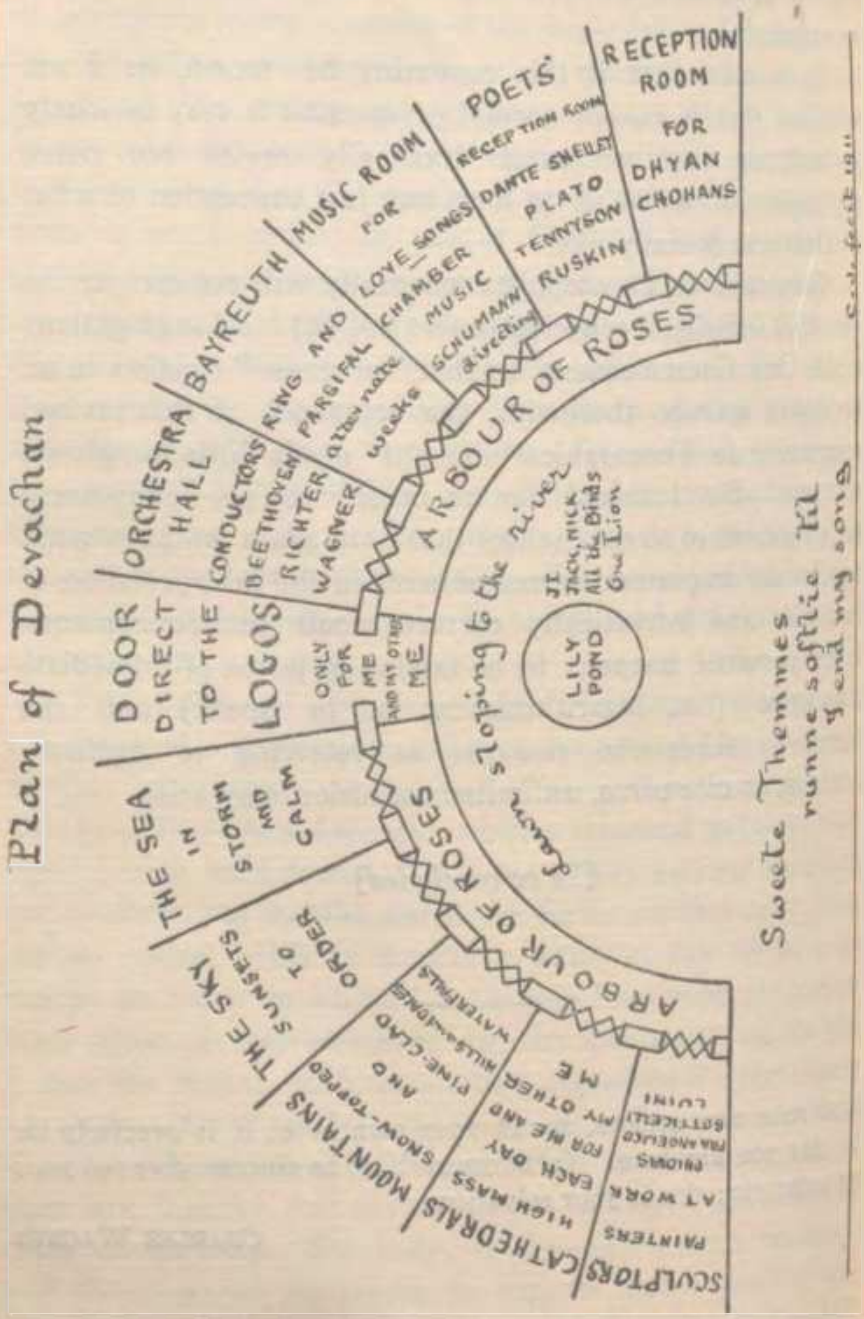
It is clear that if this reasoning be sound, as I am confident that it is, our normal perspective is very seriously at fault, so that we must drastically revise our naïve impressions if we wish to form any just conception of what the Universe is really like.

Inasmuch as Theosophists generally will not contest the view that individual consciousnesses are but local segregations of the One Consciousness, so that "progress" consists in an increasing reunion therewith, the relevance of this revised perspective to Theosophical thought needs little emphasis from me. But I should like to mount my pet hobby-horse for a moment to stress the fact that here again we have what may be an important source of error in the interpretation of *bona fide* and intrinsically correct occult pronouncements. If the occultist happens to be talking in terms of immediate experience (*i.e.*, logarithmically, so to speak) and the interpreter takes the remarks as referring to ordinary numbers, or *vice versa*, unlimited confusion may arise.

(*To be concluded*)

SHOW your own colours, sound your own note; it is precisely for this that you are here. To be yourself, to be sincere, give out your own authentic; this is your salvation.

CHARLES WAGNER


Plan of Devachan
DOOR DIRECT TO THE LOGOS
ORCHESTRA HALL
CONDUCTORS
BEETHOVEN
RICHTER
WAGNER
BAYREUTH
RING AND PARSIFAL
MUSIC ROOM
FOR LOVE SONGS
CHAMBER MUSIC
SCHUMANN
POETS'
RECEPTION ROOM
DANTE SHELLEY
PLATO
TENNYSON
RUSKIN
RECEPTION ROOM
FOR
DHYAN CHOHANS
ARBOUR OF ROSES
ONLY FOR ME
ME
LILY POND
THE SEA IN STORM AND CALM
THE SKY TO SUNSETS ORDER
MOUNTAINS
CATHEDRALS
SCULPTORS
PAINTERS
AT WORK
EACH DAY
HIGH MASS
FOR ME AND MY OTHER ME
SNOW-TOPPED AND FINE-CLAD
ARBOUR OF ROSES
Sweete Themes runne softlie till I end my song

A PLAN OF DEVACHAN

By C. JINARĀJADĀSA

THE design opposite was made by me twenty-two years ago in a fit of desperation against the lack of imagination of Theosophists. A few months ago I asked a Theosophist of forty-nine years' standing what kind of a Devachan she would like, and she did not know, *and could not imagine.* Since Mr. A. P. Sinnett with his matter-of-fact non-mystical mind misunderstood the philosophical teachings of the Masters on the subject, the idea of Devachan as a dream-like, *unreal* "cocoon" of thought-forms has been the prevalent one among Theosophists. As if the objects of the physical plane were not uglier cocoons still, and far *less* "real" than the thoughts about them! Yet in 1895 the truth was clearly seen during the investigations by Dr. Besant and Bishop Leadbeater into the conditions on the Mental Plane,[1] and described by the latter in his book *The Devachanic Plane.* Very few seem to have read that book, and fewer still to understand the revelation which it gave.

In the design, of the creatures by the Lily Pond, "Ji" is my cat (who created for me my reputation among Theosophists); Jack was a fox-terrier, an aristocrat to his ear-tips, Nick a large black nondescript of no caste but of much heart, both cherished dwellers in the home of my friends Mr. and Mrs. W. H. Kirby.

[1] See THE THEOSOPHIST, October, 1932, "Dr. Besant's First Use of Clairvoyance".

Since twenty-two years ago when I made the design, I would make only one change in my Devachan, which is to add a Laboratory for Occult Chemistry.

There could be no more *vital* message to mankind than this of "Heaven". That truth of Theosophy is preached fuller sometimes by others than by Theosophists. The hymn-writer speaks more truly than the average Theosophist:

> For in Thy courts one single day,
> 'Tis better to attend,
> Than, Lord, in any place besides,
> A thousand days to spend.

And none among the poets has revealed so wonderfully as Browning the luminous truth:

> All we have willed or hoped or dreamed of good shall exist;
> Not its semblance, but itself; no beauty, nor good, nor power
> Whose voice has gone forth, but each survives for the melodist
> When eternity affirms the conception of an hour.
> The high that proved too high, the heroic for earth too hard,
> The passion that left the ground to lose itself in the sky,
> Are music sent up to God by the lover and the bard;
> Enough that He heard it once: we shall hear it by-and-by.

"We shall hear it by-and-by". Is that not the same truth as what the Adept wrote through H.P.B. as He finished *Isis Unveiled?*

> It needs but the right perception of things objective to finally discover that the only world of reality is the subjective.

Is it not this "right perception" which we Theosophists are asked to give when the Mahāchohan said in 1881:

> Teach the people to see that life on this earth, even the happiest, is but a burden and delusion, that it is but our own Karma, the cause producing the effect, that is our own judge, our saviour in future lives, and the great struggle for life will soon lose its intensity.

Is my Plan of Devachan such a phantasy as it seems at first sight?

DRUIDIC TRIADS

SOME TRIADS OF WISDOM AND WISE DOING

Selected and translated from the Welsh

BY D. JEFFREY WILLIAMS

THREE things make for spirituality: Love, justice and obedience.

Three foundations of happiness: To be just in conduct, well versed in truth, and energetic in compassionate activity.

Three things to be seriously considered every day: The laws of love and kindliness, the duty of hospitality, and the service of God; and duly to put these into practice.

Three things avoided by the wise: Expecting the impossible, grieving over that which is irretrievable, and fearing the inevitable.

Three excellences of wisdom: To be aware of all things, to suffer with all things, and to be detached from all things.

Three things make possible a right judgment: A knowledge of truth, a realization of others' need, and an abundant generosity.

Three judgments without which is no true judgment: That of those who love us, that of those who hate us, and that of conscience.

Three things with which every work should be carried out and good and useful knowledge imparted: With one's whole heart, one's whole mind, and one's whole power.

Three sources of understanding: Affection, principles, and ideals.

Three reasons for seeking knowledge: Goodness, beauty, and duty.

Three things requisite to perfect spirituality: Love towards God, love towards every living thing, and love towards every truth and justice.

Three things to be esteemed: Cheerfulness in trouble, generosity in success, and spiritual progress in both conditions.

Three spiritual instructors of men: Worldly misfortune, bodily illness, and unmerited hatred.

Three things increase wisdom: Misfortune, illness, and enemies.

Triads of Compassion

Three activities partaking of the Divine: Support of the poor and weak, kindness to an enemy, and cheerful suffering in every just cause.

Three signs of cruelty: Needlessly to frighten an animal, to be needlessly tearing trees and plants, and to be insistent in asking favours!

Three signs of gentleness in a man: Pity for his beast, love of home, and singing at his work.

Three signs of compassion: Understanding of a little child's complaint; to turn aside and not disturb an animal that is lying down; and to be cordial and pleasant to all strangers.

Various Triads and Sayings

Three kinds of people deserving of admiration and love: Those who look with love on the beauty of the earth, on little children, and on a great work of art.

Three essentials of poetic genius: An eye to see Nature, a heart to feel Nature, and a resolute courage that dares to follow Nature.

Three things to be sternly controlled: The hand, tongue, and desire.

Three primal unities: One God, one Truth, one point of Liberty; and these are where all opposites are resolved and balanced.

Three foods causing ill-health, short life, and a dullness of the senses: Flesh foods, preserved foods, and those with too much fat or grease.

Three things make rebirth necessary for man: His failure to obtain wisdom, his failure to attain to goodness, and his clinging to the lower, that is, to evil.

Three characteristics of perfection: Love as far as necessity for it exists; order (or harmony) that cannot be improved; and knowledge as far as thought and perception can reach.

There is no spirituality except in compassion to all living things.

There is no origin except in Him (or That) who is without origin, namely God.

The voice of God is the voice of every atom, and the voice of every atom is the voice of God.

That which is no-thing is God; God is that which is no-thing.

What is God? The life of all that lives.

What is the spirit of God? The Power of all Powers.

What is the Providence of God? The order of orders and the system of systems.

Three primary conditions of the Circle of Liberty: Absence of evil (limitation); absence of want; and absence of perishing.

Three things restored in the Circle of Liberty: Original *Awen* or spiritual genius; universal love, and universal memory; for without these there could be no attainment of felicity.

Three things are on the wane: The dark, the false, and the "dead" (the "dead" is that which is opposed to Life).

Three things acquire strength daily—there being "a majority of desires supporting them": Love, knowledge, and justice.

Three things grow more enfeebled daily—there being "a majority of desires in opposition to them": Hatred, injustice, and ignorance.

When a man truly loves, he co-operates with God.

LIFE is a work, begin it;
Life is a battle, win it;
Life is a pure heart, shield it;
Life is a sceptre, wield it.

OCCULT CHEMISTRY

1. Three Varieties of Oxygen, O; 2. Two Varieties of Ozone, O_3.

By C. JINARĀJADĀSA

When the clairvoyant investigations into the chemical elements began in 1895, the first elements to be examined by Annie Besant and C. W. Leadbeater were Hydrogen, Oxygen and Nitrogen. The investigations were published in *Lucifer*, November, 1895, and diagrams were given of the three elements. It was then stated that Oxygen contained 290 Anus, or, as they were then called, "ultimate physical atoms". Since Hydrogen had 18 Anus, and as at the time all chemists accepted Hydrogen as the unit of weight, the weight of Oxygen was given as $290 \div 18 = 16{\cdot}11+$. This weight was slightly heavier than the chemical weight which is 16. Oxygen was described as follows:

The next substance investigated was Oxygen, a far more complicated and puzzling body; the difficulties of observation were very much increased by the extraordinary activity shown by this element and the dazzling brilliancy of some of its constituents. The gaseous atom is an ovoid body, within which a spirally coiled snake-like body revolves at a high velocity, five brilliant points of light shining on the coils. The snake appears to be a solid rounded body, but on raising the atom to E 4 the snake splits lengthwise into two waved bodies, and it is seen that the appearance of solidity is due to the fact that these spin round a common axis in opposite directions, and so present a continuous surface, as a ring of fire can be made by whirling a lighted stick. The brilliant bodies seen in the atom are on the crests of the waves in the positive snake, and in the hollows

in the negative one; the snake itself consists of small bead-like bodies, eleven of which interpose between the larger brilliant spots. On raising these bodies to E 3 the snakes break up, each bright spot carrying with it six beads on one side and five on the other; these twist and writhe about still with the same extraordinary activity, reminding one of fire-flies stimulated to wild gyrations. It can be seen that the larger brilliant bodies each enclose seven ultimate atoms, while the beads each enclose two.

As stated above, Oxygen was described as a "spirally coiled snake-like body". A slight general appearance of it is given in a model which is illustrated in Fig. 1, *a*. On closer examination, the "snake" is seen to be made of two spirals, revolving in opposite directions (Fig. 1, *b* and *c*). One spiral is positive and the other negative; each represents therefore one half of Oxygen, and for brevity's sake we shall call each $\frac{1}{2}$ O. At first sight, the two halves seem alike, except for the difference in their twist; there is however a fundamental difference.

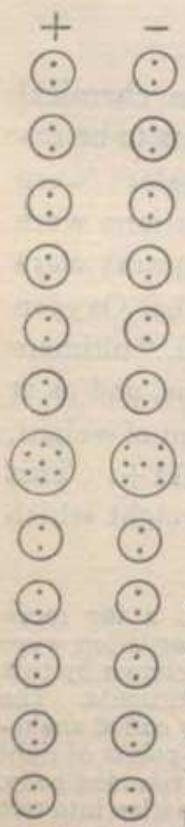


Fig. 2

Each $\frac{1}{2}$ O shows 5 large points in it, represented in the model by 5 small discs. These are different in configuration, according as they belong to the positive $\frac{1}{2}$ O, or to the negative $\frac{1}{2}$ O.

Each disc is composed of 7 Anus; but in the positive $\frac{1}{2}$ O they are grouped in one manner, and in another manner in the negative $\frac{1}{2}$ O (Fig. 2).

Each $\frac{1}{2}$ O is composed of 5 sections, which are all alike. A section consists of a group of 7 Anus, having above it 6 small groups of 2 Anus each, and below it 5 similar small groups. (See Fig. 2.) These 5 sections join together into one long string of beads, and then the whole string turns into a spiral. If we understand the configuration of one of the 5 sections, we can follow the structure of one $\frac{1}{2}$ O. This is given in Fig. 3.

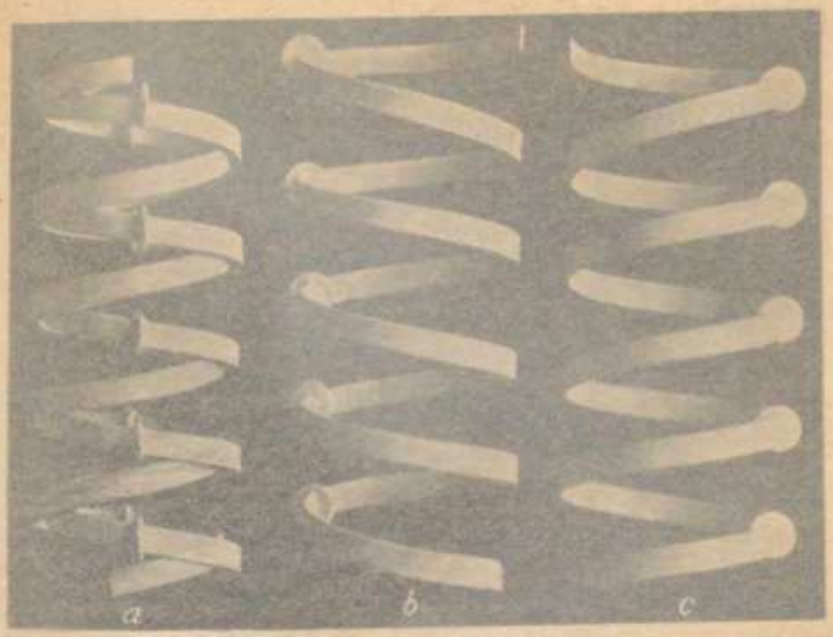


FIG. 1. OXYGEN O POSITIVE HALF NEGATIVE HALF

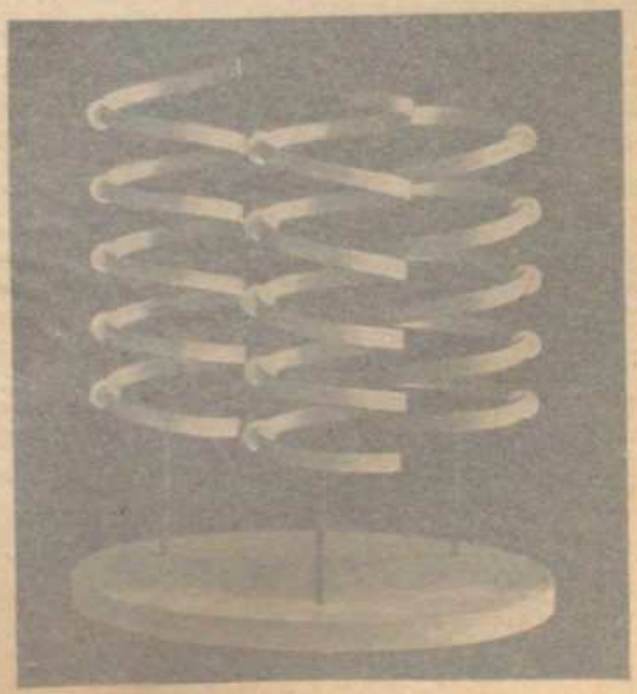


FIG. 5. OZONE O_3

in the negative one; the snake itself consists of small bead-like bodies, eleven of which interpose between the larger brilliant spots. On raising these bodies to E 3 the snakes break up, each bright spot carrying with it six beads on one side and five on the other; these twist and writhe about still with the same extraordinary activity, reminding one of fire-flies stimulated to wild gyrations. It can be seen that the larger brilliant bodies each enclose seven ultimate atoms, while the beads each enclose two.

As stated above, Oxygen was described as a "spirally coiled snake-like body". A slight general appearance of it is given in a model which is illustrated in Fig. 1, *a*. On closer examination, the "snake" is seen to be made of two spirals, revolving in opposite directions (Fig. 1, *b* and *c*). One spiral is positive and the other negative; each represents therefore one half of Oxygen, and for brevity's sake we shall call each ½ O. At first sight, the two halves seem alike, except for the difference in their twist; there is however a fundamental difference.

Fig. 2

Each ½ O shows 5 large points in it, represented in the model by 5 small discs. These are different in configuration, according as they belong to the positive ½ O, or to the negative ½ O.

Each disc is composed of 7 Anus; but in the positive ½ O they are grouped in one manner and in another manner in the negative ½ O (Fig. 2).

Each ½ O is composed of 5 sections, which are all alike. A section consists of a group of 7 Anus, having above it 6 small groups of 2 Anus each, and below it 5 similar small groups. (See Fig. 2.) These 5 sections join together into one long string of beads, and then the whole string turns into a spiral. If we understand the configuration of one of the sections, we can follow the structure of one ½ O. This is given in Fig. 3.

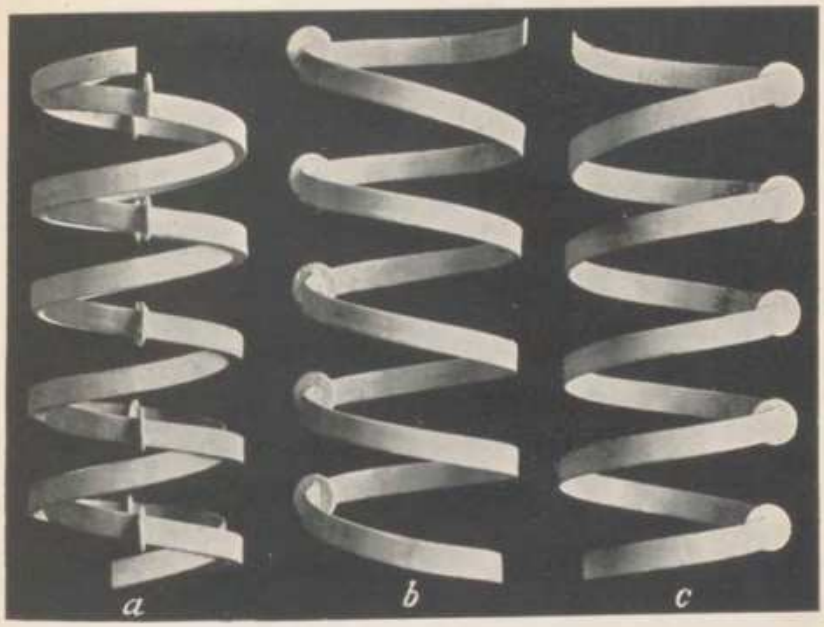


FIG. 1. OXYGEN O POSITIVE HALF NEGATIVE HALF

FIG. 5. OZONE O_3

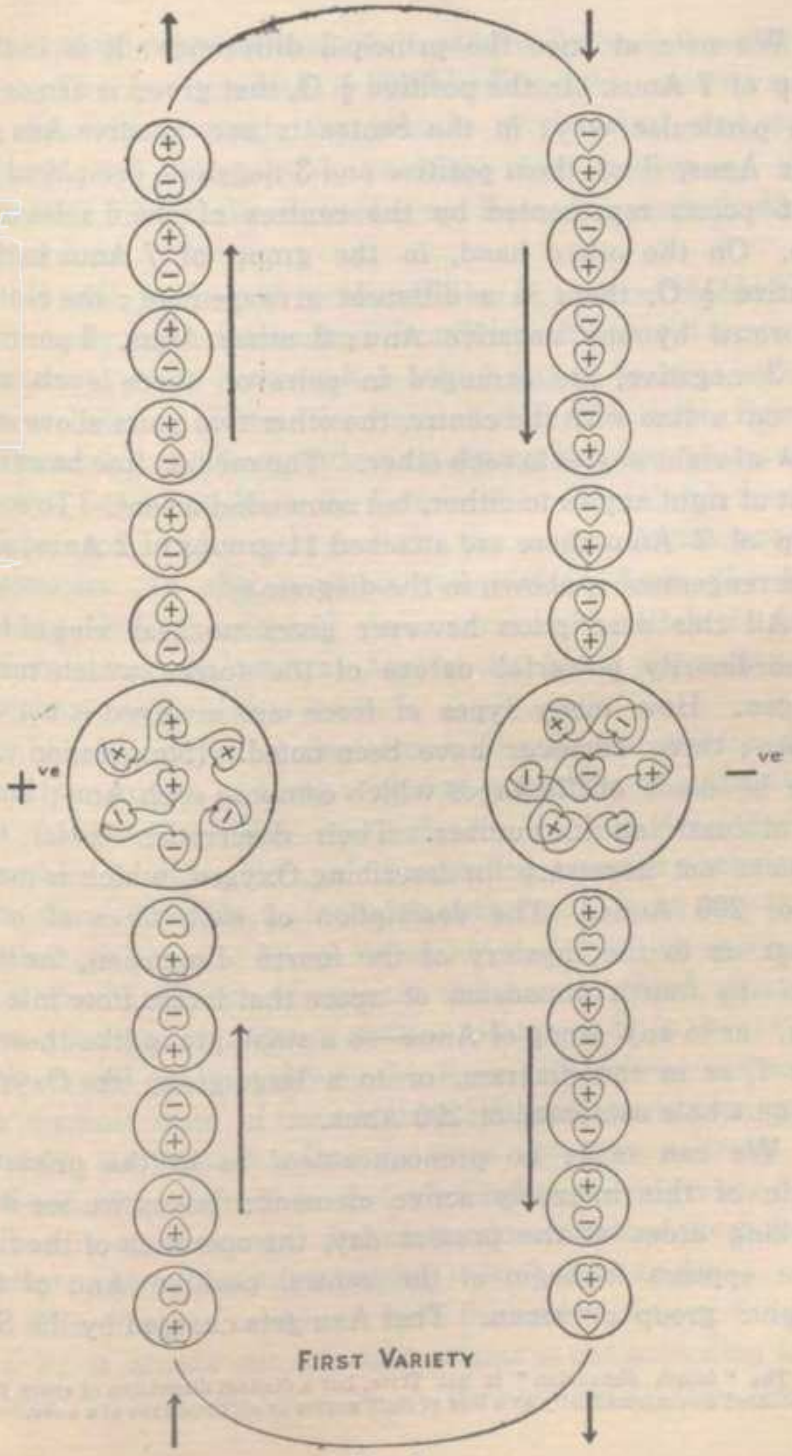


FIG. 3

We note at once the principal difference; it is in the group of 7 Anus. In the positive ½ O, that group is arranged in a particular way; in the centre is one positive Anu; 6 other Anus, 3 of them positive and 3 negative, are placed at the 6 points represented by the centres of the 6 sides of a cube. On the other hand, in the group of 7 Anus in the negative ½ O, there is a different arrangement; the centre is formed by one negative Anu; 6 other Anus, 3 positive and 3 negative, are arranged in pairs on three levels, one pair on a line with the centre, the other two pairs above and below at right angles to each other. The median line however is not at right angles to either, but somewhat aslant. To each group of 7 Anus there are attached 11 groups of 2 Anus, and the arrangement is shown in the diagram.

All this description however gives no real idea of the extraordinarily powerful nature of the forces which make Oxygen. How many types of force are involved is not yet known; three however have been noted. (No mention will here be made of the forces which compose each Anu; those are at least ten in number. Their description is for the moment not necessary in describing Oxygen, which is made up of 290 Anus.) The description of each force at once brings us to the mystery of the fourth dimension, for it is from the fourth dimension of space that forces flow into an Anu,[1] or to any group of Anus—to a small group like those of 2 or 7, as in the diagram, or to a large group like Oxygen as one whole composed of 290 Anus.

We can make no pronouncement as to the primeval origin of this intensely active element; but as we see it in working order at the present day, the operation of the first force appears to begin at the central positive Anu of the positive group of seven. That Anu gets charged by the Sun

[1] The "fourth dimension" is not Time, but a distinct dimension of space, to be represented diagrammatically as a line at right angles to *all three* axes of a cube.

in a special way; it may perhaps actually be shot out by the Sun. The force, which is like blinding light, radiates out in all directions through the whorls of the Anu, and draws towards it 6 other Anus, three of them positive and three negative. Then there wells up from the central Anu a second force.

It wells up from "nowhere," that is, from no visible direction in our three-dimensional length-breadth-height space. It appears to come from a hole which has no front or back, no top or bottom. From the central Anu the force flows as indicated by the lines, following always this law, that a force always flows *out* from the bottom of an Anu, that is from its pointed end, and enters *in* at the top of it, at its heart-shaped depression. In the positive group of 7 Anus, the force flowing from the central Anu traverses the other six Anus, and *re-enters* the central Anu at its heart depression. A complete circuit is thus made.

In so completing the circuit, the force causes a third force to manifest, as if by a kind of induction. It enters from the fourth dimension through the central Anu, and its operation is dual: first, it charges the group as a whole and then shoots upwards, and through each duad. It not only shoots up through them, it brings them into their position as a string of 6 duads. When it reaches the topmost duad, it shoots upwards still, if another section of the $\frac{1}{2}$ O is above it; if there is no section above, the force curves over and enters the topmost duad of the negative $\frac{1}{2}$ O, and shoots downwards through the 6 duads. If there were not then a group of 7 Anus, the force would rush downwards gathering more duads as pearls on a string. But on the descent, after the 6 duads, it meets a stream of force coming to it at right angles.

This force also issues from the central Anu of the positive 7; it shoots out at right angles to the ascending force. When the upward force in its descent meets this force at

right angles, a vortex is created, whose effect is to bring first a negative Anu, and then round it 6 other Anus, three negative and three positive. When so brought into being this predominantly negative group of 7 Anus exercises a curious effect on the positive group. It is as if it existed in order to "step down" the tremendous energy welling in the positive seven, so as to make it utilizable for work. The flow of the force within the negative 7 is as drawn in the diagram. But whereas, in the case of the positive group, the force issues at the bottom of the central Anu in one stream, here, in the negative group, that force as it issues at the bottom divides into two streams, each stream traversing three Anus, and then returning back to the central Anu from which it originated. If the diagram is carefully examined, it will be noted that one stream, for instance, that drawn as going to the right, as it issues from the point of the central negative Anu, enters into a positive Anu, then enters a negative Anu, then enters a positive Anu, and then *returns* to the negative Anu, from which it enters into the central Anu. Similarly, the stream marked on the diagram as flowing from the point of the central Anu to the right enters into a negative Anu, then enters a positive Anu, then enters a negative Anu, and then *returns* to the positive Anu, from which it enters into the central Anu. A complete circuit is thus made.

This force does not flow in straight lines; it tends to curve. One striking element about the force (for that matter about *all* forces) is that it is *alive*; there is a dim consciousness in it, a sense of delight as it does a work.

The descending force continues to rush down the 5 duads, and then on to the 6 upper duads of the next section. When the last section is reached, the force curves over to the positive $\frac{1}{2}$ O and enters it.

The "spirally coiled snake-like body" which is Oxygen appears as a snake of white light; but when the snake is

separated into its two constituents, the positive $\frac{1}{2}$ O and the negative $\frac{1}{2}$ O, the former is rose-red in colour, and the latter blue.

Another diagram of Oxygen may perhaps help to make clear the five pairs of sections, and how the two parts of the element are interlocked (Fig. 3*a*).

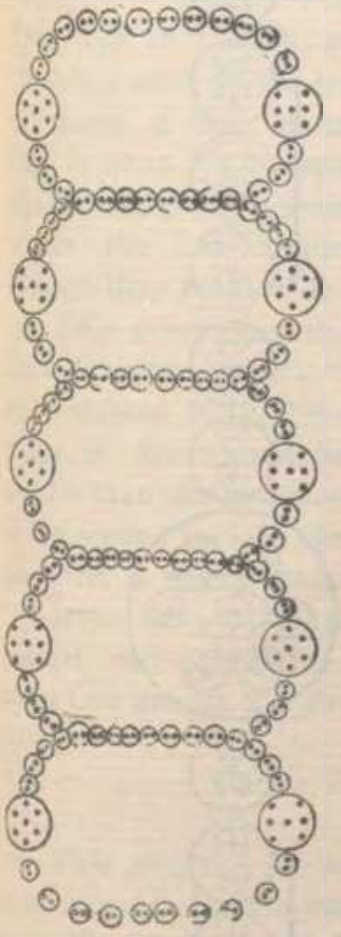


Fig. 3*a*

Second Variety of Oxygen

It is mentioned above that from the positive seven a force shoots out at right angles. After the negative seven is made there is an interaction between the two. In some Oxygen, this interaction produces a kind of stress, and there arises between them a centre of force. A force flows in from the fourth dimension, and holds 4 Anus, two positive and two negative (Fig. 4). These 4 Anus are not encircled by any sphere wall; the force enters all four simultaneously, and does not go in and out of them.

Why this body of 4 Anus exists is not known; of course it makes a heavier variety of Oxygen. Each pair of sections become as follows:

Positive section:	$7+(11\times2)$ =	29
Negative section:	" =	29
New group of 4	=	4
		62

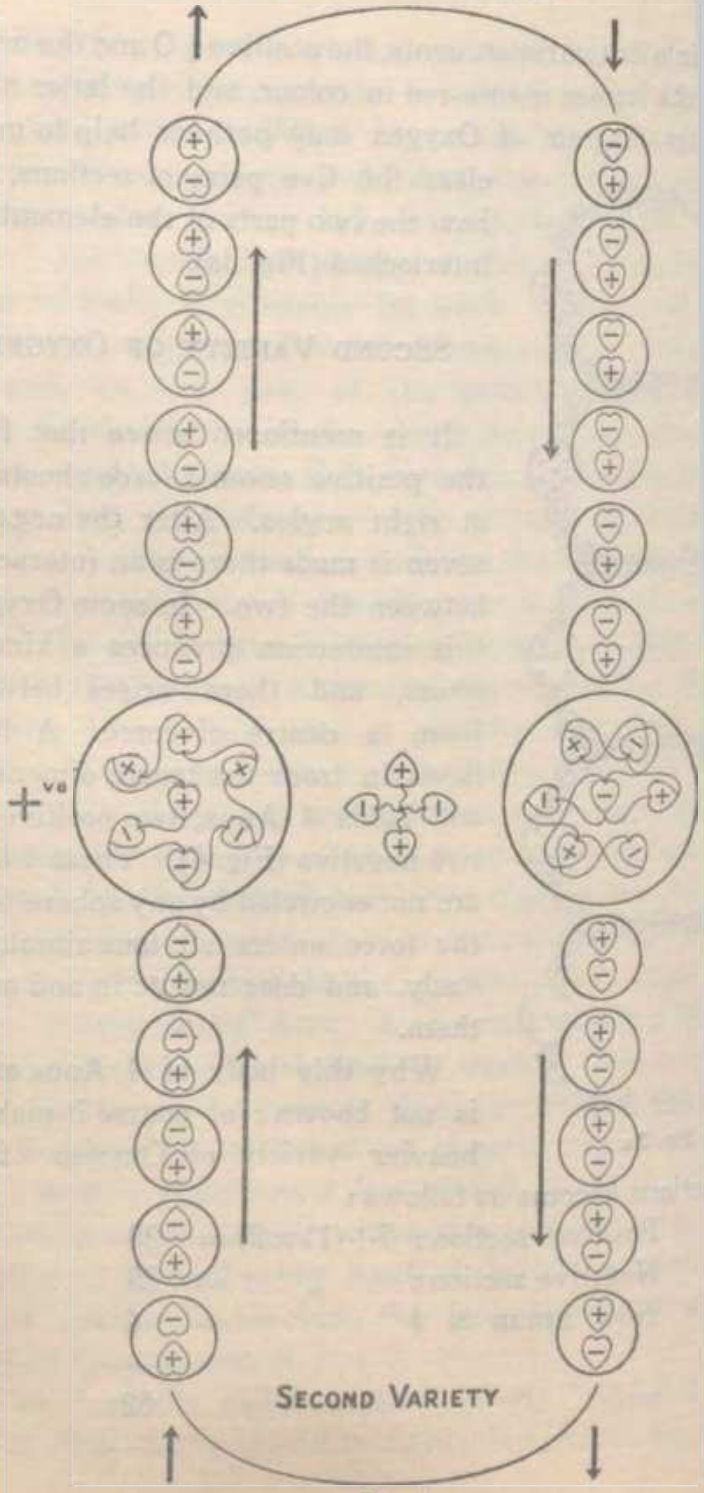


FIG. 4

Since there are five such pairs making up Oxygen, the new variety is $5 \times 62 = 310$ Anus, which divided by $H = 18A$ gives us:

$$\text{Second Variety of } O = \frac{310}{18} = 17{\cdot}22.$$

This may be the O_{17} or the O_{18} variety lately discovered by chemists, since on the scale $O = 16$, its weight is 17·34.

Even of this second variety, there are two variants. One is as in the diagram, where in the group of four the two positive Anus are vertical. But there is a second variant, where the two positive Anus are horizontal. In this position they are farther apart than when vertical.

This gives rise to two shapes of this second variety. Each Oxygen has its "sphere wall," and since Oxygen is an elongated body, this sphere wall is egg-shaped. The egg-shape of the second variety is naturally fatter round the middle than the ordinary variety. But even of the egg-shapes of the second variety, there is a slim variety and a fat variety; the latter is where the two positive Anus are horizontal.

In a few oxides so far examined, the Oxygen is the normal variety, that is to say, that of 290 Anus, without the extra five groups of 4 Anus.

Third Variety of Oxygen

This probably is not a natural variety, that is, it is not to be found in the atmosphere. It was artificially constructed, by tacking on to each ½ O, to the positive and to the negative, another pair of sections. The Oxygen snake held the two new sections, making a very elongated Oxygen.

Five pairs of sections of 58 A each	=	290
New pair of sections	=	54
		344

This gives us $\frac{344}{18}=19{\cdot}11$ as the weight. How long this artificial variety persists is not known; the extra pair of sections may not possibly cohere very long.

TWO VARIETIES OF OZONE, O_3

Chemists state that Ozone is composed of three Oxygens, and give to it the symbol O_3. Its molecular weight is 47·78, which is nearly that of 3 Oxygens. The accepted formula is:

$$3\,O_2 \rightleftarrows 2\,O_3$$

This means that three volumes of Oxygen give two volumes of Ozone. But the molecular weight of Ozone "cannot be ascertained save by indirect means".[1]

Clairvoyant magnification shows that Ozone is not composed of 3 Oxygens but of one half of three Oxygens. The model, Fig. 5, shows what the clairvoyant investigator sees. It shows three *half* Oxygens standing upright at the three points of a triangle. By comparing the model of Ozone with that of the Oxygen above it on the same Plate, Ozone is seen to be composed of 2 positive $\frac{1}{2}$ O and 1 negative $\frac{1}{2}$ O. This is *one variety* of Ozone, a positive variety. There is a second variety, which is composed of 2 negative $\frac{1}{2}$ O and 1 positive $\frac{1}{2}$ O, a negative variety of Ozone.

It is noted that the positive variety of Ozone is *lighter* for some reason than the negative variety; yet the number of Anus is the same. The positive variety rises to the upper strata of the air. Thus, at sea level at Sydney, the negative variety is found, but at the level of the Blue Mountains (3,000—4,000 feet), the positive variety is the common form of Ozone. The investigator gains the impression that the positive variety is of a "greater lightness and cleanness," which may account for the sense of purity

[1] *Introduction to Inorganic Chemistry*, by Alexander Smith, "Ozone".

which we get in mountain air, as being due not only to the absence of dust particles, but also to the presence of this variety of Ozone.

Electrical action in nature, such as a thunderstorm, has the effect of separating the Oxygen "snake" into its two parts, the positive $\frac{1}{2}$ O and the negative $\frac{1}{2}$ O. The two may come together to form Oxygen once again, or in the process the positive $\frac{1}{2}$ O attracts an additional negative $\frac{1}{2}$ O (or *vice versa*) and all three form Ozone.

Some problem of polarity is probably involved, so that the positive variety of Ozone ascends; it is not lighter because it has fewer Anus than the negative variety. The designation for Ozone should be $\frac{1}{2}$ (O_3).

THE GENESIS OF THE ELEMENTS

I have to suspend further descriptions of the Chemical Elements for the simple reason that it is not possible to put into THE THEOSOPHIST the very large diagrams that are necessary to describe the remaining 55 elements in their six great groups. All the separate diagrams of them have been drawn, but to assemble each group so as to form diagrams of the kind necessary for the magazine is an impossible task. Some of the groups will take at least six large diagrams. The complete diagrams will appear in a large quarto edition of *Occult Chemistry*—the proposed third edition. All the material is ready, the only remaining requirements being time and strength on the part of the editor and draughtsman.

C. JINARĀJADĀSA

A PRISONER OF LOVE

He stands between the living and the dead
Those who are living the eternal life
And those who blind and deaf to all but strife,
With hearts that know no peace, make nature red
With ravine, groping souls, grown blind within,
Hoodwinked with the black folds of lust and sin.

One step, and he was freed from sorrow's way,
But he will never take it, he shall go
The long dark road, determined to bestow
Help where it will be taken, point where day
Appears beyond the hills: with wistful heed
Love strives and loses—but will yet succeed.

Ah patient Prisoner! love has bound you fast:
Though Heaven is yours, yet pity for the lost
On life's sad journey, though you count the cost,
Holds you, man's comforter, until at last
He strides beyond the shadow and is free!
Then only will you claim your liberty.

F. H. Aldhouse

THE BESANT MEMORIAL SCHOOL AT ADYAR

FOR the last two years the call to "make Adyar a Flaming Centre" has been in the hearts of many F.T.S., and of late that idea has been reinforced by the publication of some words from our President's diary for 1931 showing how deeply our beloved leader is pondering over this thought. Many who know Adyar in their physical bodies, as well as many more who look to it as the great centre of our Society—the outer centre through which the forces from the true centre at Shamballa flow to nourish every branch of the Theosophical tree—must be pondering this question also, and wondering what *they* can do to help to liberate in our Headquarters a richer flow of the life of the Hierarchy.

To the writer it has seemed that what Adyar needs most is the presence of more *young life*—but how to overcome the apparently insuperable difficulties in the way of transplanting more youth to Adyar has so far found no answer. But our President now points out the way. Can we not rally in response to her call, and before she leaves her present body set to work to realize the ideal she indicates—a School in Adyar?[1]

A school! Yes! then at once will youth be drawn to our Headquarters, not alone as students, but as teachers, and presently teachers of different nationalities. In most countries now there are Theosophists who are trained teachers, longing to give their services in a Theosophical school, even if it means sacrifice.

I do not minimize the difficulties. More money asked for, you say, at this time when for so many a bare livelihood is hard to get; besides there was a school at Adyar before and it has been removed; each Section, each Lodge, nay, even each individual has at present too many responsibilities to take on more; so many schemes have been started with great enthusiasm and then fizzled out. All these arguments are true and weighty, *but*, my brothers, does not all our Theosophical experience teach us that if a thing is really important it *can be done*? One need only look at the manner in which *New India* was started by our President and carried on till the need for it

[1] See note at the end by C. Jinarājadāsa.

ceased, and how this was done when, as she has told us, she had not a penny with which to embark upon the enterprise. But the thing was needed, and she set about at once searching for a way, and found it. Cannot we do the same?

In a great Society such as ours, are there not many who could make still a little further sacrifice? It is so often those who have least who are most ready to give! Are there not also many of us who, in spite of economic depression, still live very comfortably, and do not our consciences prick us when from time to time we hear the figures of the unemployed and wonder: "What can I do?"

I know that this is so. Then what of the saying:

> To feed the poor is a good and noble and useful work, yet to feed their souls is nobler and more useful than to feed their bodies.

And has not the Teacher shown us that no greater service can be done to anyone than to help him to liberate himself, to express his whole nature creatively? In such a school this would undoubtedly be the aim.

One word to any Indian brothers who may read this. *Are there no wealthy Indians among Theosophists?* Are there none to come forward to head the list with a substantial donation in response to this urgent call from our President—surely an invitation from Those who stand behind our Society, and who ask us to make the spot They have chosen for its visible centre a place where the new life can flow with fewer impediments than have heretofore hedged it round, and surge into a mighty force for the revivification of the world?

E. M. W.

NOTE BY C. JINARĀJADĀSA

[1] The word "Adyar" is used both for the Headquarters of the Society—a property of 266 acres—and for the district round about. When talking of a "School in Adyar," it is well to remember that it will not be a school conducted by the Headquarters of the Theosophical Society. It will be a school conducted by Theosophists, and they may even rent an outlying part of the Estate for the purpose of a school. This was done by the Society for the Promotion of National Education (which merged into the Theosophical Educational Trust, which in its turn became merged into the Rishi Valley Trust). That part of the Estate called Damodar Gardens was vacant and the Society was glad enough to let it and get the rent for it. But no school or college has yet been conducted by the Executive Committee of the Theosophical Society on behalf of the Society's General Council. All the educational activities of Colonel Olcott—for the Depressed Classes at Adyar, for the Buddhists in Ceylon—and by Dr. Besant were activities in their personal capacities and not on behalf of the

Society. The National College and School (now transferred to Rishi Valley) were often spoken of as the "Adyar Theosophical School and College," but they were located outside the Estate, half a mile away. The proposed Theosophical School and College will be conducted by Dr. G. S. Arundale and his co-workers in this field; it will in the beginning be located within the Estate, paying rent for whatever building or ground is occupied. Though "in Adyar," the Theosophical Society will undertake no responsibilities towards it, except the usual one of a landlord.

I have been asked, since the school is to be called "Besant Memorial School," if that school is to be the *only* memorial to Dr. Besant's magnificent services to the Society and to India. There will be many kinds of memorials—institutions, buildings, and others; the school is one of them.

THE RECONSTRUCTION OF EUROPE

IN February, 1932, A. F. Folkersma drew up a scheme for the reconstruction of Europe which has been circulated, but which still needs to be known widely. The following summary will give a general idea; persons specially interested in the scheme may get the original circular from A. F. Folkersma, Ommen, Holland.

It is generally agreed that Europe, as the world, is suffering from political chaos and economic distress. Capitalism, Socialism, Fascism, etc., have failed and so a radical change is needed. Europe must regenerate through a common Ideal; this means immediate sacrifice but peace and prosperity in the end.

The scheme is that all European countries with their colonies and dominions except Russia should form a Federation each ceding some of its sovereign powers to a Central Federal Council, and retaining the remainder of its own sovereignty. Present frontiers remain, but safety is guaranteed to all. It may be possible to include Japan and America in the Federation later.

The Central Federal Council with headquarters in Geneva, will be composed of citizens from all countries but a majority from the former neutral states. The duties and powers of this body are (1) to maintain a Federal Guard and a Federal Fleet and with these to safeguard all the partners of the Federation, they having disarmed; (2) to control trade and tariffs of all the partners; there will be free trade within the Federation to begin with, and world-wide free trade as the ultimate goal; (3) to raise a reconstruction fund, thus: each country will contribute a part of what would be its military budget,

a peace tax and 25 per cent from import and export duties; (4) to introduce a Federal currency and establish a Federal Bank, to control Federal exchanges, and to take up all the war debts and repay them within ten years; (5) to make the English language compulsory in all schools.[1]

The Federation will be presided over by a Federal Pro-Consul (a former neutral for the first ten years); there will be Federal Consuls in the capitals of all the partner countries; the Pro-Consul's and the Consuls' offices will be connected by wireless, telephone, etc.

Germany will get a mandate colony; there will be certain general rules; Communists will not be permitted to settle in the countries of the Federation; trade with Russia will be permitted.

A number of necessary committees will be formed for advising the Federal Council. The Federal Guard will be organized and stationed in about thirty towns (20,000 men in each town) besides 10,000 men in each of the fourteen capitals. The Federal Fleet bases will be about fifteen. The officers and men of both the Guard and the Fleet will be recruited principally from the former neutrals; they will wear Federal uniforms and the warships will fly a Federal flag, all pledged to the Federation. Each country will keep a small number of its own men armed for internal purposes.

THE NEW HISTORY SOCIETY OF NEW YORK

THIS society has embarked upon two small activities calculated to strengthen the hands of workers for Peace. (1) They offer three prizes for papers "to be written by the Students of the Universities and Schools of Europe" on the subject "How can the Youth of the Universities and Schools contribute to the realization of a United States of the World?" Details of the competition can be obtained from the Society's headquarters, 132 East 65th Street, New York, U.S.A. (2) They propose to issue a World Peace Handbook which will help to "unify the diversities of the Peace Movement to the end of more effective action". Such a publication will, it is believed, not only "constitute important testimony to the growing ranks of those organized to fight war," but should also act as "a manual of instruction and inspiration for the progressive advancement of the Peace cause throughout the world". Co-operation is earnestly sought from all kinds of peace organizations in furnishing data for the book. Information many be sent to the Editorial Committee of the New History Society.

[1] [I hope *not* the English spelling!—C. J.]

CORRESPONDENCE

Election of a New President

REFERRING to the article in THE THEOSOPHIST for November, 1932, in which Dr. Arundale suggests that the Masters should be consulted on the appointment of a future President, I should like to remark that since the clauses referring to its esoteric background no longer figure in the Constitution of the Theosophical Society, the Society has become a purely exoteric body. Accordingly the election of a new President takes place exclusively in accordance with the rules laid down in Rule 10 of the Rules and Regulations. Until recently it said there that the new President was nominated by the General Council at a meeting, which choice had to be confirmed by the members of the Society with a majority of two-thirds.

It will be clear that the General Council's power to nominate a new President placed this candidate in a favourable position with regard to his chances of being elected. For if the Society had reasonably to reject the candidate nominated by the General Council, it would have to hold definite well-considered reasons for doing so. Certain considerations might have induced the General Council to fix its choice and it may be conceived that among these considerations might be the conviction—obtained in whatever way—that a certain person was the one whom the Masters wanted as leader of the Society. Consequently, by establishing this conviction with the members of the Council, the Masters would avail themselves of an opportunity—the only opportunity—of constitutionally influencing the appointment of the person desired by Them. This was still more apparent when Colonel Olcott, in accordance with the right given him in section 4 of the Memorandum of Association, personally nominated his successor.

Nevertheless we should not lose sight of the fact that the decision rested with the independent judgment of the members of the whole Society, that the responsibility for their choice rested with them. In this *responsibility of the members* lies the democratic character of the Theosophical Society.

Meanwhile Rule 10 of the Rules and Regulations has been altered. A twofold change has been brought about in the procedure

of nominating candidates for Presidency, *viz.*, (*a*) the General Council no longer nominates *one* candidate, but any member of the General Council is entitled to nominate a candidate; (*b*) nomination of candidates no longer takes place at a meeting of the General Council to be held for that purpose. Voting by the members of the Society has been retained; the candidate polling the largest number of votes will be declared chosen.

It is clear that by this alteration the democratic character of the Theosophical Society has even been strengthened and that any influence of the Masters on the election of a President, in a way that might even be distantly connected with the Constitution of the Society, is practically excluded.

J. KRUISHEER

The Work of the League of Nations

May I be permitted, with all respect, to point out that, while a Watch-Tower note refers to my article, "The Spiritual Bases of Peace," as being "on the work of the League of Nations," my references to the League take up only one-sixth of the article; and in these I took the precaution to dissociate myself from the charges of failure made against the League, and the prophecies of its coming collapse, in the phrases, "it is constantly being said," and, "as is hinted to-day". The other five-sixths of the article set out individual and collective ways of "bringing about the psychology of peace," which I had hoped would be regarded as helpful, not critical only, in intention. If the writer in the Watch-Tower caught "somewhat of a depressing note" in the article, I do not think that it came from my intention or even expression, but from the facts of the world situation that I naturally had to refer to as a diagnosis preliminary to prescription of treatment. My one "concession to gloom" was my expression of my conviction that the treatment of "the merely external phases of human relationships and activities" will bring no drastic results. I prescribed "the practice of spiritual idealism; that is, action rising spontaneously out of a view of life that sees the essential unity of humanity . . . and . . . adjusts individual and group organization and conduct to it". That is the gist of my article, and I had the thought that it was a restatement of the first Object of The Theosophical Society, and an indication towards the fulfilment of "The Plan". I take it that the statement in the note that "for those who have had any glimpse at all of the occult Plan behind the League, depression is not the spirit with which its work is noted" is general in application. In any case the personal inference that a literal reading might find in it does not apply.

JAMES H. COUSINS

The Economic Crisis

May I suggest two changes in our magazine, so well edited by yourself? The first, a slight one, the marking of prices of books reviewed in THE THEOSOPHIST.

The second is a much more radical proposal, as in my opinion, it is a mistake in policy to entirely ignore the present economic and financial crisis through which the world is passing, and from the adverse effects of which most of humanity are suffering, as well as the great majority of fellows of the Society. It is very unfortunate that all our leaders seem to have no knowledge of finance or economics, and appear to assume that the material ills of the world are merely due to the lack of good-will and Brotherhood. My experience of life does not substantiate this latter conclusion. It is not the lack of Brotherhood, but the operation of a rotten financial system by which the world is run for the benefit of a few, at the expense of the mass of humanity who are helpless to remedy the ills they are subjected to.

If our leaders are ignorant on these matters, it is not so with many of the rank and file of the Society, some of whom are using all their energies to overturn the existing economic system.

In a word, I would ask you to throw your columns open, occasionally, at all events, for an article on the New Economics, or Credit Reform. We have many able pens, in the English Section, such as Lt.-Col. Powell, Major Galloway, T. Kennedy, and no doubt, many others, all over the world, who could educate us on these subjects.

Art, Science, Comparative Religion, Beauty, etc., play no doubt a great part in life, but at the present time, many of us believe Economics and Politics (also completely ignored) have a much greater importance for all thinking people.

N. L. JOYNT

BY C. JINARĀJADĀSA

1. The prices will be given.

2. This "leader" at least is not ignorant "on these matters". He is on the whole wide-awake to most things that affect humanity. He makes a point of reading as many diagnoses and remedies as he can. But the trouble is that the position is not unlike a patient suffering from several ills, and the several physicians consulted pick upon a different cause of the general trouble, and prescribe for that, expecting that it will cure all the causes. And each consultant picks upon a different cause! If we go to an allopath, a surgeon, a homeopath, an osteopath, a herbalist, a "Nature cure" doctor—and if in India,

to an Āyur Veda doctor—each will give a remedy, which certainly will give some relief, and may, possibly, produce a total cure. I believe the three "able pens" mentioned are all committed to *one* solution, that generally known as the Douglas Credit scheme. But it is not the only solution offered. The latest is "Technocracy," with its promise to each person of an income of 10,000 dollars a year.

THE THEOSOPHIST will publish any article on *any* topic affecting human relations, *provided the article is not too long*. The magazine cannot be turned into a propaganda field for any single remedy; there are specialized journals for that. But it will gladly publish *informative* articles. In these days of many magazines and articles, the reader wants his material brief, and "to the point"; he wants, in a magazine article, to be informed, not to be convinced, on these matters on which he is not expert. A clever writer ought to be able to meet the reader half-away, by presenting his case succinctly, and in a broad outline.

If "politics" are ignored in this magazine, it is because of the habit of politicians, as they stand for their "cause," of quickly ignoring Brotherhood in their impetuous enthusiasm.

WISHING to be sincere in their thoughts,
they first extended their knowledge to the utmost.
Such extension of knowledge lay in the investigation of things.
Things being investigated knowledge became complete.

Their knowledge being complete, their thoughts were sincere.
Their thoughts being sincere, their hearts were then rectified.

Their hearts being rectified, their persons were cultivated.
Their persons being cultivated, their families were regulated.

Their families being regulated, their States were rightly governed.
Their States being rightly governed, the whole Empire was made tranquil and happy.

CONFUCIUS

THE THEOSOPHICAL FIELD

BRAZIL

MRS. NADA L. GLOVER writes: "Enclosed I beg to hand you the programme of the Convention and of the Day of the Order of Service. Specially the artistic programme went off beautifully, with the help of the Roerich Society, the members of which are real artists. The music (piano, violin, flute and singing) was beautiful, the dancing first class. It was altogether a success from an artistic point of view. As you will see the Day of the Order was dedicated to the Master K. H. I am having the 'Invocação a Gautama Buddha' and the 'Hino ao Mahatma K. H.' copied to send you; they are composed by the Viscondessa de Sande, and were played with piano and violin. The Theosophical Hymn was beautifully played and sung, at the commencement and the end of the Convention. In consequence, several of the artists entered the T.S. The notices in the press were good and it was good propaganda. Few members from other States were here but those who came went away happier and more inspired, specially on the last day (when we telegraphed you).

"Señora Maria Appa dos Santos is working hard at the 'Animal's Home,' and dedicating much time and trouble. On Christmas Day we inaugurated it—Aleixo de Souza gave us the land—it is one hour's train journey from Rio. After that there was a Christmas distribution to the poor—foodstuffs, clothing and toys, sweets, etc. In the afternoon there was another distribution of the Order of Service, at another suburb, at which I was also present (had to be), and yet another one in Nicteroi, at which the Head-Brother of the O. S. was present. Mr. Glover was very good and helped me much—he got over half a ton of foodstuffs, rice, beans, sugar, flour, biscuits, maté, coffee, etc., etc., for distribution, and I got a lot of money from many sources—during the Convention-month—and so about 1,000 people (between Rio and Nicteroi) got things and many children were happy."

U. S. A.

The *Messenger* has changed its dress and title this year. The new cover is in two colours, the design being à la old THEOSOPHIST;

the new name is *The American Theosophist*. These "are not the only evidence of the renewing of life within the Section. Much encouragement is filtering through the mass of correspondence that reaches headquarters to indicate the growth of the spirit of unity and the revival of the sense of obligation to render service. Courage too is evident in these reports of renewed activity, and those Lodges which have this courage and who are awake to their responsibilities do not fail to find the life renewing in them and the wherewithal to serve coming to them in some mysterious way in this day when the world is so responsive to the inner realities that Theosophy alone can teach".

INDIA

The All-India Federation of Young Theosophists "recognizes joy as an important healthy factor in all true growth. It expects of its members not only purity of life and earnestness of purpose, but also efficiency in attainments in some line or other, so that their aspirations and sympathy may fructify in effective reform and intelligent service".

The Federation has recently undergone two changes, (1) it is no longer "autonomous" but forms part of the Indian Section; (2) its headquarters has been transferred from Madras to Bombay.

MEXICO

The Section has a new magazine beginning from November, 1932; it is called *Boletin Oficial de la Sociedad Teosofica en Mexico*.

HOLLAND

The board of editors of the Dutch Theosophical monthly, *Theosophia*, have resolved to translate select items from their magazine and send them to THE THEOSOPHIST. The following is of general interest:

"Directors of Teyler's Foundation and the Members of Teyler's Theological Society announce that a prize will be offered for the best essay on the following subject, to be handed in before January 1st, 1935:

"An historical and critical investigation of the valuable elements in the Theosophical movements, including Anthroposophy.

"Further details will be found in the Programme for the year 1933, which will be forwarded free on application to Teyler's Godgeleerd Genootschap (Teyler's Theological Society), Haarlem, Holland."

REVIEWS

Treasure-House of the Living Religions. Selections from Their Sacred Scriptures. Compiled and Edited by Robert Ernest Hume, M.A., Ph.D. (Charles Scribner's Sons, New York, London. Price $3·00.)

This work is distinctly a sign of the times, particularly in the United States of America. That country has during the last fifty years shown an increasing interest in non-Christian religions. Many have been the lecturers on Hinduism and Buddhism, particularly of the former, who have expounded the religions and ethical ideas of the East. Therefore, a large body of men and women are eager to have at hand in some convenient form works which give the teachings of the great religions. This work consists of selections from the various Scriptures with no comment whatsoever. The selections are arranged in four main groups: (1) Faith in the Perfect God; (2) Man and His Perfecting; (3) Man and His Social Relations; (4) A programme of joint worship, arranged as a responsive reading. The programme of joint worship is arranged as a series of readings, with a person called the Leader reciting and the congregation responding with suitable extracts. Three hundred pages of the book is packed full of quotations. This is followed by 102 pages giving the exact reference for each quotation, one of the most valuable elements of the book. Then follow 41 pages of bibliography, and after this, a table of citations very carefully documented. The topical index gives various headings to enable the reader to consult extracts on certain main topics on the problem of religion. We give the book a warm welcome, as such a work helps to bring mankind together towards Universal Brotherhood, by showing how the present dividing lines of the religions are only divisions in the mind, but not intrinsic.

C. J.

The Great Pyramid in Fact and in Theory, by William Kingsland, M.I.E.E. (Rider & Co., London. Price 30s.)

Mr. Kingsland in his seventy-sixth year made a special study on the spot of this Anceint Wonder, the only remaining one of the "Seven Wonders of the World". As he says in his preface, although the literature of the Great Pyramid is extensive, in this book he endeavours to give to the general reader a clear understanding of the nature of this stupendous monument, the many problems involved in its structure, and the various theories which have been put forward in connection with it. He feels that it is the most mysterious, least comprehended, as well as the greatest and most enduring monument, the most perfect and gigantic specimen of masonry that the world has yet seen.

Mr. Kingsland does not believe that this mighty Pyramid had been intended for a tomb. He says that the King's Chamber is the crowning glory of this magnificent edifice, and that whatever may have been the original intention of the architect as to its use, here, if it could be correctly read is the key to not only the whole problem of this structure, but to much else in connection with Egypt's temples, tombs, religion and mighty civilization.

He deals with not only the many dimensional theories but with the perseverance with which these dimensional values and relationships have been followed up and made to fit some particular theory. He ends this book with the question: "Are the admitted facts sufficient on which to base any consistent theory whatsoever of this magnificently enigmatical structure, every detail of which is a problem?"

L. G. C.

Mysticism in Maharashtra, by R. D. Ranade, M.A. (Aryabhushan Press, Poona. Price Rs. 10.)

A History of Indian Philosophy in 8 volumes has been undertaken by Professors S. K. Belvalkar, M.A., Ph.D., and R. D. Ranade, M.A., of which the second volume on the Upanishadic thought has already been issued, and this is Part I of the seventh volume on Mysticism. Part II will be devoted to Mysticism in the rest of India. The lives, works, times, etc., of the saints Jnānadeva, Nāmadeva, Ekanātha, Tukārāma, Rāmadāsa and their contemporaries have been described and critically considered in great detail along with their mysticism. The author is himself a student of practical mysticism and has studied the works of the Western mystics and is thus most competent to deal

with his subject. In his very important preface of thirty-five pages he compares the work of the Western mystics with that of his countrymen.

In the West many mystics have left behind detailed descriptions of the progress of their mystical experiences, trials and sufferings. In the East these have to be discovered and judged from their devotional songs or other writings. In the West mysticism is distinctly marked by the stages of Purification, Illumination, Introversion, Ecstasy and Rapture, the Dark Night of the Soul and the Unitive Life. There it is distinctly vital and active in the helping of the world. The author tries to show that it is so in India also. He divides mystics into intellectual, democratic, synthetic, personalistic and activistic. This division is based upon the lives of a few leading men and does not seem to be basic. In the West it is believed that the great periods of mystical activity correspond with curious exactness to the great periods of artistic, material and intellectual civilization. Rather, they come immediately after and seem to complete such periods. The third, fourteenth and seventeenth centuries are the crest of mystic waves there. We should like to find out how far the same results are seen in Maharashtra and other parts of India, and whether progress in material prosperity results from mysticism and its effect in raising the national character or *vice versa*.

The volume under review shows great learning and research and is a labour of love for the author. Its great advantage will be in showing that mystic experiences are the same in East and West, and are not mere stories but real psychological experiences that can stand the test of scientific and philosophical study.

We would recommend the volume to the attention of our educated public and shall await with pleasurable expectations the appearance of the next volume of this monumental series. Its printing and get-up are excellent. We hope the authors will get sufficient encouragement from the public to enable them to finish the whole series.

P. B. N.

Pedlar's Pack, by Marsyas. (Coulls, Somerville, Wilkie, Ltd., Dunedin, N. Z.)

This collection of poems is animated by a generous desire to share what the author has found of truth and beauty.

> Love is no huckster; that is mine is thine.
> Take freely from my store.

The writer has a certain facility of expression, a picture-making gift and an easy flow of words. There is a description of a sunset at the end of a grey day "pure pearl above, pure gold below" which is as polished as a gem, and through all the poems runs a thread of spiritual understanding.

The war poems may seem quaintly out of date, but this little book contains some passages which are timeless:

> Shall we not see that time that was, that time which is yet to be,
> Are less than the lightest thistledown that floats on summer air,
> That all that is ours, would we chain us fast or break all bonds, go free,
> Is now—that this life, year, day, and hour are the accepted time?
> Not past, not future, the now alone man bendeth to his will.

To Theosophists the poem "To Annie Besant, October 1st, 1916" has a particular appeal; which of us, who owe so much to her, will not be with Marsyas in singing:

> Greatest of women, hail! Who know thy worth
> Bless the High Gods this day, and in their hearts
> Burn choicest incense of delicious laughter:
> This day it was, brought thee again to earth
> To tread life's stage in this of all thy parts
> The head and front—so shall men know hereafter.

B. A. S.

Scientific Riddles, by Sir J. Arthur Thomson, M.A., LL.D.: Emeritus Professor of Natural History in the University of Aberdeen. (Williams & Norgate, London. Price 10s. 6d.)

This book, from the pen of one of our outstanding scientists, is of deep interest. It contains fifty-three short chapters in which the author reviews a whole number of problems and subjects of scientific interest. Some of the chapters explain the meaning of technical terms, such as Protoplasm, Chromosomes, Hormones, Parthogenesis, Enzymes. And others have descriptive titles like: "What Is a Nerve Impulse?", "Why Do We Fall Asleep?", "Why Do We Laugh", "Why Do We Cry?", "How Do We Catch Cold?", Riddles of the Countryside," "Cuckoo Puzzles," "Do Plants Behave?", "Do Animals Think?", "In How Many Different Ways May Animals Appear Green?". One passage of typical interest may be cited. On p. 67 there is an explanation of the mechanism at work when a cat arches up its body and raises its fur on end. It used to be thought that the cat did the whole performance on purpose to frighten off, say, an intruding dog. What actually happens is a complicated process. The emotional storm stimulates a certain ductless gland, situated near the kidneys and called the supra-renal body. This sends

an additional supply of a hormone (a chemical messenger which regulates and harmonizes internal activities of the body) called adrenalin to be distributed by the blood stream throughout the body. And one of its far-off effects is to stimulate the tiny muscles which move the hairs!

The book contains a most interesting chapter on the behaviour of plants. And it concludes with a really significant discussion on religion. Our author puts into his own language and idiom of expression the working theory of Theosophists—the Divine Immanence. He quarrels with the idea of the continual interference of a Deity in the course of events; but he stresses the idea that a Divine Purpose may be worked out in the world process through endowing the original irreducibles with the capacity of working out their destiny in a relatively free way, so that evolution has from time to time a quality of creativity.

J. I. W.

The Modern Review, edited by Ramananda Chatterjee, and published at Upper Circular Road, Calcutta, is one of the oldest and finest Indian-published monthlies. It has recently, we see, increased in size, and the January and February numbers which are before us are full of good things. Amongst the contributors are Dr. Tagore, Dr. Cousins and Dr. J. T. Sunderland; and S. Nihal Singh furnishes a delightful account, well-illustrated, of the progress of Woman's Education in the State of Kathiawar. A feature of the magazine is the wide scope of subjects discussed, embracing articles on biography, travel, current economics, a large number of book and periodical reviews, and Editorial Notes on many topics which engross attention at the moment. We must not omit to mention the reproductions of water-colours by Indian artists which form the frontispiece of each number. If criticism is called for, it may perhaps be suggested that a higher level of fiction should be aimed at. We cordially recommend this very readable and moderately-priced Review.

E. M. W.

MAGAZINES RECEIVED:

Advance Australia News Service	January.
The American Co-Mason	November-December.
The American Theosophist	January.
The Beacon	January.
Boletin de la Estrella	October-November.
Boletin Oficial de la Sociedad Teosofica en Mexico ...	November and December.

The Buddhist	January.
The Calcutta Review	January and February.
The Canadian Theosophist	December and January.
The Cultural World	December.
Gnosi	November-December.
The Indian Review	February.
The Legal Companion	February.
The Liberal Catholic	February.
The Maha-Bodhi	January-February.
The Modern Review	February.
The Occult Review	January and February.
Persatoean Hidoep	February.
The Review of Reviews	January.
La Revue Theosophique le Lotus Bleu	December.
Stri Dharma	January and February.
La Tabla Redonda	December.
Teosofi	No. 1 of 1933.
Teosofia	January and February.
Theosofie in Ned.-Indie	January and February.
Theosophia	February.
The Theosophical Path	January.
Theosophy in Ireland	October-December.
Toronto Theosophical News	January.
Triveni	November-December.
The Vaccination Inquirer	January.
The Vedic Magazine	October-November.
The Young Builder	February.
The Young Theosophist	January.
World Theosophy	January.

BOOKS RECEIVED :

The Complete Works of H. P. Blavatsky, Vol. I, edited by A. Trevor Barker (Rider & Co., London).

Occult Glossary, by G. de Purucker, M.A., D.Litt. (Rider & Co., London).

Fifty-seventh Annual General Report of the Theosophical Society, 1932 (Theosophical Headquarters, Adyar).

Smithsonian Institution Bureau of American Ethnology Bulletin 106 (Government Printing Office, Washington).

What Colour Means to You, by Ivah Bergh Whitten (C. W. Daniel Co., London).

Report of the Madras Vigilance Association 1931-32 (Servants of India Society, Madras).

Sri Ramana Sthuthi Dasakam, by Ramana Dasa Sadananda (Author, Madras).

Los Maestros, la Sociedad Teosófica y el Mundo, by Geoffrey Hodson (Theosophical Society in Uruguay).

Adyar Pamphlet No. 170 (T. P. H., Adyar).

Een Misleidend Boek, by W. A. L. Ros-Vrijman (W. P. Van Stockum and Zoon).

SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th June to 10th September, 1932, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Australia, per 1931, £ 58-1-9	773	0	6
" " England, per May and June, 1932, £31-12-5 ...	418	9	2
" " Germany, part payment per 1931	8	7	0
" " Czekoslovakia per 1931, £1-10-0	19	14	0
Hongkong Lodge, for 6 new members, £3	39	7	4
Shanghai Lodge, " 1 " member, 10s.	6	7	4
	1,265	13	4

DONATIONS

	Rs.	A.	P.
T.S. in Australia, " Adyar Day " gift, £14-8-0 ...	191	10	8
" " Wales, £2-10-0	33	0	9
Edinburgh T.S. Lodge, £1	13	5	4
Miss Myrtice G. Leggett, Baguio, $ 3·00	10	4	9
Mrs. Elizabeth Belcher, Toronto, " Adyar Day," $ 1·00.	3	1	11
Miss Hilda Frampton, Adyar, for Gulistan ...	5	0	0
A member, Bolton, Lancashire, 10s.	6	10	0
	263	1	5

Adyar
10th September, 1932

A. SCHWARZ,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th June to 10th September, 1932, are acknowledged with thanks:

DONATIONS

		Rs.	A.	P.
Adyar Co-operative Stores		10	6	11
Miss Hilda Frampton, Adyar, for Food Fund ...		25	0	0
T.S. in Wales, £2-19-6		39	5	1
„ „ England, £12-5-9	"White Lotus Day" gift	163	8	7
„ „ Scotland, £4-13-6	„ „ „ „	61	11	0
Satyaprakash T.S. Lodge, Jhansi	„ „ „ „	2	0	0
Madura T.S. Lodge,	„ „ „ „	1	11	0
Miss J. Glen Walker, Adyar		20	0	0
Mr. C. N. Subramaniam Aiyar, Adyar, for feeding children on October 1st		60	0	0
		383	10	7

Adyar A. SCHWARZ,

10th September, 1932 *Hon. Secretary & Treasurer, O.P.F.S.*

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Warren, Ohio, U.S. America	... Olcott Lodge, T.S.	12-5-1932
Hollywood, Calif., U.S.A.	... Blavatsky Lodge, T.S.	1-8-1932
Manila, Philippine Islands	... Jose Rizal Lodge, T.S.	2-8-1932

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Columbia S.C.	... Columbia Lodge, T.S.	15-5-1932
Coral Gables, Fla.	... Coral Gables " "	"
Crookston, Minn.	... Crookston " "	"
Chicagl, Ill.	... Englewood " "	"
Oregon	... Hood River " "	"
California	... Inglewood " "	"
San Pedro, Calif.	... San Pedro " "	"
Illinois	... Quincy " "	"
California	... San Bernardino " "	"
Florida	... Tampa " "	"
Waterloo, Iowa	... Waterloo " "	"
Cincinnati	... Cincinnati " "	26-5-1932
Chicago, Ill.	... Rogers Park " "	26-6-1932
Lincoln, Nebraska	... Delta " "	"
Chicago, Ill.	... Evanston " "	"
Laguna Beach, Calif.	... Laguna Beach " "	"
Reno, Nev.	... Service " "	30-6-1932
Schofield Barracks, T.H.	... Schofield Barracks Lodge, T.S.	"
Manasquan, N.J.	... Manasquan " "	"
London, England	... Lewisham "	July, 1932
London, "	... Battersea and Clapham "	"

Adyar
10th September, 1932

ERNEST WOOD,
Recording Secretary, T.S.

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FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

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demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

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THE THEOSOPHICAL SOCIETY

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ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Burma, dues per 1932	30	0	0
Swiss Section, T.S., dues per 1932	86	10	0
T.S. in Poland " " 1931 and 1932, $41 ...	151	3	0
" " Wales " " 1932, £11-16-0 ...	155	2	9
Russian (Outside Russia) Section, T.S., dues per 1932, £2	26	2	9
Indian Section, T.S. (part-payment)	800	0	0
Selonger Lodge, dues of 9 members, per 1931-32, £2-5 ...	29	13	0
T.S. in Central South Africa, dues per 1932, £7-18-9 ...	104	6	0
" " Portugal, dues per 1932, £3-10-0	45	14	4
Netherlands Indian Section, dues per 1932	650	2	9
American T.S., dues per 1932	4,090	5	0
T.S. in Canada " " "	244	0	0
" " Germany " " " (in part)	8	10	0
" " Spain " " " £10-19-7	144	2	0
" " Australia, dues per 1932, £37-2-3	487	14	8
Singapore Lodge, dues of 12 members per 1932, £3 ...	39	12	0
T.S. in Argentina, dues per 1932, £6-19-4	91	7	0
Mr. Peter de Abrew, Colombo, dues per 1933 ...	13	4	0
T.S. in Austria, dues per 1932, £5	65	15	8
Mr. L. F. Englesby, Honolulu, dues per 1932 and 1933...	26	8	0
New Zealand Section, T.S., dues per 1932, £28-6-8 ...	372	7	8
To be carried ...	7,663	12	7

	Rs.	A.	P.
Carried forward ...	7,663	12	7
T.S. in France, dues per 1932, £56-15-3	746	5	6
„ „ Ireland „ „ „ £2-8	31	8	9
„ „ Canada, Balance of dues per 1932	57	0	0
H. P. B. Lodge, Toronto, Canada, dues of 12 members per 1933, £2-19-6	39	1	0
Shanghai Lodge, dues per 1932, £6	78	12	5
T.S. in Denmark „ „ „ £9-13-9	127	4	2
„ „ Roumania „ „ „ £1-14-2	22	8	0
Mrs. M. E. Hughes, Kuala Lumpur, dues per 1933, £1 ...	13	4	0
T.S. in Porto Rico, dues per 1932, £4-4-11	55	12	0
„ „ Germany, dues per 1932 (in part)	8	15	0
„ „ Iceland „ „ „ £8-14-3	114	7	0
„ „ England, dues per July to October, 1932, £14-17-10	195	13	3
Madame Tanguy, Madame Lopes and Mr. Diamico, Brazil, dues per 1932, £3	39	4	2
T.S. in Belgium, dues per 1932, £8	104	14	4
„ „ Bulgaria „ „ „ £2	26	2	2
„ „ Mexico „ „ 1931 and 1932, £31 ...	406	13	5
Netherlands Section, T.S., dues per 1932, £120-15-6 ...	1,588	2	7
Mrs. Sophy Stein, Shanghai Lodge, Entrance fee and Annual dues, 10s.	6	8	0
Mr. and Mrs. J. D. Mooney, Shanghai Lodge, dues per 1932, 10s.	6	8	0
Hongkong Lodge, Annual dues of 15 members and Entrance fees of 2 members	56	5	5
	11,389	1	9

DONATIONS

	Rs.	A.	P.
T.S. in Ireland, for Adyar Fund, £3-11-6	47	0	3
„ „ Mexico, Adyar Day Collections, £2	26	4	2
Mr. M. George M. Rajan, Manila, Philiphine Islands, through T. P. H.	0	12	0
	74	0	5

Adyar
12th December, 1932

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	Rs.	A.	P.
Mrs. E. M. Whyte, Adyar, for Food Fund	2	0	0
Mrs. S. Rajaram, Adyar " "	30	0	0
Mr. A. S. Rajagopala Ayengar, Adyar	25	0	0
Lodge Beauseant, England	19	4	0
	76	4	0

Adyar
12th December, 1932

ERNEST WOOD,
Acting Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Aalborg, Denmark	... "Mikrokosmos Lodge, T.S."	24-4-1932
Mendoza, Argentina	... "Luz de Oriente Lodge, T.S."	8-5-1932
Panama City, Canal Zone, U.S.A.	... "Panama Lodge, T.S."	6-8-1932

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Copenhagen, Denmark	... Besant Lodge, T.S.	May, 1932
Tampico, Mexico	... Hyparia " "	11-5-1932
Nuneaton, England	... Nuneaton " "	Reported November, 1932
West Bromwich, England	... Service " "	
Reval, Esthonia	... Besant " "	

Adyar
10th December, 1932

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Supplement to this issue

TO OUR CONTRIBUTORS

THE Acting Editor is deeply grateful to all contributors to THE THEOSOPHIST, for the magazine cannot remunerate them for their articles. But the contributors could make the Editor's task somewhat easier if they were to keep in mind certain requisites.

1. *Short articles:* Too many articles marked "To be continued" take the life out of a magazine. They will be tolerated by the readers in the case of contributors who have a recognized standing. In these days of pressure, readers prefer short articles. The Editor would prefer articles of eight pages, and as an exception ten pages. A page of the magazine has a rough average of 330 words.

2. *Theosophical Lectures:* Several contributors have sent their manuscripts of lectures delivered to Theosophical Lodges. A paper that is read which takes 50 minutes or an hour in reading is far too long for a magazine article. Their writers are willing that the Editor should do the condensing. But the task! Will the writers kindly condense *before* sending? In addition, the following points might be noted: (1) condense the preliminary ideas, which may be necessary for an audience which may contain strangers, but not for THE THEOSOPHIST'S readers, and get quickly to the theme; (2) remember that literary style is different from lecture style; the writer must remember that his paper must be *readable*, that is, catching the eye. There should be no long paragraphs. On the other hand, every thought should not be in a two or three line paragraph; a public magazine is not the place for individual idiosyncrasies. Don't over-capitalize.

3. *Punctuation*: Please read some good *English Grammar*. It will greatly help the Editorial Staff if this preliminary work is done before the manuscript is dispatched.

4. *Thank you!*

C. JINARĀJADĀSA

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During the T. S. Convention, our boys and teachers put up a very well-disciplined and cheerful service as volunteers, much to the appreciation of all, which only showed that our children also, though belonging to the depressed communities, would acquit themselves creditably if only given proper training and opportunities.

I would like to point out here some of the urgent requirements of the Olcott Free School. Some of the old portions of the school buildings need immediate reconstruction. Arrangements have to be made for proper water supply. It would be very helpful to the future welfare of its pupils, specially of the depressed communities whose interests it is expected to serve, if the Olcott School could be made a complete Higher Elementary School by the addition of two more classes. It would be good also if a compound wall could be put up to safeguard the property.

V. P. A.

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Britain and India hand in hand, but an India free as is her Right.

Annie Besant

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ON THE WATCH-TOWER

By C. JINARĀJADĀSA

The President.

DR. BESANT'S health is certainly feeble, but in spite of slight ups and downs there is no great change to record. Press correspondents are anxious for news, but at the moment the only reply is: "No change." "Reuter" is always ready to report news of her health, and Reuter's agency at Madras and the Associated Press of India are in telephonic touch with Adyar.

Dr. Besant does not read any newspapers, and is not trying to follow the world's developments. She has her eyes fixed on the future, particularly on a swift rebirth in an Indian body. Her preference is for a Kshattriya body—of course, a male one—for she says that in her inmost nature she is a Warrior. Not a few have been the times when she has spoken of the need to train the Youth of India to be proud of the name "Indian". She is anxious that they should know the past glorious history of her Motherland, and what doughty deeds Indians wrought in ancient days. She has not the slightest anxiety as to the welfare of the Theosophical Society after her departure, since she knows that the Society's true Founders—the two Masters who guided H. P. B. and Colonel Olcott, and guide her now—are still the Society's Guardians. On one occasion lately, when there happened to be gathered round her sofa Bishop Leadbeater, Bishop Arundale,

and myself, she alluded to the prophecy about the Society recorded by the Master of H. P. B., Colonel Olcott and herself in these words:

> "You have still to learn that so long as there are three men worthy of our Lord's blessing[1] in the Theosophical Society, it can never be destroyed."

Then beginning with herself, she counted one, two, three, four, and said in triumph: "There's one over!" When later Miss Willson came, Dr. Besant remarked that there were "two over".

***

The World's Reconstruction.

The Theosophists—at least the members of it who are in the E. S.—have made no secret of their faith that the world which has been in travail during the last half-century is in such a pitiable condition because all the nations are being rapidly moulded towards a World Reconstruction under the guidance of the Adept Brothers. To the Theosophist who has had even a slight glimpse of the "Great Plan," the various political and economic upheavals have been signs not of irreparable disaster, but of quick reconstruction. Little as one would think it at the moment, the full achievement of World Reconstruction has been brought nearer during the last few days by the lead given by the Prime Minister of England in the matter of Disarmament, by the President of the United States in throwing in his weight in the World Economic Conference, by Signor Mussolini's proposed "four Power pact," and by the British Cabinet's outline in the "White Paper" describing the next stage of the "reforms" towards making India a self-governing Dominion in the British Commonwealth. In each of these, and in other departments of Reconstruction, there are many unsatisfactory elements; it requires little perspicacity to

[1] The Lord Buddha.

point them out at once. But to the true idealist, *who has pledged his faith to a great Vision*, what is important is not what is against the Vision, but what is for it. It is easy to criticize, especially to depreciate; a profound trust in human nature is not easy, and less easy still is any belief that there is after all a "Power that maketh for Righteousness". It is just there that the idealists are tested: Will they be depressed by what has not been achieved, or rejoice even in what little has been achieved in spite of all obstacles? "Thoughts are things," we Theosophists have said again and again. It is well not to forget that, and to realize that even one simple dream of Good, if worshipped with one's whole heart, does help to diminish the world's evil, little though our own share may be. Perhaps one cannot help being depressed now and then, but it is surely more helpful not to share our depression *with others*.

∴

Colonel Olcott's History of the Society.

Five volumes have already been printed of the President-Founder's *Old Diary Leaves*. There is one more volume to complete the Series. But the first volume of *Old Diary Leaves* is out of print, and soon the second and third volumes also. Therefore the T. P. H. at Adyar, which has now taken over the right to reprint Volume I, is proposing a new edition, adding those parts of the "Leaves" which Colonel Olcott omitted when he issued THE THEOSOPHIST articles in book form. But more than this, a large mass of new and valuable material from the Society's archives will be added as Appendices, with numerous illustrations which did not appear in the first edition. The new reprint will make a book of larger size, and it will form the first volume of a Series: *The Complete Works of H. S. Olcott*, President-Founder of the Theosophical Society.

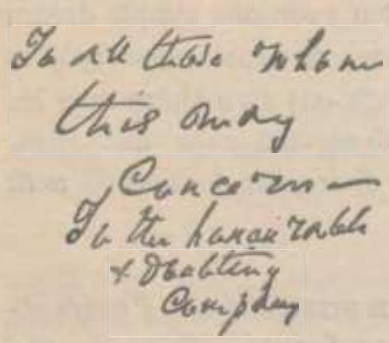
∴

Our Next Three Issues.

The three next issues of THE THEOSOPHIST—for May, June and July—will be supervised and edited by Dr. G. S. Arundale. I have asked him to help me in this manner for three months, so as to release me to attend to heavy arrears of work, particularly of correspondents from Latin American countries. Dr. Arundale has edited the magazine before, and knows the work well. He will be assisted by Mrs. D. R. Dinshaw, the Assistant Editor.

***

In the year 1882, when H. P. B. and Colonel Olcott were at the city of Wadhwan, in Kathiawar, one afternoon as some visitors discussed matters Theosophical with the Founders, some of them drew back in doubt from the future offered to them as co-workers with the Founders, and through them with the Elder Brothers. Then there fell through the air a small triangularly folded note, bearing in red writing the superscription in the inset above.



The Master M. from far off commented on the conversation as follows:

> To all those whom this may concern—to the honourable and doubting company.
>
> Foolish are the hearts who doubt of our existence! or of the powers our community is in possession of for ages and ages. . . Would that you would open your hearts to the reception of the blessed truth, and obtain the fruits of the Arhatship if not in this then in another and better rebirth.
>
> M.·.

Who is for us—answer!

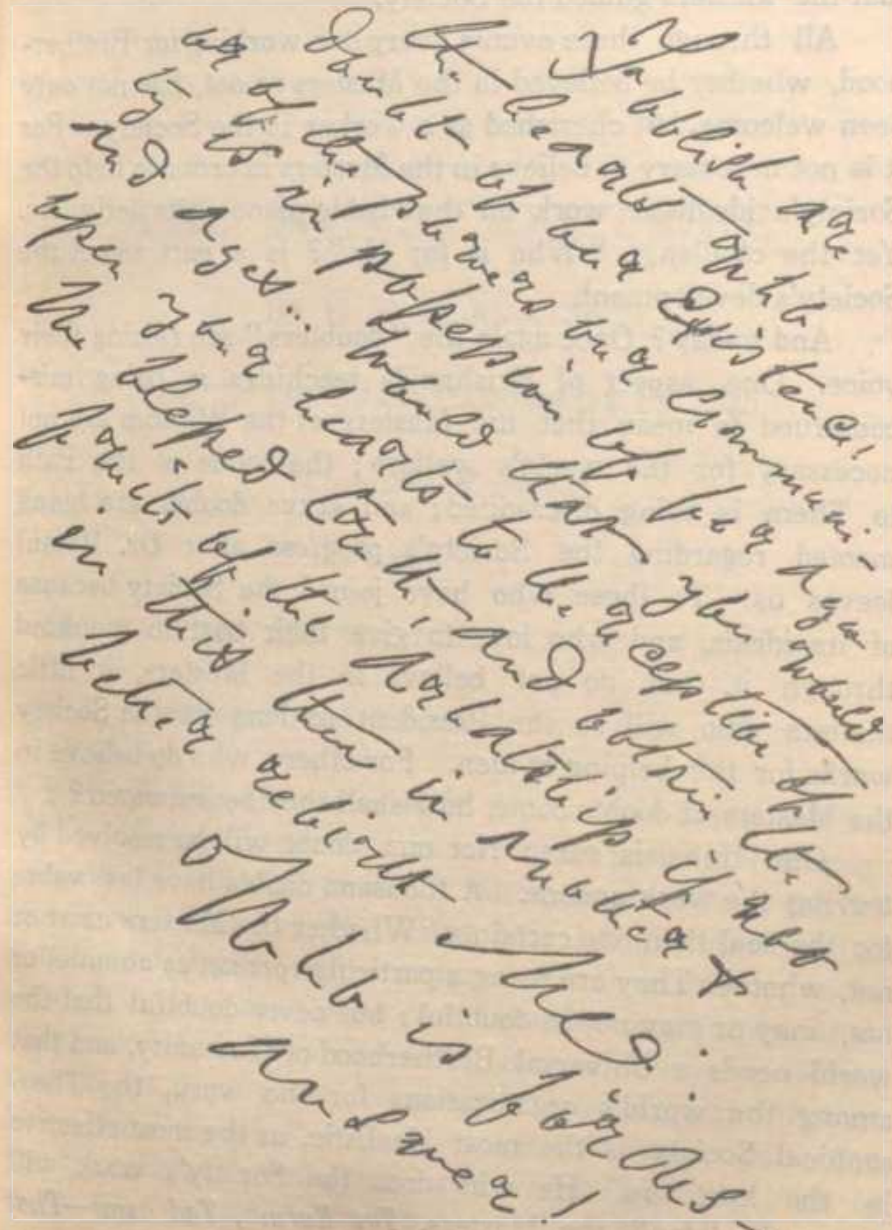
What the Master said fifty-one years ago is very apposite to-day. For to-day also there are those who doubt, and these are not among the "novices" but among tried and trusted workers.

Since the time when the Adepts have "broken the silence of centuries" and offered openly Their knowledge to the world through the Theosophical Society, the Society's work has been on two planes, as it were, each having its laws, yet both intimately related. The first plane of work is what is visible to all: the Society is supremely a body of Philanthropists, toiling to build a Universal Brotherhood, and bound by no creed, nor pledged to follow any "leader". For the members are seekers of Truth, not the builders of a doctrine. Every well-wisher who is "willing to study, to be tolerant, to aim high, and to work perseveringly," is ever welcome into the Society's membership.

But from the Society's commencement, there has been another aspect of the Society's work and development, on another plane. No secret was ever made of the fact by H. P. B. or Colonel Olcott that the Society was inspired by the Masters, and steadily guided by Them in its development. If this part of the Society's inner and invisible basis is true, then a most vital problem is: Who is the person through whom the Masters are working; in other words, Who is the "leader"?

The Society's steady development has been by the interaction of these two planes of ideas. For as is the leader, so is the Society, at least as an *organization*. It is true that the Society to-day is a democratic body; even its President is only the Executive Officer *on behalf of the Society's General Council*. Yet all know that the personal worth and the "driving power" of the President moulds the Society's work and expansion. Of course Theosophy, as an embodiment of the Divine Wisdom, is above all Societies, and its students are everywhere, in Societies and outside them.

Time and again, the question is being asked: "Who is for us? Answer!" It is asked through a situation, a "crisis," if you will, in the Society's affairs. In 1883, the question was asked of the English Society's members, whether they recognized Mr. A. P. Sinnett as the leader chosen by the Masters, or another. Some replied, No—and chose to follow Dr. Anna Bonus Kingsford. In 1884, the question was asked of *all* members of the Society, whether they still recognized H. P. B. as the "channel," in spite of all the charges of the Coulombs. Many doubted, and replied, to all practical purposes, No—for they left the Society. It was at that crisis too that grave doubts were cast on the very existence of the Masters Themselves. In 1894-5, the same situation arose, when the then Vice-President of the Society, Mr. W. Q. Judge, stood against its President, Colonel Olcott, and the members who believed in the Masters had to decide behind whom was Their influence: Judge or Olcott. In U. S. A. 90% of the members followed Mr. Judge. The Society which he then founded chose at his death a year after Mrs. Katherine Tingley, and that "Judge secession" is now broken up into the Point Loma Theosophical Society, the Theosophical Society of New York of Mr. E. T. Hargrove and others, the United Theosophists of Los Angeles and elsewhere, the movement of "Blue Star," now the Temple of the People under Dr. W. H. Dower, in Halcyon, California, and the Blavatsky Association of London. One more, a Theosophical Society in Germany, under Herr Hugo Vollrath, also belongs to those who chose Mr. Judge. Those who chose Colonel Olcott make the great "Parent" international Society whose Headquarters are at Adyar. Then in 1907 came once again the question: "Who is for us? Answer!" This time the question was tantamount to: Do you recognize Annie Besant as the leader chosen by Us? Many replied, No, and—since they resigned



from the Society—replied also that they no longer believed that the Masters guided the Society.

All through these events every one working for Brotherhood, whether he believed in the Masters or not, has not only been welcome, but cherished as a worker in the Society. For it is not necessary to believe in the Masters in order to help the Society's idealistic work on the visible plane of its activities. Yet the challenge "Who is for Us"? is a part too of the Society's development.

And to-day? Once again the "doubters" are raising their voice. One aspect of Krishnaji's teachings is being misconstrued to mean that the Masters of the Wisdom are not necessary for the world's welfare; the value of the Path to Them is being discredited; and grave doubts are being mooted regarding the Society's progress after Dr. Besant leaves us. To those who have joined the Society because of its ideals, and who love to give their best to mankind through it, but do not believe in the Masters, it little matters who will be the President so long as the Society works for the helping of men. For others, who do believe in the Masters, if doubts come, how shall they be answered?

One thing is sure: Not one doubt will be resolved by leaving the work undone. A thousand doubts have less value for the soul than one certainty. Whether the Masters exist or not, whether They are using a particular person as channel or not, may or may not be doubtful; but never doubtful that the world needs a Universal Brotherhood of Humanity, and that among the world's organizations for the work, the Theosophical Society is the most idealistic, as the most effective in the long run. He who does the Society's work will always be "for" the Masters. *Tat Karma, Tad asmi—That Work, That am I* is the touchstone both of Truth and of the Path to that Arhatship towards which the Master is always planning to bring "My People".

THE SECRET DOCTRINE

By H. P. BLAVATSKY

Vol. I. Original Manuscript of 1885

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CHAPTER I

ON EASTERN AND WESTERN OCCULT LITERATURE

(*Continued from Vol. LIV, Part I, p. 628*)

WE can only glance hurriedly at present at the long series of antediluvian works in their post-diluvian fragmentary, often disfigured form. Although all of these are the inheritance from the 4th Race—now lying buried in the unfathomed depths of the oceans—still they are not to be rejected. As shown, there was but one science at the dawn of mankind, and it was all *divine*. If when Humanity having reached its adult period has abused of[1] it—especially the last Sub-races of the 4th Root-Race—it was the fault and sin of the practitioners who desecrated the divine Knowledge, not of those who remained true to its pristine dogmas. It is not because the modern Roman Catholic Church, true to her traditional intolerance, is now pleased to see in the Occultist

[1] [So in the MS.—C.J.]

and even in the innocent Spiritualist and Mason "the descendants of the *Kischuph*, the *Hamite*, the *Kasdim*, the *Cephene*, the *Ophite* and the *Khartumin*"—all these being "the followers of Satan"—that they are such indeed. The state or national Religion of every country has ever disposed easily of rival schools, and at all times, by professing to believe they were dangerous *heresies*, the old Roman state-religion as much as the modern one. If Napoleon the Great has one meritorious act to boast of during his career of slaughter, it is that of having abolished the "Holy" Inquisition.

The abolition, however, has not made the public any the wiser for that, in the mysteries of the Occult Sciences. In some respects the world is all the better for such ignorance. The secrets of nature are generally double-edged weapons, and in the hands of the undeserving are more than likely to become murderous. Who knows anything in our modern days of the real significance of, and the powers contained in, certain characters and signs—talismans, whether for beneficent or evil purposes? Fragments of the *Runes* and the *Kischuph*, found scattered in old mediæval libraries; copies from the *Ephesian* and the *Milesian* letters or characters; the thrice famous *Book of Thoth*, and the terrible treatises (still preserved) of Targes, the Chaldean, and his disciple Tarchon, the Etruscan—who flourished far before the Trojan war—are so many names and appellations void of sense (though met in classical literature) for the educated modern scholar who believes in the XIXth cent. in [the] art, described in such treatises of Targes of *evoking and directing thunderbolts*. Yet the same is described in the Brahmanical literature and Targes copied his thunderbolts from the *astra*,[1] that terrible engine of destruction known to the Mahabharatan Aryans. Before this art—if ever understood by the

[1] This is a kind of magical bow and arrow calculated to destroy in one moment whole armies; it is mentioned in the *Ramayana*, the *Puranas* and everywhere.

Western—would pale a whole arsenal of dynamite bombs, for it is from an old *fragment* read and translated to him that Lord Bulwer Lytton got his idea of *vril*. It is a lucky thing, indeed, that in the face of the virtues and philanthropy that grace our age—the age of iniquitous wars of anarchists and dynamiters—the secrets contained in the book discovered in Numa's tomb should have been burnt. But the Science of Circe and Medea is not lost. One can discover it in the apparent gibberish of the *Tantrika* Sutras and the *Ku-ku-ma* of the Bhootanee and the Sikhim *dug-pas*, the "Red-caps" of Tibet, and even in the sorcery of the Nilgery *Mula Kuroomba*. Very luckily few outside the high practitioners of the *Left* Path—and of the Adepts of the Right one in whose hands the weird secrets of the real meaning are safe—understand the "black" evocations. Otherwise, the Western, as much as the Eastern *dug-pas* might make short work of their enemies. The name of the latter *is legion*, for, the direct descendants of the antediluvian sorcerers hate all those *who are not with them*, arguing that therefore they are against them.

As for the "Little Albert"—though even this half-esoteric, small volume has become a literary relic and even the "Great Albert" or the "Red Dragon" together with the numberless old copies still in existence, the sorry remains of the mythical Mother Shiptons and the Merlins (we mean the *false* one) all these are vulgarised imitations of the original works of the same names. Thus the "Petit Albert" is the disfigured imitation of the great work written in Latin by Bishop Adalbert—an occultist of the VIIIth century sentenced by the second Roman *Concilium*—a work printed several centuries later and named *Alberti parvi Lucii libellus de Mirabilibus Naturæ arcanis*. The severities of the Roman Church have ever been spasmodic. While one learns of this condemnation, which placed the Church as will be shown in relation to the Seven Archangels—or "Virtues" and

"Thrones" of God—in the most embarrassing position for long centuries, it remains a wonder indeed, to find that the Jesuits have not destroyed the Archives with all its countless chronicles and annals of the History of France—and those of the Spanish Escurial—along with it. Both History and chronicles of the former speak at length of the priceless talisman received by Charles the Great from a Pope. It was a little volume on magic—true sorcery rather, all full of cabalistic figures, signs, mysterious sentences and *invocations* to the stars and planets. These were talismans *against the enemies* (les ennemis de Charlemagne) [of] the King, which talismans—the chronicler tells us—"proved of great help as *every one of them died a violent death.*" The small volume *Encheridium Lesoris Papæ* has disappeared and is out of print—very luckily. As to the *Alphabet de Thoth*, it can be dimly traced in the modern *tarot* which can be had at almost every stationer in Paris. As for its being understood or utilized, the many fortune-tellers in Paris, who make a professional living of it, are a sad specimen of the failure one is sure to encounter in an attempt to read, let alone correctly interpret, Taro's symbology without a preliminary philosophical study of the science. The real *taro*, in its complete symbology, can be found only in the Babylonian cylinders that every one can survey and study in the British Museum and elsewhere. One can *see* those Chaldean antediluvian *rhombs*, or revolving cylinders covered with weird signs; as for understanding them, the secrets of those divining "wheels", or, as de Mirville calls them, "the rotating Globes of *Hecate*", have to be left untold for some time to come. Meanwhile there are the "*turning-tables*" of the modern medium for the babes, and the *Kabala* for the strong. This may afford some consolation.

The greatest teachers of divinity agree that nearly all ancient books were written symbolically and in a language

intelligible only to the initiated. The biographical sketch of Apollonius of Tyana affords an example. As every Kabalist knows, it embraces the whole of the Hermetic philosophy, being a counterpart in many respects of the traditions left us of King Solomon. It reads like a fairy story, but, as in the case of the latter, sometimes facts and historical events are presented to the world under the colours of a fiction. The journey to India represents in its every stage, though of course allegorically, the trials of a neophyte, giving at the same time a geographical and topographical idea of a certain country as it is even now. The long discourses of Apollonius with the Brahmins, their sage advice, and the dialogues with the Corinthian Menippus would, if interpreted, give the esoteric catechism. His visit to the empire of the wise men, and interview with their King Hiarchus, the oracle of Amphiaraüs, explain symbolically many of the secret dogmas of Hermes—in the generic sense of the name—and of Occultism. Wonderful to relate, and, were not the statement supported by numerous calculations made, and the secret half revealed, the writer would never have dared to say it. Notwithstanding that the travels of the great Magus are correctly, though allegorically described, that is to say, all that is related by Damis under the guidance of Apollonius and translated by Philostratus—it is a marvel indeed. At the conclusion of what remains to be said of the wonderful Adept of Tyana, the meaning of this shall be made clear. Suffice to say of the dialogues given that they would disclose, if understood, some of the most important secrets of nature. Eliphas Levi points out the great resemblance which exists between King Hiarchus and the fabulous Hiram, of whom Solomon procured the cedars of Lebanon and the gold of Ophir. Only Eliphas Levi, according to his invariable habit, mystifies the reader more than he divulges, and thus leads him off the right track.

Once the subject [is] broached, it may be as well to exhaust the data about Apollonius; the more so, as his biography and *post mortem* reputation have served as a key-note to his enemies—the Christian clergy—to slander the memory of other Adepts as great and as historical. For there is no use in trying to conceal the truth. Neither the *actual* existence, nor the memory of the wonderful *miracles* produced by Apollonius, can be obliterated from History and—preceding him—the life and powers of Simon the Magian. There is more than usual malice displayed by the Church in relation to both—there is *positive fear* for reasons that shall be shown.

As a proof of the existence of a Secret Science, which the Church has vainly tried to discredit, Simon and Apollonius are selected as historical personages of the first century to demonstrate it and the causes *why they are* so *anathematized* explained.

(*To be continued*)

DR. BESANT'S OCCULT LIFE

III

A most vital element in the early history of the Theosophical Society was the fact proclaimed by H. P. B. that among its members were the Adepts of the Great Hierarchy. When the basis of the Society was slightly reorganized in 1878, the public announcement was made that the Society was graded into three "Sections," and each Section subdivided into three "Degrees". All members entered at first into the lowest rank, which was the Third Degree of the Third Section. It was stated that to be admitted to the First Section, "the Theosophist must have become freed of every leaning toward any one form of religion in preference to another. He must be free from all exacting obligations to society, politics and family. He must be ready to lay down his life, if necessary, for the good of Humanity, and of a brother Fellow of whatever race, color or ostensible creed. He must renounce wine, and every other description of intoxicating beverages, and adopt a life of strict chastity". A less exacting standard was expected of those who belonged to the Second Section, who were those "who have not yet wholly disenthralled themselves from religious prejudice, and other forms of selfishness, but have made a certain progress towards self-mastery and enlightenment". Later, the Founders clearly stated that the members of the First Section were the Adepts. The Second Section was transformed later by H. P. B. into the Esoteric School.

In the letters of the Masters several references occur showing that They considered Themselves as members of the Society. A most noteworthy occasion of this statement was when the Adept who was known as "the Nilgiri Master," "Rishi Agastya," "the Old Gentleman," wrote a communication to THE THEOSOPHIST regarding the division which had lately taken place between the Theosophical Society and the Ārya Samāj. The article appears in the Supplement to THE THEOSOPHIST, June, 1882, and is signed: "One of the Hindu Founders of the Parent Theosophical Society." He states the place of despatch as "Tiruvallam Hills, May 17". This is a well-known district about 80 miles west of Madras.

But a change took place about 1885-86, when the Adepts were practically forced to retire into the background, so far as Their direction of the Society was concerned. This was largely due to Colonel Olcott's fear that public talk about Them and Their work for the Society would precipitate another crisis like that which shook the Society in 1884-85 in what is known as the "Coulomb affair". For as a result of that, many Theosophists lost faith in the Masters. This was a minor matter compared to what was much worse, which

was the dragging of the names of the Great Ones in the mud with much scoffing. Though Colonel Olcott meant well—for no one's love for the Society surpassed his—he did, as it were, shut the door to Them, till the Society had ceased to be "a body over the face of which broods the spirit from beyond the Great Range," to use the words of the Master K.H. to H. P. B. To offset this weakening of the Society, H. P. B. reorganized the earlier attempts to make an Esoteric Centre within the Society, and created the "Esoteric Section" in 1888. But while that action of hers brought the Masters nearer once again to the Esoteric Section, and to the individual members who became Their disciples, yet a gap still existed between Them and the Society as a whole to which They belonged in the old days as members of the First Section.

It is to the closing of this gap that the following memorandum of Dr. Besant refers.—C. JINARĀJADĀSA.

February, 1908

YOU will have seen the letter I wrote to the E. S. meeting about the preparatory work we have to do, and this is again emphasised in the brief paper on "Membership in the E. S." But you may rightly know something more.

On February 22nd I was speaking to an E. S. gathering at Adyar composed of members from Southern India. Suddenly a great wave of magnetism, felt by every one, swept into the room, and seven Masters, with the Mahāchohan, stood in a group close to the pictures. H. P. B. and, I think, Damodar, were also there. Only some saw, but all felt the overpowering presence, and a great awe settled on all. And Master M.·. said: "The first Section has come to its own Shrine-Room." They were Masters Morya, Kuthumi, Hilarion, Serapis, Jesus, St. Germain and Jwalkool.

Several of the Masters now come frequently to Adyar, and the changes I am making there are in obedience to my own Master's wishes. He says sometimes, with a queer little smile, that He is afraid He is interfering a great deal. But the Blessed One knows how gratefully welcome His "interference" is.

A. B.

DEFINITION OF THE WORD "THRILL"

BY ANNIE BESANT, P.T.S.

Question. What is the meaning of the word "thrill" now so constantly used in the newspapers, when a dangerous experiment is performed?

Answer. It is a peculiar nerve-excitement, found pleasant by some people, when they, in perfect safety themselves, watch another person risking himself to the danger of being injured in life or limb. Extreme examples are prize-fights, bull-fights and dog-fights, the survival of the old Roman amphitheatre "sports", between gladiators, or between prisoners taken in war and wild beasts of prey, or between wild animals.

All such spectacles, in which pleasure is taken in watching the unnecessary infliction of pain on another, are demoralising and dehumanising. Historically, they are found among savages of a primitive type, and among semi-civilised peoples. They occur also in luxurious civilisations which have begun to decay.

LETTERS OF H. S. OLCOTT TO FRANCESCA ARUNDALE

(*Concluded from Vol. LIV, Part I, p. 656*)

XXV

Adyar, 12 June '86.

MY DEAR TERESA,

I have sent by this post £20 (in two sums of £10) in Money Orders payable to you at the Elgin Crescent P. O. which please apply towards getting a passage ticket for Bawaji. You can imagine how low the Rupee is fallen when I tell you that this sum has cost Rs. 280 or Rs. 80 more than par. I have asked Mr. Gebhard to request his agents at Liverpool and Cardiff to see about getting a saloon passage at very cheap cost. This is perfectly practicable, the more so as a voyage of a few days more or less makes no difference to any of us. You may take a ticket to either Bombay or Colombo, as it will cost about the same here from either place: I mean, in case a chance direct to Madras cannot be had. If the boy should have to come 3rd class by P. & O. or B. I. let him send his boxes down into the hold, keeping with him only what he actually needs on the voyage. And let him give a fee to the cook or steward to look after his comfort. Also give him a few tins of things to eat as addition to the 3rd class fare—which, however, I am told is abundant and after the Hindu fashion for Natives.

And now the best of news for you all. In a letter to me from Tukaram, of the 5th inst.—received by me on the 7th by post—I found an entire blank page had been filled in with writing by Mahatma K.H. in his familiar hand-writing.[1] Tukaram had mourned in his letter about Damodar's fate and asked me the latest news. The Master told me D.[2] was alive, though completely prostrated after the fearful ordeals he had had to pass through because of the many doings of a questionable character he had taken part in through over zeal. And he solemnly warns us all. I have sent Sinnett a copy by this post to show to such as he may think best. Everybody here is overjoyed at this striking proof of the constant watch kept over us by the Masters and of their ability to communicate even when H. P. B. and D. K. M. are out of India. And, oh! it is such a slap in the face to the S.P.R. and its complotters.

Yours affy.,

H. S. OLCOTT

A kiss to my dearest Grandmother.

XXVI

Adyar, 19 June '86.

DEAR TERESA,

Mr. von Hoffmann is a trump and Mrs. Coles another. If there were a few more who would do likewise I should not be hampered as I am to carry on the work. If I could get to France just now I could—as my latest advices indicate—do a great deal there—a very great deal. And so I could in America where the harvest is ripening and fifty Branches might be formed. So in the Punjab, if I could make another tour there.

[1] A photographic facsimile of this letter will be given in the next issue of THE THEOSOPHIST.—C. J.

[2] Damodar K. Mavalankar.

Next week I am to go to Mysore, beginning with a big reception and Branch at Bangalore. What a pity that now while I am still healthy and vigorous, I should be chained down for want of a little money to get about with! Later, when I am used up there will be lots of eleventh-hour bequests, etc., but no one to put into the field.

Well, so it goes: I'm not saying this to make you weep or go and pawn your coronation diamonds but only as I would growl gently into my sister's ear just to relieve my feelings.

The letter of Mahatma K. H. to me written inside T. T.'s while en route has worked a miracle among our best people in the T. S.: now, they are again full of heart and hope.

Best love to Grandmother and Mohini, a kiss to George, a nod to the old weather-watching monk outside the window,[1] kind remembrances to Louisa and Mary, the cook. As for the bird I am afraid to draw too much attention to him lest the cat's eyes should also turn in that direction.

So H. P. B. *is* at Elberfeld after all: well, next I shall hear of her being Mrs. Sidgwick's guest with Hodgson accompanying her on the piano and Myers making a lusty third on the flute!

Yours affy.,

H. S. O.

The Coulombs have dived out of sight at Bombay; no one has seen them for months.

XXVII

Adyar, 27 June '86.

DEAR TERESA,

Yours of 4th inst. with copy of Bank account. If you will kindly send us such a memo the first day of every month it

[1] Some kind of a barometer.

will be a help to us, as we constantly need to know where we have any available funds to draw against when required.

I have written Hoffmann to thank him and Mrs. Coles for their kind and generous donations.

The Coulombs have disappeared from Bombay—or, at least none of our friends can discover their whereabouts. Anyhow, their best trumps have all been played, and they may go to the devil along with Hodgson and the S. P. R.

Yes, Dramard is a trump of trumps, and I have written him about the future of affairs in France.

Your Cambodian Unknown is, I presume, Vossion—one of the best of men.

All goes well here. I shall make this year's Convention as great a feature as any predecessor. "Never say die!"

Love to Grandmother, Mohini, and all.

Yours affy.,

H. S. O.

Tell Mohini to lose no chance of getting friends to write for the *Theosophist*. Oakley had to concoct 18 pages for the July No. This is not right.

XXVIII

Adyar, 5. IX. '86.

MY DEAR TERESA,

I get, sympathetically, the impression that you are unhappy and uneasy in mind. Well, my dear, here's a calming and refreshing breeze for you from your tried and trusty pal, who is both grateful and staunch. Don't be downhearted, poor old dear! the heaviest load drops off in time and rest always comes sooner or later. Now if we were together I should take you for a walk to the Park, and sit on one of the benches under the trees, and make you tell me all your

worriment, and cheer you up, and wipe the dew off your spectacles—and mine. Things may be bad, but they might be a devilish sight worse, and you know that. As for the T. S., it is getting on nicely. Where H. P. B. is there is always a row, but that does not affect the general situation. The correspondence on my table is the only T. S. barometer, and that points to "Fair" with the mercury rising.

Coues' silly article? Yes, it's nonsense; but you see, dear, he is a cunning chap who thoroughly understands American journalism, and if one day he writes like that, the next he writes or does something that has the very opposite effect. I wish he would be less crazy, but at present he is our best card. He has just been unanimously re-elected for a year by the American Branches, and I shall give him his tether and see what results he will show. Experience (with H. P. B. in particular) has shown me that a policy of patient waiting is often best, and that sores heal themselves if left alone.

I am sorry you have no more consoling news to give me about the dear old Grandmother. If I sent her another shawl would she promise to get well and strong again. If my love would vivify her old bones she would be able to jump over a gate within the next week!

I say, Teresa, do you think the Bank people would take the trouble to post me a monthly transcript of the month's deposits and payments? That would relieve you of so much bother and you would have only to acknowledge payments and remittances. Suit yourself however. But I wish you would have some more of those blanks printed and fill them in as before. Do, old girl.

With best love to Grandmother.

Yours ever ffy.,

H. S. O.

XXIX

Adyar, 3. XI. '86.

DEAR TERESA,

Poor old Mrs. Cooper of Castleton, Longton Ave., Sydenham, writes that she has to stop the *Theosophist* as the division of her husband's property by will leaves her in too poor circumstances to afford it longer. It has occurred to me that to meet this and some other such cases that you may know of, we had better send you an extra copy free, to be passed around among our impecunious members. I have therefore had it put in the list and Ananda Babu sends by this post the two published numbers of Vol. VIII. Please notify Mrs. Cooper in your best style; I am such a "tactless" ass I should make a mess of it.

I see, my dear Teresa, you go it strong on Karma—quite on the Lane-Fox lines. Take care you do not run your classic nose against the sharp corner of Kismet, and get your will paralyzed by the wretched idea of Fatality. I observe that lazy moralists, given to gab rather than to profitable work, are very fond of casting their failures upon Karma, much as, in your callow days, you used to "fling your burden at the foot of the Cross." That is the mushroom-bed of mediumship, the antithesis of Muscular Morals and Adeptship. The healthy thing is to believe that things are never so bad that one cannot mend them, and to shun and abhor all seers and counsellors who bid one bow to Karma. Is'nt that breezy common sense, Theresa, my beloved? Yea and verily. And you will find it out some sunshiny morning.

How I wish you and the old Grandmother Beatissima could occupy seats at the Sanskrit Library opening ceremony of the 28th. Dec.! Anyhow you shall have a photograph. All goes well here notwithstanding the evil wishes of all foes and traitors. "God protect the Right."

Affectionately and loyally yours,

H. S. OLCOTT.

XXX

Theosophical Society, President's Office
24. 11. 86.

DEAR TERESA,

Yours of 29th October, from which I learn the joyful news that your dear Mother's health is much improved. If my love would keep her alive she should become a centenarian.

I am just back from Cuddapah, whither I went to form a new Branch. I think the total number of new Branches will be about the same this year as last. All goes well as could be wished.

You had better deposit the Bawaji money in your Bank, so that you may withdraw it when wanted. It is to pay his passage back to India, and if—as now stated by F. G.—it will not be needed ultimately for that, I should want it put back in our bank account for other T. S. use. For the present, do as above noted.

With best love,

Ever truly yrs.,

H. S. O.

XXXI

Adyar, 2 Dec. [1886]

DEAR TERESA,

Tell Mohini that his suggestion about competitive exams. in Philosophy is a practical one and shall be laid before the Convention. Also that the T.S. is in a sound state financially —by which I mean that with economy such as we are practising here we will pull along.

Of course, Mr. Winch has a credit balance, as also Lord Borthwick. Both accounts are entered in a book that Bawaji left here but which Leadbeater never looked into until I

hunted it out. A proper apology will go by this mail from L. to both these gentlemen.

The place is full of workmen who are enlarging the verandah into a grand room for the Convention's Annual meetings 90 ft. by 24. It is a great improvement and a great economy: heretofore we had to spend Rs. 600 each time for a temporary building.

Love to the dear, precious old Grandmother.

Yrs. affy.,

H. S. O.

XXXII [1]

Adyar, 12/ 3/ 05 [1905]

DEAREST FANNY,

Tomorrow I shall send for A. B. to your care (to ensure its prompt delivery to her) the Deed of Registration of the T. S. which was signed by the Madras Three[2] to-day. It is to be signed at Benares by you, A. B. and Upendranath; then sent on to Khandalvala for signature, and by him, finally, forwarded to me for filing in the proper Govt. Office.

Love to Georgie the once curly-headed angel of Elgin Crescent. Tell him that he has never sent that order for those nice small Indian cheroots, but I have, and have had my lot made for me.

Yours affy.,

H. S. OLCOTT

[1] This letter was written to Miss Arundale when she was at Benares, at Shānti Kunj, the home of Dr. Besant. Miss Arundale and George Arundale came out to India in 1903 to help in the educational work at the Central Hindu College.

[2] Colonel H. S. Olcott, W. A. English and Justice S. Subramania Aiyar.

A WORLD IN DISTRESS

THE REMEDIES AS SEEN BY THE THEOSOPHIST

Third Convention Lecture, Adyar, December 25, 1932

BY L. W. ROGERS

"A WORLD IN DISTRESS" is a very accurate description of the present economic condition of the planet on which we live. We are accustomed to periodical financial depressions in various parts of the world, now in this nation and now in that; and we are familiar with occasional famine through the widespread failure of crops in India, in China, and sometimes elsewhere. But never before in the known history of the human race has there been universal distress in the midst of plenty. We are not only a world in distress, but this is a terrifying form of distress that combines the physical and the mental, a partnership of hunger and fear.

It seems that no great calamity ever comes without warning, and without its lesson to teach. The classical Theosophical example would be Atlantis; and if the lesson that gross selfishness brings terrible reaction was not then learned a repetition in some form is inevitable. The world of that day had warnings in plenty but still clung to its pernicious course. Many intelligent men prophesied the World War but begged in vain for a serious consideration of their views before it should be too late. Again, to-day, there are persistent predictions of impending doom and the warnings

of approaching disaster come from practical men of affairs whose intelligence and ability are beyond question. Among them are economists, statesmen and captains of industry—John Maynard Keynes, the noted British economist, Montagu Norman, Governor of the Bank of England, H. G. Wells, a thinker of world repute, and others of equal reputation for good sense. Some of these men declare that the only hope is for the statesmen to turn affairs over to the economists, some say that our civilization will not last a year, others that it will soon go with a crash and with slight chance of reconstruction, while all agree that unless drastic changes are soon made utter chaos with unknown but terrible consequences will overwhelm us.

Now, what actually are the conditions upon which a prediction so alarming is based? To me they seem to be first, and perhaps most impressive of all, the fact that although the mechanism of the world for producing food and goods is vastly superior to what it ever before has been, nevertheless multitudes of people throughout the world are living in poverty. Steam and electricity have increased the productive power of the race to the point where one man can do more than ten could do a generation ago. But that has not prevented want and destitution so widespread that it fills the governments of many nations with fear.

The next fact to arrest attention is that while in some sections food is so abundant that it cannot be used, in other places the people are upon the verge of starvation. Brazil burns coffee because there is no market for it. Farmers in Iowa use grain for fuel because they have no money with which to buy coal. Millions of bushels of fruit have rotted on the trees because the price it will bring is less than the cost of harvest. Yet millions of people are hungry.

The third item in the universal tragedy is that small property owners are losing their possessions because they can

find no way in which to pay the taxes. In the State of Mississippi 39,699 farms were sold in one day by sheriffs throughout the State for taxes and on mortgage foreclosures. Thus within a period of a few hours about forty thousand families lost their homes. From one American city it is reported that 11,500 city lots were sold for taxes. One State reports that about fifteen per cent of the town property, in addition to farm lands, has also been sold for taxes and that not less than one-fourth of the real estate of all kinds has passed to the ownership of the State. If we add to that the mortgage foreclosures by companies and individuals we shall have some understanding of the rapidity with which the ownership of the property of the world is passing to the banks and money-lenders.

The fourth form of misfortune is that people who are dependent upon incomes derived from industrial earnings find those incomes shrinking if not totally disappearing. Looking closely at the report of a leading corporation that is in the class known as "gilt edged," or super-sound financially, we find that its net earnings are less than one-seventh what they have normally been for a long series of years. Consequently a family whose income is derived from money invested in the stock of that company now has but one dollar to spend for every seven dollars they had in the past. Tens of thousands of people who confidently believed that they had assured incomes for life now find that they have but little. In some cases their total investments have vanished.

In this world-wide calamity there are many phases of distress but perhaps few are so pitiful as that of youth denied its legitimate experience in human affairs. Our colleges and universities are turning out annually an enormous number of young men and women educated for the trades and professions but who can find no

opportunity of employment. In thousands of homes youths arriving at manhood's estate learn that the family income is not even equal to the proper support of their sisters and parents. So they go out into the world seeking the employment that cannot be found. From one country it is reported that more than two hundred thousand of them under the age of twenty-one years are drifting about from city to city and gradually becoming dependent upon charity.

Many elderly people can remember the time when, in the newer nations, there were no great inequalities of wealth and poverty. Everybody at least had food and clothing and shelter. There were neither millionaires nor paupers. But for the last half century the wealth of the world has been drifting with accelerating speed into the hands of the few while poverty has been increasing among the masses of the people. What has brought about this state of affairs?

There are many factors in the problem. In the younger countries where there were immense areas of virgin land and enormous natural resources, able, resourceful men contrived, through special legislation, which was often obtained dishonestly, to get control of the various bounties of nature, the forests, the deposits of oil, coal, iron, etc., and by organizing corporations with enormous capital to crush out all competitors. By such methods vast fortunes were amassed. Gradually a plutocracy grows up and assumes control of human affairs, always seeing all problems from the viewpoint of great wealth. It was Ambassador Gerard, who represented the United States at Berlin prior to the World War, who made the startling statement that twenty men in America have it within their power to control the national policies of that country. Whether or not it is true that only a score of individuals have such power, it certainly is true that a plutocracy of wealth and power constitutes an "invisible government" that manages to defeat legislation that is unfavourable to the interests of the extremely

rich. I have been speaking chiefly of the United States only because I am more familiar with what is occurring there and because statistics in that country are easily obtained; but what is true of one nation to-day is substantially true of all nations of its class. Every commercial and manufacturing country has its plutocracy of wealth and power that constitutes its actual government and which really determines the national policies, quite regardless of the political party that happens for the moment to be in control. To put it differently, what has come to be known as "big business" really governs in every nation and always gets what it wants regardless of what may be best for the masses of the people.

There is not time to go into the details of just how the policies of "big business" are inimical to the common welfare, but one or two items will indicate the injurious nature of some of the things that the plutocracy has invented. The gold standard is one of them. It has so limited the volume of the money of the world that the free exchange of commodities has become impossible and people are compelled to resort to barter, to trading wheat for oil and coffee for rice because there is not money enough to facilitate exchange. Another injurious thing is the so-called "protective" tariff. It is claimed for it that it guarantees high wages to the workers in the factories, that it "protects" them from the competition of lower paid labour in other nations. Has it done so in the United States? Or has the gold standard enabled that country to escape the depression? Of course not. Never before have our tariffs against foreign goods been so high, but our factories are without work and our workmen without wages. Never before has the national treasury held so large a share of the world's gold and never before has hunger and destitution been so general. Like the gold standard, the tariff against foreign goods strangles trade and a few only get profits at the expense of the many.

For more than two years the apologists of the present industrial system have been assuring us that prosperity "is just around the corner" and that all our troubles will soon be over if we are only patient for a little while longer. But at last even "big business" has taken alarm because matters have grown steadily worse. And what remedies do they propose? Not one thing that means a fundamental change, not one proposition that interferes with special privilege, not a single idea that goes to the root of the evils that afflict us.

What cure, then, is Theosophy able to offer? One Theosophical truth alone is potent enough, if actually comprehended and practised, to set the world right. That one truth is *the underlying Unity of the Human Race*, the fact that an injury to *anyone* will certainly react disastrously to those responsible for it. The man who is willing to injure another that something may be gained for himself is careful to break no statute law; but he thinks nothing at all about natural law, for he has never heard of Karmic reactions. But if he could be shown that to injure another is to hurt himself, that to wreck another's fortune is to imperil his own, that to strike another is to aim a blow at his own heart, then that man would do the right and the merciful thing in the present and the future. In his ignorance he uses his intellect and power against others because he can see only the immediate results to the separated self. Theosophical knowledge would turn his abilities to the service of the race, and that would be the complete solution of the economic problem; for there is nothing wrong with the world except the selfishness that interferes with the operation of natural law. The earth has never yielded more abundant harvests. The help from labour-saving devices has never been so great. As a whole the race can produce enough in a few weeks to sustain itself for a year. The trouble is not that

we do not produce enough for all but that what is produced is not equitably distributed. We are dealing with a problem that can be solved only by a statesmanship that sees our troubles from the viewpoint of the common welfare of humanity.

Just what must be done? We must find the method by which the producers, from the man in the ditch to the manager in the office, the men and women in every activity of civilization, will receive the equivalent of the values they create. There could then be no such thing as poverty anywhere and there could be no such thing as enormous and useless accumulation of wealth. But there would be more than enough for all. Literally everybody would be wealthy, if the sum total of wealth annually created by the race were equitably distributed in proportion to the thought creation and the labour creation of each. Some would have very much more than others but all would have abundance. Do not overlook the fact that although there are such vast numbers of wealth creators idle now throughout the world, nevertheless there is a large surplus of food and goods in addition to the enormously greater annual accumulation of capital.

As the matter now stands, what prevents that all-important equitable distribution of the wealth annually created? In a word it is simply the various forms of human selfishness that have crystallized into special privileges for the few; and the difficulty is not only that wealth accumulates in some places while poverty is accentuated elsewhere, but also that the mechanism of production passes into the ownership of those few who have no other motive for operating it than that of gain; and there can be no profit when the people cannot buy. Hence the shops and factories are becoming increasingly idle.

The Theosophical philosophy is equal to the situation. We must hammer home that truth of the absolute Unity of

the Race. People must learn that there can be no such thing as personal gain at the expense of others. We must be aggressively active in destroying the walls that have been built between groups of citizens and between the nations. As tribes have grown into nations, nations must now grow into the Commonwealth of the World. We shall never have world peace until we have destroyed the rivalries between the separated nations, because war is the result of economic strife. There can be no better illustration than Japan at Shanghai. Her one demand there was: "Stop the boycott on the sale of my goods." It amounted simply to the convincing argument: "Buy my goods or I will shoot you." The economic cause of war is not always so obvious but it is always there in some form.

The first step toward the return of prosperity is for the nations of the world to learn that substituting co-operation for selfish isolation will pay in the material as well as in the moral sense. They must learn that greed is just as bad for a nation as for an individual. They must be told plainly that nationalism is but a narrow form of selfishness, and that no matter how much it may be gilded and glorified by sentiment it leads to ultimate disaster.

It must not be supposed that in a matter of such complexity the ground can be covered in an hour. Too many factors are involved. But there is an exceedingly important one that should not be overlooked because it alone would perpetuate the problem after many other difficulties were removed. The displacing of men by machinery is the point. It is a case of a beneficent thing being the temporary means of making trouble. A few centuries ago the workmen belonged to the estate on which they were born. But even so their lot was better in the Feudal Age than it was after the machine introduced factory life. The machine enormously increased the productive capacity of the workers and therefore

the wealth of the world. Had that sudden increase of wealth been equitably distributed in higher wages and increased standards of living all humanity would have benefited. But, and here again is where Theosophy so clearly explains the present situation, the development of compassion has not been equal to the development of intellect. Capital took too much and gave labour too little. By law, as well as by competition, wages were kept at the minimum and the hours of labour at the maximum. Finally, organization gave labour the power of collective bargaining but inventive genius filled the world with machinery so rapidly, and wealth consequently came so fast, that collective bargaining had little effect as an equalizing agent.

Have you thought of the rapidity with which machinery is displacing people? Forty or fifty years ago lamp lighters walked from corner to corner through the cities lighting each gas lamp as they went. There was an army of lamp lighters. Now we have electricity and a single switch can instantly do the work of a multitude of men. Recently an American inventor found a way of making for $7·50 an automobile frame that previously cost a hundred dollars. That greatly increased the general wealth but it also put nearly three thousand men in one factory out of work. That displacement of people is going on in every department of industry. Do not forget that the machine age has only well begun. Far greater inventions than we now have will come. That is natural and inevitable. The existing wealth of the world will be doubled again and again as invention continues until finally a tenth of the population can produce more than the race can consume and nine-tenths of the people will have neither work, wages nor incomes. That is what we shall ultimately come to under the present economic system, if it continues.

Although the distress is world-wide, and although the situation has for many months been growing worse, not a single

statesman anywhere has proposed any remedy that shows the slightest grasp of the fundamental principles involved in the problem. None of them seems to have the slightest conception of where the trouble lies; so they talk of modifying the tariff, the rearrangement of war debts, and how to revive foreign trade! That is about as sensible as to say that a good remedy for poverty is to find a million dollars that somebody else has lost! How can foreign trade be revived when the people in any particular nation cannot even buy the goods already there? The trouble is not with foreign trade but with domestic trade which is paralyzed because about a fourth of the people have no money to spend. Statistics show that in the United States the purchasing power of the farmer population alone has shrunk from sixteen thousand million dollars a year to less than five thousand million dollars. That means a domestic trade loss of eleven thousand million dollars annually or more than twice our total foreign trade at its best! And what is the loss through the enforced idleness of about twelve million wage earners? Perhaps not less than twenty thousand million dollars more. Such figures make all the talk about war debts and loss of foreign trade being responsible for our troubles look foolish. The trouble lies far deeper than any current circumstance. It is inherent in the economic system itself.

It is improbable that the platform of any existing political party in the world contains the solution of our problem. It is clear that the present system has failed and that its apologists can neither understand why nor offer a reasonable remedy. The future system will probably evolve from the ruins of the present one as we gradually learn from trial and error. But any plan to be successful must embody certain fundamental principles. It must test all its measures by the rule of the greatest good to the greatest number and see every problem from the viewpoint of the common welfare of the race.

Apparently world-wide upheavals are impending and many time-honoured institutions will disappear and new ones will be evolved. We may pass through a period of stress and turbulence that will clear away much old Karma rapidly as the foundation of a new and better civilization is laid. But under the beneficent laws of nature nothing can happen that should not occur, and out of the chaos and storm will emerge a finer humanity, with less selfishness and a greater love of liberty, with more tolerance, with more humility, and with knowledge that rests upon experience—the only true knowledge there is.

VAISĀKH (WESAK) AND ASĀDHA (ASALA)

THE times of the two full moons in 1933 are as follows:

Vaisākh: May 9th, 10.4 p.m.
Asādha: July 7th, 11.51 a.m.

The times given above are Greenwich time. Where "summer time" occurs, the necessary correction must be made. Countries not having Greenwich time must add or subtract the period of time necessary to rectify to local time.

For India, (Standard Time), May 10th, 3.34 a.m.; and July 7th, 5.21 p.m.

For New York, May 9th, 5.4 p.m.; and July 7th, 6.51 a.m.

C. J.

OUR SHARE OF THE WORK

BY THE RT. REV. C. W. LEADBEATER

WE are apt sometimes to think our work almost useless, because our efforts seem so ineffective beside the wholesale world-work of our glorious Masters; yet that is not really so, not because our labours are so great or so splendid, but because there is room for all, since work is needed at every stage. There is an infinity of work to be done for the world. Our Masters Themselves, the great body of Adepts, have such wonderful powers that when we look up to Them, They stand like Gods above us, and we think of those powers as infinite; but in reality they are not so, because, great though our Masters are, there are yet Others who stand above Them—the Bodhisattva, the Mahāchohan, the Lord Vaivasvata Manu, the Lord Buddha Himself, and above all the Spiritual King, the Lord of the World.

Immense as is the power of an Adept, we see that it cannot be infinite from the fact that there are Others who have yet greater powers, who know even more. Therefore, since there are as yet only a few Adepts, and there is such an infinity of work to be done in the world, even the Great Ones Themselves must choose what They will do, and They must put aside other things which They cannot do. We know how it is with ourselves. Some of us find half a dozen duties pressing upon us simultaneously, half a dozen opportunities offering themselves. We cannot take all, because our

strength and our time are limited, for we are still physical beings; so we choose what we believe to be most useful. The Master does the same at His far higher level, and therefore there are lower lines of service in which something which would be useful has to be left undone because there is no one to do it—because the Masters are doing something so far greater that for Them to abandon the higher work to do the lower would be an error.

Above all things the Adepts are careful always to employ Their marvellous powers to the best possible advantage. That is one of the great principles which govern Their activity. Therefore, there are lines of activity which we can take up, to which our Masters cannot attend—not that They could not do it all much better than we if They had the time, but because They are fully occupied with other far higher and more necessary matters.

Our principal field of action is the physical plane, so long as we are living upon it; and on it we can find many lines of work for our Masters—enough to keep us very fully occupied; and along these lines we must strenuously labour to the utmost of our ability. Our physical bodies need rest, and while they are resting in what we call sleep, we ourselves are still active. *We* do not become tired, though we constantly say that we do. That is a mistake which no Indian should make, for he has formed the habit of thinking rightly, and so he should say: "My body is tired," which is absolutely true. He himself knows no fatigue; and so with us, however exhausted our physical bodies may be, the moment we pass out of this physical world we have forgotten all about that exhaustion; in the astral world we are fully active, and we can go on working apparently indefinitely without any sense of fatigue.

Since I came into contact with Theosophy in 1882, I have seen a large section of additional astral work grow up.

I think that all through history some sort of provision has been made for those who died—especially for those who died suddenly. Certain tribes of Angels have been appointed to look after them, and in many cases departed relatives have been at hand to receive them. But within the last forty years a definite department has been organized for this work; large numbers of human beings, both living and dead, have learnt how to assist those whom we so wrongly call "the dead" when they pass over—to receive them and to make their way smooth for them, to help them and instruct them in every way.

That is one large new department of work which has been created for us within living memory; we may estimate how large it is when we remember that "Every moment one is born; every moment someone dies." When we realize that, we see that there are plenty of people needing attention. Human beings—in the beginning chiefly Theosophists, but also now by their instruction a great many people who on the physical plane did not know anything about Theosophy—are now making it their business during sleep, and after the physical life is over, to meet and to help those who come on to the astral plane as strangers.

That sets the Angels free to do other work which they can do and we cannot; and furthermore, the human being, when he is experienced and willing to help, can do this particular piece of work even better and more sympathetically than the Angels can. Of course I am not speaking of the great Leaders of the Angelic Hierarchy; they have other things to do. They are directing the currents of evolution; they are watching over races and nations; they are dealing with people by the million instead of by the unit; I am thinking of the minor Angels who used to attend to the newly-dead.

Every one of us when out of his body in sleep, and for a considerable period after he has dropped his dense body at

what we call death, can help other people in the astral world. Our Theosophical knowledge is of very great use to us in that occupation, for through it we can save people from fear and from trouble of all sorts. So this is what we might call a new industry, a new line of work for instructed human beings, which has sprung up within the lifetime of the Theosophical Society. There may well be a hundred other new lines which will open before us, work that our Masters are not doing, because They are occupied with matters of very much greater importance. The thoughtless may say: "How can anything be more important than helping people under such circumstances?" But that is a personal point of view; we must not forget that there are other and far greater evolutions than ours. I think we are not presumptuous in saying that because many thousands of Theosophists (and others taught by them) have adopted that vocation, the world is moving just a little more smoothly on its way than it used to do, just because all those people are doing that good, unselfish, altruistic work. And think what good Karma they are all making!

There are many other ways in which we can all help—some on the physical plane, some on the astral or mental; and every piece of work that we can do makes the whole evolution move just a trifle more easily. Some will think that that sounds ridiculously presumptuous, but it is true that, however small the work done, it all counts for something in the mighty plan. A helpful simile is that of a watch, or any piece of delicate machinery. There are large wheels; there are small wheels; there are tiny pivots, which seem to be doing nothing, on which the wheels turn; but all these are necessary to the perfect working of the machine, and the little wheel, in its place, is just as important as the big wheel in *its* place; even the pivot which does not move at all is needed; if it were not there that mechanism would not work.

So let us do what we can wherever we can, and never think that our work is too insignificant to matter. The smallest piece of service is part of the plan of the Logos. He has evolved us, has pressed us on (because we are part of Himself) up to our present stage, and now that we know enough to be able to co-operate, He expects us to do so. So let us take up our service, whatever it may be; let us find new avenues of service for ourselves, and throw all our energies into His work. Never think that a piece of work is too small to be worth doing well; we cannot see what depends upon it, but the Master can see, the Logos can see; He knows both small and great, He knows what all are doing, and He welcomes the co-operation of those for whom He has sacrificed Himself in this wondrous descent into matter. "For us men and for our salvation" He came down from the higher planes; therefore in His Name let us serve our fellow-men. The greatest privilege and advantage that we can obtain, the greatest progress that we can make, the greatest honour that we can earn, all these are comprised in the one word—Service.

A PROMISE FOR THE YEAR

1. Alive or dead, I shall be in earnest,
   I shall live with my whole being,
   Whether in office or in the home.

2. A searchlight shall I be,
   Focussing the light of my soul
   On every man whom I shall meet,
   On every little thing that I shall do.

3. A searchlight of pure radiance
   Shall I always be,
   Brightening the dark corners of human hearts,
   Unveiling the pall of gloom from the faces of mankind.

4. I shall fill my heart with a mother's love
That seeks no return,
That understands in its sweetness
All the failings and babblings of the child.

5. I shall remove the "I"
From my mind and heart,
That has erstwhile corrupted my soul,
That has kept me aloof from man and Master.

6. Ah! my Master is the very best of me;
In finding Him I find myself;
In obeying Him I obey myself;
In loving Him I love myself.

7. I shall live for Him
Every moment of the day,
Shall try to bring down His blessings,
In every walk of my life.

8. I shall make myself and my home
A temple of crystal light and beauty,
Wherein He shall always abide,
In all His glory divine.

9. His standard-bearer shall I always be,
Carrying His flag of wisdom and love,
With resolute sweetness,
Far and wide, where'er I go.

10. Not a day shall pass
That I shall not weep for Him,
As He ever longs for me
With a mother's solicitude.

11. Assuredly I shall find Him,
For He is always with me,
In all works that I do for Him,
For sake of work and love.

12. Alive or dead, I shall be in earnest.
I shall live with my whole being,
Whether in office or in the home.

R. J. S.

THEOSOPHY AS I UNDERSTAND IT

BY ISHVARINANDAN PRASAD, M.A., B.L.

THEOSOPHY represents to us the vast ocean of Divine Wisdom, Brahma-Vidyā, Ātma-Vidyā or *Satya*. Since Theosophy relates to the immemorial search of man for God, and the realization of the state of perfection, we have Theosophy in the teachings of the great Teachers of the world; and we have it in all the great Scriptures of the world.

Theosophy, I posit in all humility, is something wider and vaster than the Theosophical Society or any other society. The Theosophical Society is but an avenue of approach to Theosophy. But there are many other avenues of approach to the same. There are *Ashramas* or spiritual centres scattered all over the world to lead man to the realization of Truth. These centres or societies are like huge ships plying on the ocean of life to sound its depths. It is true that Madame Blavatsky and Colonel Olcott, Dr. Besant and Bishop Leadbeater have all interpreted Theosophy to the world with great lucidity and comprehensiveness. Yet they are not the only exponents of Theosophy, nor is theirs the final word on Theosophy. All the ancient sages and *yogis*, the mystics and philosophers of yore of all countries, have, I submit, expounded Theosophy or Divine Wisdom. Nānak and Kabir, Farid the Muhammadan mystic, Mīrabai the queen of devotion, have been the exponents of Theosophy in the East no less than St. Teresa, St. Bernard and St. Francis of Assisi in the West. We have

also our exponents of Theosophy in Gandhi and Tagore, T. L. Vaswani, Paul Richard and Aurobindo Ghose. If Theosophy is the understanding of life, then we have as our exponent of Theosophy to-day Krishnamurti, who has captured the hearts of thousands in the East and the West.

Looked at from a broader point of view, Theosophy rises above personalities or movements and becomes identical with Truth. Unfortunately most of us have narrowed down the conception of Theosophy to a cult or a sect. As such it is almost invariably associated to-day with the Theosophical Society, and the name of Dr. Besant. It is perfectly true that the Theosophical Society has lived and worked for the glory of Theosophy in many lands and has served humanity by giving it a much-needed spiritual impulse, but the fact remains that Theosophy relates essentially to an attitude towards life, and is, in fact, the quintessence of all that is good, true and beautiful in life.

It concerns the individual more than organizations. It stands for the freedom and dignity of the individual. It aims at giving a sensible view of man as the architect of his own world.

In practical life Theosophy stands for a broad, tolerant and catholic view of life. It is in essence the very negation of a narrow and sectarian view of man and the Universe. Proselytism, the avowed aim of some religious faiths, is not the objective of Theosophy. Theosophy has far-stretching arms which enfold all faiths and religions; theism, liberalism, socialism, syndicalism and even atheism—all "isms" in fact—are the expressions of Theosophy. It holds that the source of all religions is the same and, therefore, offers a broad platform for the meetings of all faiths and cultures. Theosophists deem it a high privilege to honour the names of Buddha and Sri Krishna, Zoroaster and Christ, as World-Teachers. They form the band of the few for the worship of All.

Theosophy stands for the meeting of the East and the West by dissipating as far as practicable prejudices relating to race, caste, colour, sex or creed. The true Theosophist is a citizen of the world and Internationalism is his goal. Theosophists all over the world greet one another as members of one common humanity, and as brothers pledged to the same ideal. At "Conventions" of the Theosophical Society we have members of all nationalities, Eastern and Western, shaking hands with one another and meeting on a footing of perfect equality.

The idea of internationalism is based on the conception of complete living which can be carried out into practice when there is a thorough assimilation of all that is noble and uplifting in world-culture. The great Theosophists of to-day are Tagore and H. G. Wells, Aurobindo Ghose and Paul Richard, Dr. Besant and Dr. Cousins, who are the avowed champions of internationalism in thought and culture. World-peace depends on the real achievement of internationalism, and it is no exaggeration to observe that Adyar and Shāntiniketan, Pondicherry and Ommen are the nurseries of world-peace to-day. The League of Nations is but a mere symbol of these great centres of peace.

Though internationalism may sound hostile to nationalism, there is to my mind no doubt that Theosophy stands for nationalism as well. Without a sane, healthy and well-understood nationalism we cannot have the realization of a comprehensive internationalism. Nationalism has its value in building up the World State because it has to make its own individual contribution. Mazzini, the builder of Italy, struck the note of national uniqueness. He spoke the word of wisdom when he said that God had written a word over the cradle of every nation and that word was the nation's message to humanity. Theosophy will make of this world a "Parliament of man," a veritable garden with flowers of different

colours. The stern practical sense of England and America, the Fascism of Italy, the Communism of Russia, the progressive Modernism of Japan, Turkey and Egypt, coupled with the spiritual Idealism of India, will be essential factors in reconstructing a genuine World State. The West will bring her harvest of scientific achievements to the granary of world-civilization; and India will impart her hoary message of spirituality, of right living and right understanding, without which our material accumulations cannot stand on a secure foundation. In that universal kingdom of life we shall learn to reverence great men irrespective of their nationality.

Theosophy stands for all the liberal movements of the day. The movement for the emancipation of Negroes, Feminism, Socialism or Communism, the various movements for the attainment of political freedom in Egypt, India and Ireland are all saturated with the spirit of Theosophy, which represents truly the ever-dynamic, the ever-progressive spirit of man. Wherever there is a new wave of life or a yearning for the greater life of freedom, there we can sense the spirit of Theosophy. Anything that negatives life is anti-Theosophical. The spirit of hostility between the Negro and the American, the Christian and the Pagan, the Hindu and the Mussalman, the Brahman and the Pariah, clearly indicate the anti-Theosophical spirit. Chauvinism in the garb of nationalism standing for a narrow patriotism; Communalism gloating over communal triumphs; anti-Feminism refusing to recognize woman's legitimate rights in society—these indeed constitute the very denial of true Theosophy.

Standing as it does for the right comprehension of life, Theosophy identifies itself with all the great movements in art, philosophy, literature and science. "Life is a river which constantly changes its course, and the way of understanding is to follow this river—not the dried-up and deserted river-bed"—says the famous Henry

Ford. The spirit of the age is the manifestation of an ever-progressive realization of life, of that creative urge which leads man on and on to a fuller and intenser vision of life. Man's vision has turned inwards, and there is a reconstruction based on a radical change in our ideas and feelings. There is even a cry to bring men together by abolishing all religions and ceremonials, by breaking down the old barriers of various faiths and creeds which have hitherto curbed and confined the free flow of life. The temper is one of impatience of that body of organized sound sense called Tradition, and we have consequently to face the spirit of revolt in art and literature, philosophy, science and religion. Behind this spirit of revolt and impatience we undoubtedly have the intimations of Theosophy in its widest connotation. The ideas of Bergson and Bertrand Russell, the growth of Thomism on the Continent, the idealistic reaction in science indicated by the affirmations of J. C. Bose and Oliver Lodge, the growth of Cubism and Post-Impressionism in art, the latest developments in literature marked by a spirit of the new realism, the cults of democracy and catholicism—what are these but the spirit of Theosophy made manifest to man!

Theosophy, as I understand it, is a living pool of wisdom reflecting the beauty and infinitude of Life itself, and the more we unravel the mystery of Life in a particular age, the greater is the glory of Theosophy revealed to man.

LET your light shine all under heaven, even to every grassy corner of the seashore, and throughout the myriad regions.

Shu King

AN EXPERIMENT IN PRACTICAL BROTHERHOOD

By E. M. WHYTE

"Theosophy *must be made practical* . . .

"Let every Theosophist only do his duty; that which he can and ought to do, and very soon the sense of human misery, within and around the areas of every branch of your Society, will be found visibly diminished." (Words of a Master.)

SOME account of an activity, inspired by Theosophical ideals, and carried out under the direction and with the help of Theosophists, may be of interest to readers of THE THEOSOPHIST. For it is more and more being recognized in our ranks that to bring our Theosophical knowledge to bear upon as many as possible of the problems of "A World in Distress" is not only a most urgent duty for each one of us, but is also perhaps the surest way of encouraging the flow of those Waters of Life which to some extent appear of late to have been withdrawn from our Organization.

On the outskirts of our Headquarters' Estate at Adyar are scattered a few Indian villages, little groups of bamboo and palm-leaf huts, with a temple, and generally a well. Again on the borders of such a village is often to be found a *cheri*, or cluster of huts belonging to one or other of the *outcaste* groups, where even fewer facilities than those found in the village usually exist. It is one such *cheri* that some

Theosophists have chosen to turn into a village, of which its inmates may well be proud, possessing a "civic" life of its own, a temple, a school and other necessities. The name of the F. T. S. to whom the idea owes its inception is so well known, with that of her husband, throughout the Society, that it will give an added interest to readers to know that it is Mrs. Hilda Wood who is responsible for this scheme.

And now for a word or two as to what the scheme is. From a most interesting description, contributed by Mr. L. W. Rogers to the *American Theosophist* for February, can be gained a picture of how such villagers usually live, amid the barest necessities of shelter and food, and with not even the smallest coin to spare from the weekly budget (if any) for what might be considered the amenities of civilization.

Yet it is in these people that has been stirred to life a proud determination to create for themselves an environment which shall conduce to their spiritual, mental and physical welfare; for provision is being made for each of these essentials.

"Here is our civic square, and this road will be continued to join the main road," proudly announced Mrs. Wood, as she deposited the friends she had driven to the spot, "and that"—pointing to a building erected on piles of bricks, with plenty of space between to allow free passage of air, and space in front which is the future garden—" is our Night School".

The scene was as animated and cheery as one could wish to see. Under a glorious Indian moon were gathered some 30 men and boys all busily occupied, Professor Wood in workmanlike dress directing, and working with them, in raising and transporting a large block of stone. Much vociferation accompanied the work, but with the guidance of two or three men—one with long hanging turban was pointed out as the

head teacher; in another we recognized the usually sedate "butler" of one of Headquarters' buildings now evidently in his element as he pulled and shouted with the rest; and others whom we knew to have been engaged in manual labour all the day—the task was accomplished.

Not far from the School is the Temple, a small building which will be the spiritual centre of the village. The money for material was collected by the villagers themselves, and the erection of the simple structure done by their own hands. But this temple will stand out as probably unique among Hindu temples, for on its face are to be placed two tablets, one of which will announce that worshippers of every creed, caste, sex and colour are welcomed, and on the other tablet will be a statement that no animal sacrifice is ever to be performed herein.

But the feature which at present attracts most interest from the inhabitants is their Well, (built of the specially-shaped red bricks), at the bottom of which gleams the precious water, so indispensable to the welfare of all. Many are the plans for the utilization of the water; one being a simple erection of two low walls between which bathing can be carried on with some degree of privacy, by means of the taps attached to the back wall which will channel the water.

And thus in this corner of India is being shown another example of that active realization of Brotherhood which we all profess to be our first aim as Theosophists. Fitting was it that the first sod of the new domain was turned on February 17th—Adyar Day—which specially commemorates three of our great Brothers of Service, and we cannot doubt that the blessing of the Elder Brothers, the words of one of whom are quoted above, will rest upon this courageous attempt to lessen the misery and promote the welfare in one small part of Their World.

NOTE BY C. JINARĀJADĀSA

The Village work described above is the continuation of previous efforts started in Adyar by Miss M. W. Barrie, Mr. P. S. Krishnaswamy Iyer, Mr. D. K. Telang, Mr. V. R. Karandhikar and others. A night school was then begun, as also a small day Montessori School for the children of the villagers. There was also a small shed for handicrafts, a small garden for the children, and a Scout troop and Cub pack. The work came to an end for want of funds.

I have myself been constantly aware of this aspect of "Practical Brotherhood," but have been handicapped in many ways. Some twenty years ago I had a plan for the Society to purchase or take on a long lease an adjoining tract in order to make it into a model village for the servants, some of whom have now to come from over two miles' distance. The President cordially endorsed it. But as the land was "temple property," it was impossible to get it on a longer lease than for three years, and of course any altruistic effort begun might be completely wasted if, at the end of that time, the rent should be put up or the lease cancelled. When some years later further enquiries were made, such an outrageously heavy price was put on the land for purchase that nothing could be contemplated towards the realization of my scheme.

However, one most useful action was the organizing by some of us in 1920 of the Co-Operative Credit Society. This body works under strict Government regulations. Most of its members are the employees on the Estate, but several of us who are their employers also took shares so as to help to establish the Society on a workable financial basis. This first Credit Society still continues and is successful. A second Credit Society, however, had to be closed. A Co-Operative Credit Stores was also opened, for the benefit of the employees, but owing to various difficulties with the rules and regulations

of the Government on the matter, the business had to be closed as a Co-Operative Stores. It is, however, being carried on as a private undertaking, and is now under the supervision of myself and Mr. N. Sri Ram.

For several years a Baby Welcome has existed at Adyar under the direction of Mrs. Bhagirathi Sri Ram, and is located in the yard of the Society's Dispensary. Mrs. I. Harper Moll assists in it daily. Of course the most striking attempt at "Practical Brotherhood" was that of Colonel Olcott in establishing the first School for the Panchamas. Dr. P. C. Patel, who offered his services a year and a half ago as a voluntary Medical Officer at Adyar, has devoted much time to the medical examination of the children of this first School, as also of a second one under the Panchama Schools Board seven miles away from Adyar. An interesting part of these activities is the weekly "Bhajana," or religious meeting with songs, held by the employees every Saturday for a couple of hours. Musical instruments were purchased for them, and a small weekly donation is made from the Garden Department for the expenses of the Bhajana, which includes light refreshments.

Several years ago a Village Improvement Society was organized by Mr. D. K. Telang, Mr. M. Subramania Iyer, Mr. and Mrs. N. Sri Ram and Miss Barrie. It still continues to tour the neighbouring villages organizing religious meetings, and giving lantern and other lectures, under the general direction of Mrs. Wood and Mr. Krishnaswamy Iyer.

JAIL LIFE IN INDIA

BY TWICE-IN-GAOL

The writer of this article, a graduate in science, is a Theosophist and a friend of mine who has served two sentences in jail as a political prisoner in connection with Gandhiji's movement. After his second experience in jail with his political fellow-prisoners, he has drawn apart from Gandhiji's "Satyagraha" movement, because the spirit of Satyagraha is no longer in it. He has written this article at my request. During the present political campaign of Gandhiji, nearly 50,000—men and women, and the majority of them under twenty-five—have been through, or are still in, jail. If only their experiences could be recorded and penal reforms begun, India ought to have presently the finest, since the most humane, system of prison administration in the world.—C. JINARĀJADĀSA.

IN the following lines an attempt is made to give a bird's-eye view of the conditions of jail life prevailing in India to-day. It is by no means a technical or specialized survey of the subject. Nor is it based on a study or knowledge of the jail conditions obtaining in other countries of the world, or even in the whole of India. What is given below is simply the sum of some personal experiences of a political prisoner, with reflections thereon from a purely humanitarian point of view. As such it may be taken to represent fairly well the general state of affairs in most of the jails.

To an outsider, who has never known jail life for himself, it is practically impossible to convey anything like a clear idea of what it is like. It is so entirely different from the life in the world outside! It has its own people, its own officials, its own government, its own rules. Verily is the jail a world—a distinct world—within this outer world that we know.

Nor is it possible even for political prisoners easily to get at the real state of affairs. As a rule the general prisoners and the political prisoners are kept quite apart; since political

prisoners are out to reform things wherever they see anything wrong, and to suffer voluntarily, if need be, for so doing, the jail authorities are generally afraid that the general prisoners may become unruly by getting into touch with political prisoners; hence the strict attempt at segregation. But once inside the jail, the two classes of prisoners do make it at times possible to visit and so open their hearts to one another.

The treatment, too, meted out to the above two types of prisoners is generally different. The rules on paper may be the same for both, but of late in practice they have been considerably modified in their application to the political prisoners. This seems to be due to two reasons. In the first place it is not possible for the jail authorities to go against the wishes of a large number of political prisoners who do not fear nor avoid punishments, but welcome them for redressing any evil as a badge of honour, as a mark of chivalry. Secondly, the jail authorities seem to think that sooner or later these political prisoners themselves will be their future masters, and this feeling naturally leads them to treat this second type with some consideration. But the lot of ordinary prisoners? That is simply terrible and heart-rending.

As a matter of fact there are two sides to jail life as to every other thing—the superficial, external side, and the real internal side. And things are so arranged that the real state of affairs may not be known in its true colours to any outsider. The prisoners cannot communicate it to any outside person. Moreover, the general prisoners have not the backbone to attempt to make these things public; for they may have to pay heavily for so doing in the shape of severe suffering to which they may be subjected by the jail authorities for such attempts, and there is nobody in that jail world to go to their rescue. And the political prisoners are not permitted to see these things for themselves. True, there are occasional visitors to the jail from outside, but they can never get at the

things that matter; they see only the external aspects which look so bright and beautiful. Cases have been known in which if, for instance, the latrines have to be inspected, one set is kept neat and clean and unused—only for inspection purposes! Such is the inspection of external objects, to say nothing of the inner life itself.

What a visitor to the jail sees is neatness, cleanliness, order, punctuality, regularity; different batches of prisoners engaged in their respective work, doing things in regular military fashion.

To get at the real picture one must attempt to go beneath these seemingly satisfactory appearances. For this, one must know something of jail administration as it is at present, and something about the nature of the prisoners as it gets transformed by their being inside the jail, and also something regarding the relation, the connecting link, between these two. Then it will be seen how the different items of jail life at present are horrible from a humanitarian point of view and how they need to be thoroughly changed.

The jail administration in India is generally in the hands of military officers who are also doctors. At the head of the Jail Department in every Province stands an Inspector-General and under him are the Superintendents of different jails—all military officers, Colonels, Lieut.-Colonels, Majors, Captains and so on, who are also doctors. Under them are Jailors, Chief Head Warders, Head Warders and Warders, all of whom have had some military training. The idea behind this arrangement seems to me that the men in charge of the prisoners should be able to keep them under control by military discipline, and that along with this control by force some knowledge of medicine is also necessary to keep them in health. This arrangement pre-supposes an element of fear that the prisoners are likely to do harm to their fellow-prisoners or to the jail officials, and so every precaution

should be taken to keep them under control. What is kept in view with regard to the prisoner is his capacity to do harm in one way or another, his low brute nature is sought to be cured—it would be more correct to say, suppressed—by external, physical force, *i.e.*, by superior brute force. The jail authorities have various methods of enforcing their laws or will. They can put their charges into solitary confinements, handcuffs, bar fetters, chain fetters, cross bar fetters and so on, all more and more painful tortures. The prisoners are also caned occasionally. And sometimes the help of the neighbouring police or military reserve force is sought to put down any symptom of rising amongst the prisoners, often on most flimsy grounds.

As regards the medical treatment of the prisoners, the guiding principle is not to cure them of diseases from which they may be suffering, but only to enable them to live on. The general result of all this is that the prisoners, far from being at all reformed in character, return to society more confirmed and worse criminals. As will be presently shown, the prisoners being of a different order, the administration of hard doses of militarism and physical medicines goes entirely amiss and serves to make them worse still.

Let us next consider the nature of the prisoner in jail. He is there in utterly abnormal conditions. He is cut off from hearth and home, his usual circle of family, friends, relations and others. He is removed from the field of his activity. He has not even the choice of food and other comforts as outside. He has to subject himself to an entirely new mode of life within the jail. Each one of these things brings out a corresponding reaction in him. Deprived of the objects of the senses, to put it in philosophical terms, the senses become keener by the very sense of such compulsory deprivation, and the result is that inside the jail a man shows out all the crudities of his character and qualities. In jail the base

nature of man seems to score, and one who is an ordinarily good man outside it is found there stooping rather low for little things, in food and other necessities. A prisoner may fitly be compared to a man in the astral world after death, for truly imprisonment is a kind of temporary social death. The difference between the two is only one of degree. In both cases the baser nature of man predominates and he is known to seek and suffer for gratification of his senses. The dead man sometimes satisfies his base, sensuous, carnal desires with the help of suitable mediums or by obsessing persons of his own ilk. In the case of the prisoner the medium for such gratifications is one or other of the jail officials, generally the Head Warder or a Warder. Some supervision is no doubt exercised upon them by their higher authorities, but it is possible for a prisoner who can tip these lesser officials well, to establish a constant connection with the outer world and obtain all necessities of human comfort. This usage is so well established that even Satyagrahi prisoners are often found to stoop to it for very trifling things, such for instance as a post card, a cigarette, chillies, sugar, etc.

Then as regards the relation between the jail authorities and the prisoners there is no touch of humanity noticeable. The slightly better consideration for political prisoners at some places has already been referred to. But generally the only connecting link is a set of rules framed for the prisoners. These rules are enforced mechanically by sheer physical force, without a care as to how it will affect the men concerned. There is another factor too; the rules are not enforced with equal consideration for all. In actual practice the strict application or waiving of rules in particular cases depends upon the whim of the jail authorities, and sometimes also upon how far the prisoners concerned are in a position to compensate for such relaxation of rules in their favour. Much has been done to remove bribery and corruption from the jail administration,

but much more still remains to be done; in some cases it is reported that even high officers are not free from this stain—a high jail officer has admitted quite plainly in private conversation how the jail officials too have what is called a tiffin fund! It may be difficult to *prove* any particular cases of such bribery, yet it is a fact which comes out vividly in a careful understanding of the inner working of jail life. So much so that there is a saying among the villagers that one jail is equal to seven Thanas (Police station lock-ups). The idea is that the Thana and the jail are the two most marked places of bribery and corruption—and that is true to a great extent even to-day. That is why an average villager will fear a sub-inspector, a Thanadar or Duroga as he is called in the vernacular, more than a high civilian or a magistrate. The man in charge of a single jail could make more money than if he were to have seven Thanas in his charge simultaneously.

To bring about any reform in the jail rules the prisoners have to pass through a very tedious and rather painful process. The usual method is first to speak to the jailor and then to the Superintendent. If this method of negotiation does not succeed, as is so often the case, then the prisoners have to start a general fast for a meal or for a day as a general protest against any particular thing they want to have altered or removed. Should even that fail, they have to stop doing their normal daily work or refuse to stand in file when the Superintendent comes on his inspection duty, usually once a week. In very rare cases of grave injustice some individual prisoners go on an indefinite period of hunger-strike, or the general body of prisoners refuse to be locked up in their respective wards in the evening which is usually a few minutes after their evening meal. In all these processes they must no doubt be prepared to suffer some punishment at the hands of the jail authorities. But if they bravely face all these troubles they generally score in the end. Thus the

political prisoners have succeeded in some parts of the country in having a number of humiliating jail rules removed: *e.g.*, standing and sitting at every step in file; responding to "Sirkar Salām" ("Bow down before the Authority"), the command given by a Head Warder just before some jail official goes to visit a ward; standing before jail officials with both hands raised; prohibition of singing in chorus morning or evening prayers; and so on. But the poor general prisoners dare not do any such things; they have been for ages so much cowed down!

Let us now take different important points of jail life and see how they need to be reformed. It must, however, be remembered here that what follows applies as a rule to practically the general body of prisoners. The political prisoners have made things a little easier for themselves, but they are after all temporary inhabitants of this jail world. The real sufferers are the general prisoners, whose lot to-day is as bad as ever before. There are three divisions amongst the prisoners: A, B and C. A and B class prisoners are given better food and better facilities than the C class prisoners; but they are in such a microscopic minority that they may well be left out of account. Even in the mass movements during the past three years, the average of C class prisoners was 99% of the total number of prisoners arrested and convicted. There is no fixed basis for their classification, neither standard of living, nor position, education, or anything else—it seems to depend upon the whim or the sweet will of the trying magistrate to class any prisoner in any way he pleases.[1] His decisions are said to be subject to confirmation by the higher authorities, but that works usually only to reduce and not to improve one's classification. What cruel and meaningless distinctions does this classification not lead to amongst the

[1] There are certain rules as to classification prescribed in the jail manuals in order to guide magistrates.—ED.

prisoners! But this is not the place to deal with this point at any length. It is the life of the C division general prisoners that is so terribly bad, as we shall see below.

(1) *The File System.* The prisoners' wards are opened at about sunrise. From that moment to the moment they are locked in again at about sunset, they must move in file, in rows of two. To make the point clear, suppose one batch goes to attend the latrine and perform morning ablutions. The whole batch is made to sit down in file by twos near the latrine. From the front ranks some are allowed to go to the latrine. When they return another batch is released to go to the latrine, all others remaining quietly seated. The first batch wash their hands, face and teeth and then sit down in a separate file and remain there so seated till all of that batch have finished their ablutions, and then only is the whole batch ordered to get up and move to its next task. Similarly at meals they must sit like this and after finishing their meal, all must move in file with their plates in their hands to wash them; as they finish washing up they must sit in file till the whole batch has finished and then only they are allowed to get up and go. This appears a good system in theory; in actual life it looks odd and is very humiliating.

(2) *Fixed periods for different items of work.* The mechanical way of living is enforced in jail to such an extent that prisoners are given a fixed number of minutes for the latrine, for the bath, and so on. No prisoner dares to delay a bit as that would necessarily elicit from the warder-in-charge abuse, blows and kicks.

(3) *General treatment of the prisoners.* As a rule the jail officials hardly call out a prisoner by his ordinary name in the usual way without adding a word of abuse. Similarly blows and beating with belts is common for very petty things. No prisoner can utter a word, or make a gesture, without permission. The convict overseers

also copy their Warders and Head-warders in unrestricted abusive language towards the prisoners under them, and even beat them. A prisoner ceases to be a man in the estimation of the jail authorities, and indeed in India they are treated worse than beasts.

(4) *Food.* As a general rule the quantity of food supplied to the prisoners is just enough to enable them to live. And generally the worst quality of food-stuffs is supplied to the prisoners—a quality which nobody, however poor, could ever eat in the outside world. The rice is usually full of sand and stone particles, and one cannot devour one mouthful without them. The bread is made of flour of rotten worm-eaten wheat, and so is extremely painful to chew and devour. The curry is generally long vegetables from tanks cut in bundles, then cut into bits like fodder and, unwashed, is boiled in some oil and water; when served it is all watery and full of dust and dirt. Such was the food supplied even to political prisoners; in some places they have, however, seen their way to bringing about some reform in this system through a good deal of suffering, though at other places they are also given such meals. It is said even these are an improvement upon what used to be given to prisoners some years back! Heaven knows what man is making of man inside the prison bars and prison walls! The fact is that in this particular respect the jail officials and the contractors both combine together to make things so bad. Of course there are periodical inspections of the food-stuffs. The dates of such inspections are generally well known to the jail staff, and it is easy to show to the Superintendent a better quality of food-stuffs for inspection than is actually given to the prisoners. Reform in this branch is practically impossible unless a better type of people under supervision are employed in jails and that means changing practically the whole outlook about them.

(*To be continued*)

CRITICISM

By GEORGE S. ARUNDALE

I CAN recall no criticism of myself which, even though substantially true, took into account those extenuating circumstances ever following in the wake of all mistakes, those saving graces bearing witness to the sunshine however thickly enveloping the darkness of intervening clouds. I can recall no criticism of myself which, even though in a measure erring on the side of leniency, envisaged the whole of the cause as it sought to demonstrate the effect. I can recall no criticism of myself, in other words, which was not partial.

I am no less sure that any criticism I may make of others must equally be no less partial, no less oblivious of extenuating circumstances, no less unmindful of the sunshine while intent upon the clouds. I am not saying that criticism is never expedient, never justifiable. I do not say that criticism may not be on occasion a matter of duty. But I do say that criticism is a dangerous occupation, for almost without exception it is composed of untruth as well as of truth. I also say that ninety-nine criticisms out of a hundred are both unnecessary and inexpedient, and that in the majority of the ninety-nine there is more of untruth than of truth.

I therefore say that we should all be infinitely chary of criticism, infinitely chary, holding ourselves back from criticism at all times, save most emergently, and then observing two rules of criticism: (1) making the criticism to the individual who is the subject of the criticism, (2) making the

criticism to the individual whose duty we conceive it to be to know it for the sake of the work.

Casual criticism is intolerable. Criticism which is not certain to reach the individual criticized, and we can only ensure this by communicating the criticism to him, is intolerable. Complaint against an individual which we have no intention of making to his face is intolerable.

Can we not minimize criticism (1) by indulging in it most sparingly ourselves, and not communicating it to a third party save as we also communicate it to the party himself, (2) by refusing to listen to it from others, save as a matter of urgent duty? And in all cases might we not, as a matter of *noblesse oblige*, always declare with our criticism that we are well aware, and would wish taken into consideration, that our criticism must at the most be partial and neglectful of circumstances which may go far to justify the matter of the criticism, or at least to make it intelligible and not unnatural? We know this is true in our own case. We know we are so often the subject of misunderstanding. Let us have the grace to recognize that in our own criticisms of others this ingredient of misunderstanding is likely to be present to no small degree.

All this means a minimum of criticism, practically none at all; a maximum of understanding and appreciation; understanding in place of misunderstanding. It also means that most criticism is misunderstanding in greater or in smaller measure; that when on the verge of criticism *we stop, we look, we listen*,[1] and then refrain.

Who is there strong enough to remember to stop when on the verge, when on the edge, of the precipice of criticism? The tongue is a rebellious member of the body, and so often

[1] [Readers outside of the U. S. A. will miss the point of these words in italics, unless they know that where there is a level railway crossing with no gates, the railway puts on a post a warning sign to drivers of vehicles with the words: *Stop, Look, Listen*—for trains.—C. J.]

runs away with all other members. Who will keep a rein on the tongue at all times, maintain it in servitude and restrain it from its habitual tyranny? Who will call attention to the sunshine instead of to the clouds? Who will restrain the ear, another unruly member of the body, from hearing that which it is hurtful to others to utter? Who has the courage and the brotherhood for this?

WERE I A GOD

WERE I a God, supreme for one great hour,
Were I a God, possessed of mighty power,
Could I create a finer world than this?
A realm of beauty, filled with hopes of bliss,
Could I give more than is already here,
The sun to warm, the kindly fruits to cheer,
The joy of pulsing life, its ebb and flow,
The power to seek, and so to wisdom grow.
The glories of the earth? Ah, brother, see
The wealth of life and love awaiting thee!
Were I a God, with power to curse or bless,
To give man life, in all its plenteousness,
Or take away the joy and leave the pain,
Prolong his days, or leave him to be slain;
Would I ignore his apathy and woe,
And leave him to the mercy of his foe?
Ah no, not that, but helpless would I be
To make man happy, if he could not see
That life with all its joys within him lies;
Could I bring vision to unseeing eyes?

ALICE JOHNSTON

THE AURA IN HINDU LITERATURE

BY B. S. RAMASUBBIER

THE religion of the Aryans, now prevalent as Hinduism, abounds in Theosophical ideas such as the White Island, the Occult Hierarchy, Rays of Development, Initiation, the Path, the Qualifications of Discipleship, the Planes and their microcosmic correspondences, Rounds, Races and Globes of Cyclic Evolution, Karma, Reincarnation, Yoga and Clairvoyance. Necessarily, therefore, there must be available much information about the Aura. All such precious truths scattered like pearls in a vast ocean of ancient literature are worth diving for, to be strung together as a necklace, that can be usefully presented to the modern world. The literary evidence about the knowledge of Auras amongst our ancients is to be sought in the Vedas, Upaniṣats, Smṛitis, Itihāsas, Purāṇas, Āgamas, Tantras and Kāvyas.

THE VEDAS

The pith of the Vedas is Gāyatrī. It means literally:

> We meditate on the Supreme Light of the Lord Savitṛi; may He inspire our thoughts.

The expression "Supreme Light" is, clearly enough, not to be taken as the simple physical light of the Sun, although that is enough as a sublime symbol to satisfy the devout

aspirations of the multitude in India. The Vedic concept of the "Supreme Light," as handed down to us, means the Logos of the Sun in His auras of the causal, mental and physical bodies. The Logos is given three names, Virāṭ, Svarāṭ and Samrāṭ, signifying the degrees of manifestation of His Splendour on the three planes of His Being. *Rāṭ* means "Shining"; the prefixes *Vi* (Varied), *Sva* (Self) and *Sam* (Well) connote the specialities of His three modes of being. The Vedic student, when he enters the first order of life known as Brahmacharya, prays for the glow of his aura, known as Brāhmaṇavarchas. That glow can be set up ceremonially, but should be fostered to increase by Vedic study and meditation and by constancy and steadfastness by the vows of a spiritual life of discipline and service. The *Atharva Veda Samhitā* prescribes a simple ceremony of such procedure in verses 20 and 21 of Sūkta 1 of 17th Kāṇḍa. The navel of the pupil is touched, when the two hymns are uttered. The effect is described in the 27th and 28th verses. The pupil is given a sheath of protection of sun-like radiance and he attains the capacity of seeing all around in an extended manner. Two significant words of the 28th hymn are *Jyotis* and *Varchas*, the former meaning a sphere of light and the latter the diffused rays of that sphere. The following prayer of the Vedic student in his daily kindling of the sacred fire is also significant; it is considered to be conducive to the health and longevity of the student.

> O Agni, what light (*Tejas*) is yours, may I be endowed with that light.
>
> O Agni, what radiance (*Varchas*) is yours, may I be endowed with that radiance.
>
> O Agni, what attractiveness (*Haras*) is yours, with that attractiveness may I be endowed.

The very words Deva and Bhāsvara mean the "Shining Ones," that are not of the terrestrial world. The words

Ojas, Tejas, Varchas, Bhrājas are found to recur in the Vedas, when describing the forms of Devas. *Ojasvī* is a special name of Indra. *Ojas* means the eighth principle, luminous in its nature, of the physical man, who is really composed only of seven principles. The Maruts are known as *Sūkrajyotis, Chitrajyotis and Jyotiṣmant*, meaning respectively "White Light," "Various Hued" and "Embodiments of Light". Generally, the Vedas give profuse illustrations of Gods of great light and colour, as can naturally be expected of the deities of solar origin and relationship. Indeed, what is there in this world that does not bear relation, however distant it may be, to the Sun?

THE UPANIṢATS

We have a description of Brahmāṇḍam (Cosmic Egg) in the 3rd paragraph of the 6th Chapter of *Tripādvibhūti Mahānārāyaṇa Upaniṣat:*

> In the form of a hen's *egg* composed, in aggregate, of the principles of Mahat, etc., *full of radiance of the molten gold of Jāmbūnada, resplendent like a crore of suns*, with the four kinds of created beings inhabiting it, covered with sheaths of the five cosmic elements and clothed with the three rarefied forms of Mūlaprakṛiti known as Mahat, Ahamkṛiti and Tamas.

The idea that everything has an aura about it may be gleaned in the following passage of the *Nṛisimha Uttaratāpanī Upaniṣat:*

> Everything in this Universe is Brahman, in the form of Existence, Intelligence and Bliss. Everything in this Universe is verily Sat. Everything in this Universe is verily Chit. Everything *shines* and is *radiant*.

So also the individual man, in the analogy of the Cosmic Man, is known in his three aspects Prājña, Taijasa and Vaiśvānara in the three planes of his being namely, the causal, mental and physical. Here also the term *Taijasa* means the "luminous one".

Subālopaniṣat (paras 2, 3 and 4 of 4th Kaṇḍa) mentions three Kośas (literally *egg*) in which man experiences his waking, dreaming and sleeping states of consciousness. The fully waking state of consciousness means the physical sight endowed also with clairvoyance by which various rivers, cities, Devas, Ṛiṣis, Yakṣas, Rākṣasas, Gandharvas, higher worlds, Skanda, Indra and buried treasures are seen. This is so when the Jīva works fully united with the vital airs Prāṇa, Apāna, Vyāna, Udāna, Samāna and Vairambha. This relates to the physical body.

The second kośa, in which the dream-state is experienced and with the help of which this world and the other world are seen, is mentioned. The Jīva in this kośa is known as *Samprasāda* (astral man ?) while the *Prāna* (etheric body ?) keeps watch over the physical body during sleep, just as the night watchman does for a village. This prāṇic sheath has in it the colours green, blue, yellow, orange, white and red on account of the *Nāḍis* (channels of forces ?) which contain the essences of Vāta, Pitta and other constituent principles of the physical body.

The third kośa, in which sound sleep and complete cessation of the physical-world-awareness are experienced, is called *Tejaskāya* (luminous body). It is called Kāraṇa Śarīra according to the commentator Upaniṣad-Brahma.

Then there are the Vijñānamaya and Ānandamaya Kośas of the *Taittirīya Upaniṣat* described in chapters 14 and 15 entitled " Brahmānanda Vallī ".

Varāhopaniṣat evidently mentions the etheric body, calling it *Chhāyā* (reflection, shadow), in the 41st verse of the 5th chapter. The commentator explains it as *Chit-chhāyā*, *Jīvaśakti*, meaning the " luminous counterpart," " vital force ". The text and the comments give us to understand the Chhāyā as a bridge to allow only so much of vitality as is needed for the physical body and to preserve it from floods

of extraneous influences, and as a means for the yogis to know from it when it is time for them to lay aside their physical bodies.

A fuller account of the etheric counterpart is available in passages 5 and 6 of *Mahāvākya Upaniṣat*, under the subject of the realization of Paramātman in one's own self by the practice of Hamsa Vidyā form of meditation. It is known as *Antarāditya-jyotirmaṇḍala Chinmātra-jyotirmaṇḍala* (luminous, wisdom-causing orb of the inner sun). It illuminates both inside and outside the body and is known as *Chidāditya* (the sun of life); it is so called as the Ultimate is that *Sun of Intelligence.* Just as the Sun of Intelligence is indicative of the Ultimate to be reached by man, this mass of light (*Prabhāpuñjam*) is indicative of the end of the physical body. The aspirant for liberation should concentrate on the Supreme Light and not on the etheric body. Regarding its function, the commentator says that the sun enters through its nāḍis into the physical body and sets up the inbreathing and outbreathing of the physical body.

I cannot resist the temptation to quote here similar statements of our revered Bishop C. W. Leadbeater :

> This invisible part of the physical body is of great importance to us, for it is the vehicle through which flow the streams of vitality, which keep the body alive, and without it as a bridge to convey undulations of thought and feeling from the astral to the visible denser physical matter, the ego could make no use of the cells of his brain. It is clearly visible to the clairvoyant as a mass of faintly luminous violet-grey mist, interpenetrating the denser part of the body and extending very slightly beyond it.[1]
>
> This vital force is poured upon us from the sun, which is the source of life in this inner sense as well as by means of its light and heat in the outer world.[2]

The stages of a Jīvanmukta during his passage into the higher worlds as given in *Tripādvibhūti Mahānārāyaṇa Upaniṣat* are also worth our study. The Upāsaka desires to

[1] *The Chakras.*

[2] *Man: Visible and Invisible:* Health Aura.

leave his body. Invisible helpers known as Vaikuṇṭha Pārṣadas manifest themselves before him. The Upāsaka, meditating on the Inner Self seated in his own heart, welcomes the helpers with due honours, pronounces the Hamsa Mantra, "I am He," closes all his senses, utters the Sacred Word, and goes away from the body through the Brahmarandhra Chakra and also leaves his old Sūkṣma Śarīra, assuming a new body of unsurpassed wondrous divine effulgence built by mantras (*Mantramaya-divyatējomaya-niratiśayānanda-mahāviṣṇu-sārūpya vigraham*—probably higher astral and lower mental) in the likeness of that of Mahāviṣṇu's; he knows more intimately his own solar system and also crores of such solar systems, each with its own Brahmā, Viṣṇu and Maheśvara and then enters into the being of Mahāvirāṭ, the Logos of all systems put together. Then he proceeds higher and higher into the regions of divine light and goes to the plane of Vidyāmaya-vaikuṇṭha, gaining a new body of immortal and divine radiance of the higher intellect and bliss (*Vidyānandamaya Amṛita Divyaśarīra*) and then proceeding on and on, attains the highest Vaikuṇṭha in his body of pure intuitional bliss in the form of a mass of light of unsurpassed radiance. (*Suddhabodhānandāmṛita-niratiśayānanda-tejovaśī*). The experience is narrated in the terms of the mantra:

> I am Brahman. I who am That I am Brahman, I am; I am Brahman I myself dedicate me.

It is thus far clear that each higher body of man radiates its own aura.

Amṛitanāda Upaniṣat describes the colours of five prāṇas *viz.*, Prāṇa, Apāna, Vyāna, Udāna and Samāna, as of blood-red gem, scarlet red *Indrakopa* (an insect so called on account of its redness of complexion signifying the anger of Indra), of milk of the cow in whiteness, of pale whiteness and of the ray of light respectively. It is here to be noted that two kinds of

prāṇas are differentiated, such as the outer and the inner, Bāhya and Adhyātmika, the latter to be influenced with the help of the former, and it is said to extend 30½ inches from the region of the heart, in which the breaths and the aggregate of the senses merge their being. It may be presumed from this that the orb above described refers to the aura of the etheric body.

Advāyatāraka Upaniṣat and *Maṇḍala Brāhmaṇa Upaniṣat* are more or less identical in their descriptions of the three stages of intro-vision and seership named Bahirlakṣyam, Madhyalakṣyam and Antarlakṣyam.

In *Bahirlakṣyam* (external intro-vision at the tip of the nose), one sees, in order, before one's nose at distances of 4, 6, 8, 10 and 12 digits a space of blue colour, then a colour resembling *śyāma* (indigo-black) and then shining as *rakta* (red) wave and then with the two *pīta* (yellow and orange colours). Then he is a Yogin. When one looks at external space, moving the eyes, and seeks the streaks of light at the corners of one's eyes, then one's vision can be made steady. When one sees *jyotis* (spiritual light) above one's head 12 digits in length, then one attains the state of (immortality) supreme bliss.

In *Madhyanakṣyam* (mid-intro-vision) one sees the variegated colours of the morning, (as if sun, moon and the fire had joined together in the Ākāśa,) that is, without them. Then one becomes of that form and nature (of light). Through practice one becomes one with Ākāśa, devoid of all guṇas and peculiarities. At first Ākāśa with its shining stars manifests itself to the seer, then Parākāśa as dark as Tamas itself, and he becomes one with Parākāśa shining with stars and deep as Tamas. (Then) he becomes one with Mahākāśa resplendent (as) with the fire of the deluge. Then Tattvākāśa of supreme excellence and non-dualistic splendour manifests before him. Then Sūryākāśa of the effulgence of a crore of suns is seen by him.

Both these processes of vision will be possible only when accompanied by the mind-faculty of sight.

The Jīva, which is the 25th Tattva, having abandoned the 24 Tattvas, becomes a Jīvanmukta through the convention that the 26th Tattva (*viz.*, Paramātman) is "1" in its aloneness. Becoming one with *Antarlakṣya* (Brahman) in the emancipated state by means of *Antarlakṣya* (internal intro-vision)[1], the Jīva becomes one with the infinite *maṇḍala* (aura or sphere) of Paramākāśa.

Then the *Maṇḍalabrāhmana Upaniṣat* goes on to describe the three stages of seership in the course of attainment of Śambhavīmudrā, the first with closed eyes, the second with half-opened eyes and the third with fully opened eyes, directing the gaze at the tip of the nose. Then is seen a deep darkness at the root of the palate. By practising this, an endless sphere of light (*akhaṇḍa-maṇḍalākāra-jyotis*) is seen. This alone is Brahman, the Satchidānanda. When the mind is absorbed in bliss, thus made permanently natural for the the seer, then does Śāmbhavī take place, which is also called Khecharī. By practising it, the yogi attains steadiness of mind and intuitional sight. Its signs are: first a star, then a diamond mirror, then the sphere of the full moon, then the sphere of the brightness of nine gems, then the sphere of the midday sun, then the sphere of the flame of Agni; all these are seen in order.

By internal intro-vision (*Antārlakṣya*), one is enabled to see within and without one's own self, five kinds of Ākāśa, until at last one finds one's self to be of the very form and essence of the highest Ākāśa.

There are five Ākāśas, *viz.*, *ākāśa*, *parākāśa*, *mahākāśa*, *sūryākāśa* and *paramākāśa*. That which is darkness both in and out is the first Ākāśa. That which has the brightness of the fire of the deluge both in and out is truly Mahākāśa. That

[1] It should be noted that the end and the means are the same.

which has the brightness of the sun both in and out is Sūryākāśa. That brightness which is indescribable, all-pervading and of the nature of unrivalled bliss is Paramākāśa. One may rightly infer that the three kinds of vision are etheric, astral and mental from the hint that "passion and anger are of the essence of vyoma" in the 2nd verse of the 2nd chapter of *Paingalopaniṣat*.

The same *Maṇḍalabrāhmaṇa Upaniṣat* says in the 4th para of the 2nd Brāhmaṇa of the 5th Khaṇḍa, that one who identifies himself with the first aspect of his consciousness known as Prajña and meditates on it has reached the ultimate on the path of liberation and attains *the form of his inner solar orb*, on which he is fixed in meditation (*Svāntarvijṛimbhitabhānumaṇḍala-dhyāna-tadākārākāritaḥ*).

Triśikhibrāhmaṇopaniṣat says that the microcosm is divided (for convenience of understanding it) under various classifications of its component matter and its modifications, of the spheroids of Tattvas, of the Kośas and of their properties such as sound and light and of their presiding *Devatās* (elementals).

That the inner bodies of man are all permeated by a light of their own, is clear from the above Upaniṣadic passages.

(*To be concluded*)

LET there be many windows to your soul,
That all the glory of the universe
May beautify it, not the narrow pane
Of one poor creed!

THE PATHLESS LAND

BY ERNEST WOOD

I SHOULD feel it to be a futile thing to attempt to pronounce what Mr. Krishnamurti means by the pathless land or by anything else, but it is a most profitable thing to think about what he says, and thereby to try to grasp for ourselves the truth which appears to have given him so much courage and understanding. So I offer some thoughts on his expression "The Pathless Land".

Krishnamurti has made use of this expression many times, especially in connection with truth. He has said truth is a pathless land, but he seems to have implied that the way to the land of truth is also a pathless way. To me there is no paradox in these two conceptions, because the only way to truth is the practice of truth itself, just as the only way to freedom is freedom, and the only way to love is love. To truth, or love or freedom something different cannot constitute a path.

Let me put it in a picture, which will appeal to the imagination, but must of course have its disadvantages. There is a high mountain and on the summit of that mountain shines a sun or star of truth. If I am to climb up that mountain I must take steps. Every step that I take must be a step of truth. *No other kind* of steps will take me upwards on that mountain side. So truth is not only the goal, but it is also the way to the goal.

Or, if it is freedom that shines up there, then every step must be an act of freedom, of perfectly independent judgment on my part. I may take data, or materials for judgments, from others, but I must not fear to make my own decisions, on account of the idea that somebody may be able to judge better than I what ought to be done.

It should not be assumed that co-operation and brotherhood are ruled out when there is such independence. A brotherhood would be a very poor thing if all its members were constituted by uniformity, regimented like old-fashioned soldiers, who were not supposed to think for themselves, except with that kind of thought, or that limited scope of thought, which sees what it thinks to be the wisdom of following another and not trusting itself. Brotherhood implies the respectful consideration of any suggestions which other people may care to offer, but it at the same time implies an individual contribution to thought which adds something new to the common stock. It is well put in an old Sanskrit commentary that every man is composed of two parts—intelligent and non-intelligent—and that if one man carries out the orders of another, not using his own judgment in the matter in hand, he can do so only with the non-intelligent part of himself. In modern terms, he remains himself, but puts his machinery (body, time, purse, etc.) at the disposal of another. Such a path cannot lead to freedom, since it does not take the steps of freedom.

If, then, there is no difference between the goal and the way to the goal, both of these may be called the pathless land.

Now I will make another picture—a beautiful field covered with green grass and dotted with flowers and shrubs and trees, and many people wandering across that meadow, whither they will. In that field there is no need of a beaten track, because in *all* parts of it you can walk; and if you wish to reach the other side of the field, you can walk there

straightly or windingly, just as you please. Please have in mind this picture of a field, and people not needing any beaten tracks.

Then I say, for the study of truth, for the attainment of freedom, and for the practice of love, this world in which we live is such a field. It is the essence of the Theosophical position that the world is an *entirely suitable* place for our experience, and is good for us through and through. It is so because each man, under Karma, is receiving the kind of experience which gives him the best opportunity for the exercise of will and thought and love. Some people may have a more limited conception of Karma. They may say that Karma is merely some kind of punishment and reward. You have hurt somebody else, so you must be hurt, and by your Karma your progress will be delayed, your best opportunity obstructed, until the detention period is over. That is only a half understanding of Karma. In Theosophical circles we often speak of Karma as divine justice in the world, and Madame Blavatsky used the word "retribution," taking it in its simple form of "paying back." That may provide for some kind of just balance between man and man—something in the nature of the old law of an eye for an eye, and a tooth for a tooth, not in a spirit of revenge, of course, but of recompense. But it could not provide for essential justice between every man on the one hand and God on the other. There we must have a principle whereby Karma *must* bring to each man not simply retribution, but also *his* opportunity. And this is in fact the case, although so many believers in Karma do not carry their thought to this logical termination.

It may be laid down as a psychological principle that if an artist has painted a picture, he can best improve himself and his future work by examining and criticizing that picture. And that is precisely what we are all doing. Because our

circumstances are our work, of our own making, we are face to face in all that happens to us with the picture that we have painted for ourselves by our thoughts and actions in the past. And therefore the very best thing for everybody to do is to receive those experiences not only without complaint, but joyously, with the recognition that they are the *best possible thing* that could happen to us. It makes no difference whether they give pleasure or pain. There is no bad and good in Karma. To put the idea in theological terms: all our experiences are as though direct and specifically given by the hand of God. It is perhaps somewhat in this sense that a philosopher once wrote that every man is alone with God. And if we have the recognition and glad acceptance of the fact that in all things and at all times we are dealing direct with God, I think we shall also begin to know what real devotion is. We shall cease to insult Him with a begging kind of prayers, and we shall begin to have the strength and peace which come from finding that the highest and the nearest are the same.

I am tempted to quote a statement somewhat on these lines also from another philosopher—Epictetus. He said that there was only one thing for which God had sent him into the world and that was to perfect his own character in every kind of strength, and there was nothing in all the world that he could not use for that purpose. There is a report that on one occasion somebody maliciously broke his leg, but it did not trouble him—because he brought to bear upon the divine experience the divine reason seated in himself.

Thus it is that we are in a pathless land, for each man makes his own way, according to his own work, and all those ways put together constitute the field, of which i hope we still have the picture in our minds. There is no part of life to be avoided. There are no craggy and thorny places unfit

for our feet to tread. There is no more difficult or more easy way for one who keeps his face towards the goal. And therefore we find old teachers also speaking of a pathless land, though in other words. Shri Krishna said: "The paths men take from every side are Mine." And that means every path, not selected or prescribed paths. It is coupled with the teaching that the wise man is he who faces equally pleasure and pain, victory and defeat, and he is also a happy man. The same Teacher drove home this teaching still more forcibly when He said that it was for all—even for those who were often despised by the people of his time, the working people and the women—and he said that by attending to his own Karma a man reaches perfection, and the Karma of another, though it may seem more glorious, is full of danger.

Christ also laid down no particular path, but said: "I am the way, the truth and the life," and: "Where two or three are gathered together in My name there am I in the midst of them." And Shankaracharya did not lay down the four Qualifications of discrimination, desirelessness, self-mastery and the longing for freedom as steps upon a path, but he said that it is only when you find a man who has these characteristics that you find one who really has a desire to know Brahman, and no longer fixes as his goal merely some conditions better than the present in other planes (heavens), or in the physical world. He added that it is the nature of Brahman itself that will reveal its own glory to the purified man who has his eye upon that goal. In *The Voice of the Silence* also it says that there is but one road, and no travelling on that road—and that is the road of love, which is not limited by circumstances.

So we are in a pathless land. And it rejoiced me much to hear Dr. Besant, in her short speech to the 1931 Convention of the Theosophical Society, in the moment of her strength,

which I feel she must have reserved for the most important thing, to hear her say something with all the dramatic impressiveness at her command—something which appears to me to point straight to the same truth. For she said:

"Find the God in yourself—not up there, nor down there somewhere, you do not know where—but in yourself." The God, the power, the leading, is in ourselves. None other can tread a path for us.

LONELINESS

I FOUND You in no book, nor any throngs
Of devotees. Perchance to these belongs
The power to reflect which makes them see,
But which is not for me.

No rites have brought the vision to my eyes;
Though little less to some than paradise;
Distraction only they are to my mind,
And give no power to find.

Now when alone, yea utterly apart,
I looked for You, and You were in my heart.
Lone with the lonely, always You abide,
What do I need beside?

F. H. ALDHOUSE

REINCARNATION AS FACT AND ILLUSION

BY E. V. HAYES

TO arrive at Truth is not easy, but the difficulty lies in man himself, not in Truth. Particularly is this true of European peoples, for their concrete mind has been developed to a splendid fulfilment, and it is a failing of the concrete mind to mistake what it calls facts for Truth. Against the concrete mind, naturally, I have nothing to say: it is as much part of human development as the emotions, or the intuition. Its value is so clear-cut (like itself!) that it would be merely platitudinous to enlarge upon it. Its drawback from the spiritual viewpoint is that, unillumined by the Higher Mind, it tends to gather as into a child's hot hands the most delicate flowers of the Spirit, crushing and withering them. For this very reason, maybe, the idea of Reincarnation was allowed to fall away from the official religious teaching of the West, so that, if we may believe one of the Fathers of the Church, it became an esoteric doctrine of Christianity almost from the beginning.

Probably it would not have been so vigorously proclaimed and reintroduced into Western thought, had not the scientific theories connected with the evolution of form stabbed at the very foundations of Christian philosophy, and of Christian devotion of thoughtful men and women. For Evolution as taught by modern science deals only with form, the body,

the most perishable side of man; it has nothing to say about the Soul. When a scientist speaks for or against the existence of that inner life of man which we call the Soul, he ceases to be a scientist, and becomes a philosopher; if people always bore that in mind, they would not be so disturbed by the dogmatic pronouncements of men like Sir Arthur Keith or Julian Huxley. As scientists, dealing with that aspect of Reality we call matter, they are entitled to our serious attention; as philosophers, they are worth no more than any other philosopher and have no greater authority; for those who deny the continuity of the Soul after the death of the body, or those who affirm it, both reveal their own personal conviction, born often of their inner life in its dwarfing and maiming, or its unfolding and achievement. But, if the modern theory of the evolution of form be true, it does create insuperable difficulties with regard to current orthodoxy in Western religious thought, associated with the idea of the Soul as specially created by God at the moment of conception or at the moment of birth.

Reincarnation had been lost to Christianity, I personally think, not merely through ignorance, as is sometimes suggested, but because the concrete mind, which had to reach a high state of development in Europe, was impatient of so vast an extension in time as it demanded, and also because that mind, even when accepting it, was bound to misunderstand and misapply it. The earliest teachers of the Gnosis in Christianity sought one end: not the establishing of a formal religion for the fifth sub-race but the difficult task of spiritualizing the very beings who would form that race as the generations passed on. In a way, these early Gnostics, instead of working for the sub-race, really worked against it, for if their efforts had met with unqualified success there would have been no fifth sub-race, since the beings for it would have passed into a much higher condition of life and consciousness. A hint of

this occurs in the Epistle to the Hebrews, and the writer, obviously Jewish, after a description of certain Hebrew worthies of the past who lived and died "in faith" uses these remarkable words: "These . . . confessed that they were strangers and pilgrims upon earth. For they that say such things, declare plainly that they seek a country. And truly if they had been mindful of the country from whence they came out, they might have had opportunity to have returned, but now they desire a better country, that is, an heavenly."[1] It was the very essence of early Christian Gnosis to enable man to desire a better country than this earth, and so escape from return here. So, easily, because of the longing to transcend physical existence on the one hand—a longing afterwards degenerating into the more afflicting forms of asceticism in monastic times—and the impatient concrete mind on the other hand, Reincarnation dropped out of European thought.

It was the Theosophical Society that really brought it back. Here and there a poet, a novelist, a philosopher, even a scientist, might coquette with it, but it was the Theosophical Society that earnestly preached it, made it the chief plank in its platform, included it in its every book, elementary or otherwise. The necessity for the propaganda cannot be gainsaid, and future generations, with their own readjustments of religion and science, will be keener to appreciate it. But, inevitably, the popularizing of an idea long lost has led to undue emphasis on one side only. Reincarnation has been hammered into Western thought, truly, but the concrete mind of the West has misapplied it. Where accepted, it has been thought to explain everything in man's life (which it does not); it has been seen as the luminous foundation of every mystery, instead of being regarded as the mechanism of man's bondage. It has needed one like Krishnamurti to

[1] Hebrews, XI, v. 13-15.

remind us, almost startling some of us, that "reincarnation, though a fact, is based on an illusion". The Buddha proclaimed the same over two thousand years ago.

An illustration may help us to realize how Reincarnation can be both fact and illusion. In every twenty-four hours, the normal human being loses consciousness of himself in the brain for seven or eight hours, in sleep. Sleep then is a fact; the man forgets himself for the sleeping period; he notes not the passage of time; events occur in which, unless awakened to them, he has no share; the bodily organism is refreshed and strengthened. He awakens in the morning, conscious of the break in his daily activity, glad of the rest he has enjoyed, alert to meet another day, soon made aware of some of the things that have happened during his unconsciousness. It is a fact, then, that the normal day of a human life has, roughly, sixteen hours of physical activity and eight hours of physical inactivity. Yet it is based on the illusion that consciousness in the brain is the only consciousness. The illusion is a necessary one, and, if I may be paradoxical, a *true* one, as long as the man knows himself only in the physical body. And that is true of the majority of men all over the world. But there are a few who claim that they have reached a development in which they can bring back into the waking consciousness memories of what has happened in the unseen realms of space during the sleep of the body, if they wish to do so, just as the ordinary man, with a good memory, can recall any episode out of his past days, linking with the moment of recall, thus bringing Past into the Present. Such a man, with the faculty to link day and night together, must see the day as a whole, not broken into two periods; such a man must regard the ordinary man's impression of waking and sleeping as based on illusion.[1] He could rightly say:

[1] See note at the end.—C.J.

"Sleep, as unconsciousness, as suspension of human thought and feeling, is a fact to the normal man, but it is based on an illusion, the illusion that human consciousness is not a continuous undulation in the Ocean of Being."

Reincarnation depends upon death. There is a death of the physical body, and there is something corresponding to it in the realms of the unseen where the human being passes after the body is finished with. When the causes carrying that human being to the highest level of life and consciousness possible to him are exhausted, the man comes back to earth life. Normally he remembers nothing (if memory be applied exclusively to details, which in itself is erroneous); he has faculty and limitation only, as the garnered harvest of the past. The previous earth existence, the life in the astral and mental worlds, all are alike forgotten entirely. In a word, he has completely died; therefore, he has reincarnated. Vague memories of a past life may come to him, broken, uncertain, conjectural, but a sequence of all that has happened not only in the previous earth life but the superphysical life succeeding it, that is not his. If it were, there would be no *reincarnation;* it would be a continuous life extended in time and space, changing, truly, but probably not much more changing than the life lived by an adventurous, eager, aspiring soul during one earth period.

To men who stagnate in life, and they form the majority, the saying of the Buddha that the Ego changes with every thought and every moment must appear as mere metaphysical nonsense. How often has one heard: "I haven't changed my views for twenty years. I am as I was twenty years ago." Such a one might as well have *died* twenty years ago. For not to change is not to think, nor to feel, and a static condition of feeling and thought (if such were possible) is sheer death. But the brave soul, the hero, the

pioneer, either in his own inner life or in the outer life among men, is ever changing, and lives one incarnation in a year or less. The man who is liberated probably is, as the Buddha suggests, as other Yogis have affirmed, reborn every moment, "Karma-less". It is here, with the liberated man, that the illusion of Reincarnation becomes obvious. He, too, can only speak as he knows; he would be false to himself, to his own realization, if he did not affirm the illusion of that which his achievement has made so entirely unreal, so unimportant (to him). It is as necessary for him to deny the *truth* of Reincarnation, not the fact of it, as it is for the unawakened man to assume it is both fact and true.

For, again I repeat, Truth is one thing, facts are other things. Truth is not attained or held by development of powers of vision or response, but facts are increased as our powers of observation and response increase. The clairvoyant has more facts at his disposal, if he use his gift rightly, than the normal man, but he is not nearer to the Truth. In some ways, he may be farther from it, for, if in a multitude of counsellors there is safety (especially for the counsellors!), in a multitude of facts there is often but more illusion, more bondage. For this reason, in all Yoga the aspirant has to divest himself of so much, has to strip the hampering gems as well as the rags from his mind and body. Facts are created by an evolving lower mind through sense impressions, a mind that is not superior to its environment but almost entirely dependent upon it.[2]

Facts then are outside, drawn within by mental assimilation. But Truth is within, radiating out to the things seen; Truth is in the inner consciousness, and illusion is there also. Illusion is born of self-consciousness, because no man's reactions can be pure and therefore accurate, as long as everything that occurs without and within is referred to a Personal

[1] See note at the end.—C. J.

Ego, with its clutching to maintain itself, its desire to enhance its own importance, whether the desire be crude or subtle. No lower mind activity can be dissociated from that false Ego; the lower mind would dissolve like a jellyfish stranded on a seashore in a blazing sun, if Ego-ness ceased to persist and to insist. That is why in the Zen School of Buddhism the effort to forget, to break up the "I" is carried to such nicety. You may not say in that School: "I am eating; I am taking a journey," but: "There is an eating; a journey is being undertaken."[1]

While self-consciousness is developing, illusion is inevitable, and the veil of it will be upon all human thought, feeling and action. It cannot be escaped, a monastery will not shelter from it, mere acquisition of knowledge will not lessen it. But it can be recognized for what it is—impermanent. Here the most primitive of men and the most cultured are equal, not that the primitive will not have to tread the normal stages of human evolution up to the cultured and beyond, but that he can tread them in a different spirit, swiftly, easily, with the strong sense of illusion bedded deep in his consciousness. This sense of Māya, illusion, which some concrete minds might think would create lethargy and delay, would, on the contrary, quicken evolution to an amazing degree. For it is the belief that some mode of thought, or some civilization a few centuries old, cannot be altered and may not be challenged, that holds up progress in every branch of human life.

Reincarnation will hold good in our consciousness, once we have seen it as a fact, as long as death holds good. When death is transcended, Reincarnation is transcended also; when death is recognized for the illusion it is, Reincarnation passes with it. The goal is not to *escape* from Reincarnation, but to transcend it, to exhaust it, not by flight, if that were possible,

[1] See note at the end.—C. J.

but by wise co-operation, not for oneself but for the service of all living beings. To remind us of that, no less than to offer Rebirth as an explanation of the evolutionary process of humanity, is true Theosophy.

BY THE ACTING EDITOR

[1] This is exactly the condition of consciousness in which a friend whom I know lives all the time. To "sleep" is to him to leave the body at will, and with no break in consciousness. To "awake" is to return to the body, again with no break in consciousness. Thus it sometimes happens to him that he cannot at once answer a question whether an event happened "last night" or "night before last" for the consciousness is continuous.

[2] Why attribute to the *facts* the failure of an individual to extract the Truth resident in them? A multitude of counsellors lead astray because they are swayed by their predispositions; a multitude of facts do not attract or repel; they just *are*. How facts are grouped till Truth emerges is the problem; he who sees more facts in a problem is more likely to discover—as a trained clairvoyant, for instance—provided his mind is trained. *Facts* are not created by the mind; our suppositions about facts are. It is not the fact that is the illusion, but what we have woven round it.

[3] This impersonal grammatical construction is thoroughly characteristic of Sanskrit.

THE PLACE OF TECHNIQUE IN THE ART OF LIVING

By T. H. REDFERN

MR. KRISHNAMURTI has challenged, not the validity, but the importance of many of the ideas upon which the attention of students in the Theosophical Society has been centred. He challenges us with neglecting the essential and being fascinated by the incidental.

I have been asking myself whether the propaganda which has been done through the Theosophical Society has been valuable or not. And if it has value, how much?

We have surely to admit that it is far more important to know how to live our lives in a way which will be beneficial to ourselves and all those with whom we are linked, than to gather together a mass of unapplied facts, many of which may have no direct bearing on our lives at all. Do facts concerning life after death, Reincarnation, Karma, the existence of the Masters, etc., come into this category or not? Perhaps it depends on our attitude towards them, and the use or non-use we make of our knowledge as well as the perspective in which we hold it.

The man who neglects affairs on this plane to gratify his curiosity about details in the next is obviously laying up trouble for himself and failing to live effectively. On the other hand, the many people who live largely from their intellectual understanding must have a false perspective of life if they believe that the death of the body also concludes

the continuum of their consciousness. If I may use a personal example, as a young man I believed that my consciousness would cease at the death of my body, in the absence of any sufficient evidence to the contrary within my purview at the time. Holding that belief there seemed to me no sufficient reason why I should not have a fairly hectic life (though I do not think I had any desire to cause anyone else any injury). I thought that if I made it too hot for myself, I could always commit suicide and that would be an end of it. Now to anyone in that unfortunate position, the knowledge proffered through the Theosophical Society is of radical and transforming value.

The man or woman who learns of the survival after death and the continuity of life from incarnation to incarnation, until perfection is ultimately achieved in the human stage, is at once faced with the inescapableness of his position. He cannot die; he has to live.

Herein is the very essence of the problem of fate and free-will. We cannot escape living, we cannot escape the conditions of living; by these we are fated. But we can learn to live skilfully, or we can run away from our problems and live incompetently; in that we are free.

But to run away from these problems is only to pile discomfort upon fear by postponement; ultimately we have to take courage and make the effort. To become competent in life is the only solution, one to which we are inevitably compelled by the force of the inescapable consequences of every attempt to avoid it. To become competent in the art of living means building physical health, imperturbable fulness of life, mental clarity of purpose, and intelligent understanding of the conditions in which we have placed ourselves by our past actions.

In moulding these conditions to our purpose, there is a technique to be learnt. Living is the greatest of the Arts, and

although it may be spontaneous in its fulness and fruition, as Krishnamurti points out, the technique of control and management of circumstances has to be mastered laboriously, before the inner genius which we all share can shine forth fully. The great pianist, who enthralls us with his marvellous gradations of tone, his exquisite phrasing of melody and his complex interweaving of themes, has had much arduous practice in technique, spontaneous though the result seems as we hear and watch his playing. As H. M. Brailsford has expressed in an article on music: "Nothing in art is the fruit of more patient labour than spontaneity; even larks do not improvise." Equally there is a technique in dealing with circumstances—which largely means meeting with people. One has to learn the technique of responding to different types of individuals (and the same individuals in different moods), both to prevent them from trespassing within the compass of one's own duties and responsibilities (which is a valuable corrective for them), and also to take opportunities of being helpful.

The first step towards securing our liberation—and perhaps the whole of the process is nothing more than the complete taking of that step—is the establishment of our own citadel. Early in 1932 Charles Morgan published a novel called *The Fountain* which was selected by "The Book Society" as the book of the month and is one of the best novels I have ever read. There is much philosophizing in it on the attainment of invulnerability, and here is a quotation which describes what is involved:

> To establish a citadel within the sensible world without first annihilating the senses, to build the spirit not with the deaths of mind and body but with their selective and disciplined vitality, to lead the whole man, fearless and undivided, into that peace which is invulnerable and requires no immortal armour—these were his purposes; and he knew that to achieve them a man must be stronger than the Christian saints. Not only must he be wedded in spirit to nothing mortal and conquer that fear for the loss of earthly pleasures

which the saints also overcame, but he must be without terror, as they seldom were, of the impact of earthly forces, and, as they never could be, of the loss of immortality. They were bound to the fulfilment of their faith, as a rich man to his riches, but a modern contemplative, excluded from Christianity, must be, like Socrates, bound to nothing, afraid of no encounter, capable of no loss but of his own integrity. Though he were persuaded by reason or intuition of the immortality of the soul and this persuasion were indistinguishable in effect from faith, yet it was not faith won from revelation; he must be prepared for reason to unmake what it had made; and though he believed in God, he must carry his God within him—an eye to see all lights, not an external beacon which, if he were to miss his view of it, would leave him blinded.

Growth towards the release of that inner God, whose full expression in our lives will make us invulnerable, seems to me to have its roots in wonder, in a readiness to realize the vastness of our ignorance without being distressed about it. We need to become certain of what we know, and of what we can do, whilst being fully aware of the limits of our knowledge, and of the realms in which we are inexperienced.

When once we get rid of our shame in being ignorant, we can wonder at our leisure and be content to "grow as the flower grows". I see three phases of wonder. We wonder *why* the Universe exists—which takes us into the realms of thought which have the learned titles of metaphysics and philosophy. We wonder *what* are its characteristics and about the way it works—which takes us exploring into the differences of substances, and all the varieties of function in a manifested Universe—the realm of pure science. Thirdly, we wonder *how* we can best deal with these conditions—which is the realm of ethics, administration and applied science. And if we are going to wonder truly, our enquiries in these three directions must be merged in that enjoyment and friendliness of life which is only possible when the mind is kept in its proper place and not allowed to occupy more than its fair share of our attention.

The technique of the art of living requires the study and practice of how to deal with the conditions to which we are

fated. Ethics is the science of conduct. Let us rid these words of their academical savour. Science is knowledge, and conduct means "leading through". Ethics then is the knowledge of how to control our forces so that they are not dissipated but made effective by being well conserved and available to be employed where they are needed.

Conduct, the building of invulnerability, may be considered in two phases—integrity and wise helpfulness. To speak of helpfulness seems platitudinous, but it is often not regarded in a sufficiently wide sense. Whatever job we do in the daily course of our lives should have social value and social use, and be worked out deliberately with that end in view. Miss Isabelle Pagan in one of her books on Astrology quotes as typical of the Virgo type a man who said: "My religion is to make good ships." That would be wisely helpful. If I can sell good rubber articles that will do their job properly for a fair price, I reckon that is being wisely helpful to those who want such articles. To sell sound insurance in a sound concern is helpful, as also it is for a musician to sell fine music well-performed, or for a doctor to sell effective treatment. Helpfulness is not confined to what we give, but should embrace also what we exchange for the means of paying our way through life. In our personal relations too, we have to learn "to cast no shadow across the face of another"—imposing ourselves on none and allowing none to impose themselves on us in things which matter.

Considering the other facet, integrity takes its root in the realization of the Oneness of Life, which finds expression in the natural considerateness and friendliness to one another which is the heart of love. There can be no integrity in taking advantage of another, in being selfish, or antagonistic.

Out of that sense of the Oneness of Life also, there arises honour. Honour is rather in disgrace, as a word at least, if not as a virtue—probably because it has got so mixed up with

vanity and a sense of ponderous self-righteousness. Sri Advaitacharya[1] wrote: "Vanity is the plaything of the adult. But vanity is called by a grander name. It is called 'my honour,' and 'my self-respect,' especially when it is wounded or needs to sacrifice a little of itself. Nevertheless, it is still vanity, call it what we will, and since it is so fragile, it is but a foolish plaything, and only fit for children."

Honour means the scrupulous carrying out of one's intentions. However, in *The Initiate in the New World* there is a story about a man who took the vows of a monk but fell in love and broke his vows to run away with the girl; and there is a question: "What about this monk's broken vows? What are your views with regard to *them*?" Well, frankly I do not believe in this sort of vows. In my opinion the taking of vows springs from a feeling of uncertainty. It is like tying your own feet together when you scent danger, in case you may be tempted to run away.[2] He who has completely *renounced* never needs to take vows, because nobody requires to bind himself to refrain from doing what he never *wishes* to do. Somebody has written: "Renunciation is only true and complete when there is no *sense* of renunciation"; and that is correct. Does the adult have to renounce the pleasures of childhood? Certainly not; he renounces them *inwardly* because he has outgrown them. It is the same with adults in wisdom; they need not take oaths that they will give up resentment, jealousy, envy, hatred and the like—they never have the temptation to feel such emotions; they *cannot* even feel them—they have forgotten how!

To be reliable is essential for our integrity. We expect others to be reliable; it is only fair to them to be reliable ourselves. Trust is the basis of both friendship and social confidence, and depends on this reliability. "A man is already of consequence in the world when

[1] & [2] See notes at the end.—C. J.

it is known that he can be relied on; that what he says he knows he really does know; and when he says he will do a thing, he can do it and does it."

Technique plays a great part in the practice of economy. To conserve energy and eliminate dissipation both in financial, vital, emotional and mental activity, is a skill which we have to learn gradually by painstaking effort.

We need also to learn to see the conditions around us, ourselves and our friends, in terms of growth. We must see the way in which the future is changing the present, for without this vision of life our minds cannot but be inflexible and unsympathetic, and we shall hold our friends to their past by our thoughts, instead of helping them by expecting the forthcoming unfoldment of the next stage of their progress.

In all these ways we have to make effort, to watch ourselves, our reactions, the reactions of others to our actions, to practise, to try, until out of our observation and clumsy attempts there gradually comes a confidence and facility in responding to the varied events of life which will be truly spontaneous, fearless and joyous, because we skilfully employ the technique that has become part of our own instinctive nature.

NOTES BY THE ACTING EDITOR

[1] Who may this be? There is no Indian philosopher of repute of this name. The title "Sri" and the addition after the name of "ächärya" are given only to really great leaders who have become authorities. Perhaps this "Advaitächärya" is the name assumed by some American "New Thought" writer.

[2] This *may* apply to some vows, but certainly not to those which deal with the most spiritual events in a man's life. A vow or a pledge is as the goal to be kept ever in sight, the high-water mark which a man *marks for himself* whither the tides of his idealism shall flow. There is no feeling of uncertainty, except in the sense of a realization that the attempt is so high that, *in the beginning*, there may be failure. But the vow or the pledge is the order of the soul not to admit any failure as final, but to steel the will so that all resistance shall be overborne at the long last. A solemn vow is as a call from on high, a species of "Sursum Corda! Habemus Domino!—Lift up your hearts! We lift them up unto the Lord!" Some day we shall not need to take any vow, or even to contemplate any ideal. Then we shall have grown as the flower grew that came to seed. But what long strivings did not the tree have in the winter months, and what dreams in the roots beneath,—in fact, what "vows"—before a single flower was possible!

THE WORLD CRISIS: ITS CAUSE

By M. R. St. JOHN

At the recent Convention of the Theosophical Society held at Adyar, four lectures were given under the title, "A World in Distress: the Remedies as Seen by the Theosophist". All the speakers dealt admirably with the problem that is now, throughout the world, perplexing the minds of men, the remedial measures put forward being mainly from the ethical standpoint.

It would be presumptuous of me even to attempt to add anything further to what had been so ably stated were I not supported by the following pregnant statement made by the greatest living Theosophist, one which I think she has given utterance to on more than one occasion: "*Ignorance Multiplied a Thousand Times is Still Ignorance.*"

Within this and all it implies lies the main cause of and the direction in which to seek for the true solution of the great difficulty with which the world is now confronted.

This terrible condition could never have arisen had the Western mind been brought to realize that Ignorance if multiplied a million times could never be Wisdom, but only colossal stupidity. If the Western world in general had known the great fundamental truths that men are not born equal and that inequality is a law of Nature, the present chaos would never have come to pass.

Let me show how the greatest fallacy believed in to-day works out in practice with the fatal result which is only too obvious:

All men are born equal. Therefore modern democracy must be the ideal form of Government; therefore every one should be entitled to an equal vote; therefore the opinion of the majority is the right one and the election of Parliamentary representatives is in its hands.

What Theosophy has to say to this false premise and the subsequent reasoning to which it has given rise is:

All men are not born equal; therefore modern democracy cannot be the ideal form of Government, more especially as the great mass of humanity are still on the Pravritti Marga (the Path of Outgoing). It follows that every one should not be entitled to an equal vote (*vide* our President's Commonwealth of India Bill, which would be equally beneficial to the West). The election of Parliamentary representatives should therefore not be directly in the hands of the ignorant majority.

Under present electoral conditions, in practically all democracies, it is the voting strength of the ignorant which is responsible for the present incapacity of Parliaments to deal with those problems which only the wiser, who are always the minority, would be more capable of solving.

Further, this power, now in the hands of the ignorant, can never be satisfactorily applied, because the more able in their ranks, by cajolery, and electoral promises (which are a form of bribery), are enabled to induce the voters to place them in a position to which they could otherwise never hope to attain.

It is of no use saying that all politicians are not of that stamp, for there are good, honest and well-intentioned men amongst them; but their value from the standpoint of probity is discounted if they are unwise.

To what lengths the present system has brought one country may be gauged when we read in the papers of machine guns and tear bombs being used in a Municipal campaign in one of the principal cities of the West. One can only infer from this that the Mayoralty, because of the graft incidental to that office, was well worth such intensive action to obtain it.

One hears so much about Brotherhood, but how many understand that there must be both elder and younger brothers in the great world family, the very word implying inequality and various grades of responsibility ?

There is one great organization in the world which might be said to be the custodian of the Gnostic truths and which has been ever careful never to proclaim them to the world, because it thought that humanity was still not yet fitted to receive such. Maybe, those custodians have been over cautious, but, thanks to the Theosophical Society, the great truth of Reincarnation has already been spread widely in Europe and America. Nevertheless, if that other powerful organization included that truth in its curriculum, it would have the effect of influencing an enormous number of human beings who would unquestionably accept such teaching more in a religious spirit than intellectually.

I have endeavoured briefly to direct the attention of Theosophists to the main citadel where Demos, the great tribal deity of the Western world, is still enthroned. Not only is the West infatuated with its God but it endeavours to "bestow" on more than one Eastern culture the "blessings" of Democracy, intriguing the people with the scientific benefits which are associated with it and serve to obscure its inherent weakness.

There are of course other causes which have contributed to the world's great crisis, for which the Ethical is the greatest solvent because it covers them all. This could not have

been better put forward than it was at the Convention. The mal-distribution of population and the menace of the machine are also factors which will sooner or later have to be tackled if recovery is to be sought for.

Although I have no wish to over-stress the absurd infatuation of Western people for their God, I would say, in conclusion, that the study of a somewhat ancient work will be found illuminating. In *The Republic of Plato* there is abundant evidence that another great Theosophist was uncompromisingly hostile to Democracy, not only in Government, but in Education as well; he also had classed it as preceding Tyranny.

> Wherefore my counsel is, that we hold fast to the heavenly way and follow after justice and virtue always, considering that the soul is immortal and able to endure every sort of good and every sort of evil. (*Plato.*)

Is it not plain that what the world needs just now is a new devotion to great ideals? In statecraft, in business, in industry, in law, in the church, in science, or in teaching can anything be more intensely fruitful and practical than a renewed faith in the higher and finer things? Hour after hour, day after day, we are all facing situations where there is choice between the higher and the lower. It takes but a little common sense and a will to choose the higher path—to change the whole course of a life, a school, a nation, or an age. A little more faith, a little more idealism, and the confusion of to-day may give way to the fairest dawn the world has seen.—*The Journal of the National Education Association*, U. S. A.

THE MYSTERY OF THE HOLY GRAIL

I

BY HEDWIG S. ALBARUS

THE performance of "Parsifal" by the Wagner Association at Amsterdam, in connection with the celebrations of the 50th anniversary of the great composer's death, on February 13th, which was also commemorated in many other countries, has brought again most vividly before our minds the old and ever-new story of the Holy Grail. I think it may be fairly asserted that no legend has ever got such a strong hold upon the human heart, has ever so powerfully stimulated the imagination and the spiritual sense of Western Christendom, as the story of the sacred vessel used by Christ at the Last Supper, in which later Joseph of Arimathea caught the blood of the crucified Saviour, when the Roman soldier had pierced His side. That this statement is no exaggeration seems to be borne out by the luxurious growth of a literature that has sprung up around this legend in England, France and Germany, while the different versions thereof which the older writers like Chrestien de Troyes, Robert de Boron, Geoffrey of Monmouth and Guiot de Provence used, were of Celtic origin.

There are two chief versions of the legend, one followed by Chrestien de Troyes in his *Conte del Graal*, by Robert de

Boron in his *Joseph of Arimathea* and later by Tennyson in his *Idylls of the King*, the other by Guiot de Provence, on which the medieval epic *Parzival* by Wolfram von Eschenbach is based and later, but only partially, Wagner's great music-drama bearing the same name.

According to the former version, Joseph of Arimathea, who was later imprisoned by the Jews, was kept alive for years, without food or drink, merely by the sight of the Grail which he had with him in prison. When he was eventually released by Vespasian who was fighting in Palestine, he formed a Grail community which was subsequently transferred to the "West" (Britain). There, on an island in a marsh, given him by a British prince, Joseph built a home for the Grail, a little wooden church, on the site of which later arose the famous Glastonbury Abbey. But, owing to the increasing wickedness of the human race, the Holy Grail would not stay on earth, but was taken up into Heaven. It however now and then appeared as a vision to very pure and holy people, first to a nun, and later, amidst thunder and lightning, when the knights of King Arthur's Round Table were assembled in the great hall; but, as it was covered with a bright cloud, none of them saw it distinctly, only the effect thereof, so that to each his fellow's face appeared "as in a glory". And now begins the search for the Grail: several of the knights swear a vow "to ride a twelvemonth and a day in quest of it". Henceforth the legend is interwoven with the chivalrous tales of the Arthurian circle.

According to the second version of the legend, used by Wolfram von Eschenbach in his *Parzival*, the Grail is not the sacred cup, but a jewel which angels have brought down from heaven and entrusted to the keeping of a King and his Order of Knights (the Templeisen) residing in a castle on a wooded mountain in Northern Spain, called "Montsalvatch". The sacred jewel, the Grail, is endowed with magical properties:

it provides food and drink to all the inhabitants of the castle; he who looks at the Grail cannot die, and the sister of the King, Queen Repanse de Joye and her maidens, who are the more particular guardians of it, enjoy eternal youth. The knights and their King Amfortas are bound by very strict vows to honour and purity, but in an evil hour the latter had yielded to an unlawful love for a pagan woman, and the magician Klingsor, his great rival, who had founded a mock-order and was the centre of a licentious community near Montsalvatch, gained an advantage over Amfortas in a fight, wounding him with the sacred spear which had pierced the side of the Christ, and was also kept at Montsalvatch, but which Klingsor had snatched and used against his opponent. Since that time, the King had suffered agony, but could not die, because the sight of the Grail—which was carried into the hall every day by the virgin Queen, followed by her train of maidens, so that it might dispense the needs of life to the community—kept him alive. But a spirit of deep mourning henceforth reigned at the castle, and when at stated times a bloody lance was carried through the hall by a squire, the whole assembly broke out into wailing and lamentation. But some comfort was to be given to the wretched Amfortas. A holy hermit living in the woods near the castle predicted that relief would come to the wounded King by a pure knight, who would find his way through the dense forest to the castle and defeat his enemy Klingsor; Amfortas, however, would have to yield to him his place as the "Grail King". This subsequently happens, and the helper who arrives is Parzival.

Wagner's great music-drama, which bears the same title, in its main features follows the medieval epic of Wolfram von Eschenbach, with some important exceptions, however: here the Grail is again the sacred cup which is used at the celebration of the Lord's Supper; the holy vessel, however, is not

held up before the assembled knights by the pure hands of the virgin Queen, but Amfortas himself must unveil it, which, of course increases his agony, so that he finally refuses to obey the injunction of his aged father Titurel to that effect. So the Grail is not uncovered, its life-giving properties are no longer felt at the castle, and Amfortas himself is at the point of death, when the deliverer appears in the shape of the "pure fool".

It cannot be our intention here to enter into a minute inquiry of the various sources of the Grail legend. Suffice it to say that it probably originated from the intense feeling of devotion to the Christ which animated the clergy in the early Christian Church, but that in the course of time elements of pagan mysteries were mingled with the original facts of the story. There is no reason to doubt that a vessel which the Christ used at the Last Supper and in which later His blood was caught, actually existed, even if we do not attach full credence to the reports about the discovery of the Holy Grail in a well near Glastonbury Abbey, which made a considerable stir in ecclesiastical circles in England, at the beginning of this century. But it is comparatively unimportant whether the Grail existed in a physical form or not; for what really matters is the fact that the human mind could use it as a symbol of the highest spiritual truths, that pious churchmen of the early Christian era could embody thereby, whether consciously or not, what was taught to those who were initiated into Christian or pagan mysteries.

For, whether we regard the Grail as the holy cup or a jewel sent from Heaven, there are certain features which both versions of the legend have in common. In the first place, those who can perceive the Grail, or they who are appointed the guardians thereof, must be men or women of spotless purity, imbued with the highest principles of honour and the desire for service, who in some cases form a

community by themselves, as their level is distinctly higher than that of ordinary humanity. We then find that the Grail satisfies all human needs; it provides nourishment; it rejuvenates the body and keeps death at a distance. It is an object of veneration in which the living presence of the Christ seems to dwell, for the mere report of its appearance arouses in the hearts of King Arthur's knights the intense desire to go and see it likewise. But only he who has entirely overcome his lower nature, who has completely "lost himself to save himself," like Sir Galahad, succeeds in beholding the vision. Great intellectual power is not needed to become a knight of the Grail, for Parsifal, "the pure fool," is most unsophisticated and simple, not even knowing his name and his lineage. But one thing *is* required which he indeed possesses: deepest sympathy with the sufferings of others. This makes him wise, *durch Mitleid wissend*, "through pity understanding," and enables him to accomplish his work of deliverance.

Have we not here an important clue? Does not the Holy Grail typify the Buddhic Consciousness which causes men to identify themselves with the weal and woe of their fellows, making them great spiritual powers who go about in the white, shining armour of their purity, "shattering all evil customs," like Galahad, and renewing the world by their very presence? As the sacred blood of the Christ shines through the Grail, so through the Buddhic body flashes the white fire of Ātmā, which transforms men into heroes, martyrs, saints and saviours of the race. It cannot be denied that there is also a pathetic strain in the history of these Great Ones, for the world is often not yet ready for them. Galahad does not remain on earth; the great sea over which he travels, watched by Sir Percivale, seems to symbolize his passing, first to the astral plane and later to a higher one. Here follows a most significant passage in the *Idylls of the King*.

As Sir Percivale watches Galahad moving onward in the form of a little star, he sees

> The spiritual city and all her spires
> And gateways in a glory like one pearl—
> No larger, tho' the goal of all the saints—
> Strike from the sea; and from the star there shot
> A rose-red sparkle to the city and there
> Dwelt, and I knew it was the Holy Grail.

Galahad had gone to his home on the Buddhic plane. There indeed is the Holy City, a community which will take a visible form on earth in the Seventh Round.

And has not the old Grail story a special significance for us, at this time of general unrest and trouble? Do we not need more than ever the blessed influence of the Grail, making itself felt in Universal Brotherhood and a deep sense of human solidarity? But not until we have learned "to lose ourselves, in order to save ourselves" and to see life through the eyes of even the humblest of our brothers, can the "Civitas Dei" which St. Augustine saw, be built on earth, or the "Divine Commonwealth" be founded which arose before the glad vision of a Fichte. Then we shall have a world without prisons, death-penalty and war, without any means of outward compulsion, for then we shall all be compelled by the Divine Law within us. Then the mystery of the Holy Grail will have become a great reality on earth.

II

By C. JINARĀJADĀSA

I take the opportunity to add to the preceding article some facts which will be interesting to those who desire further information on the traditions concerning the Holy Grail.

First, the idea of a Cup as the symbol of a spiritual mystery long antedates Christianity. In the Hermetic Mysteries mention is made of a Kratēr, a Greek word meaning

a cup, which has given rise to the modern English word Crater. We have thus in the treatise "The Cup or Monad,"[1] the following conversation between Hermes the Thrice Greatest and his son Tat:

Hermes. Reason, indeed, O Tat, among all men hath He distributed, but mind not yet; not that He grudgeth any, for grudging cometh not from Him, but hath its place below, within the souls of men who have no mind.

Tat. Why then, did God, O father, not on all bestow a share of mind?

Hermes. He willed, my son, to have it set up in the midst for souls, just as it were a prize.

Tat. And where hath He had it set up?

Hermes. He filled a mighty cup with it, and sent it down, joining a herald to it, to whom He gave command to make this proclamation to the hearts of men—Baptise thyself with this cup's baptism, what heart can do so, thou that hast faith thou canst ascend to Him that hath sent down the cup, thou that dost know for what thou didst come into being.

As many then as understood the herald's tidings and doused themselves in mind, became partakers in the gnosis; and when they had "received the mind," they were made "perfect men". But they who do not understand the tidings, these, since they possess the aid of reason merely, are ignorant wherefor they have come into being and whereby.

Hinduism also knows something of a Cup in connection with the myth of the "Churning of the Ocean". In this great myth, which deals with cosmic creation (for in it both the Gods and the Non-Gods, or Asuras, are brought in), the Goddess of Beauty arises as the Ocean is churned. It is thus described:

Then, seated on a lotus,
Beauty's bright goddess, peerless Srī, arose
Out of the waves; and with her, robed in white,
Came forth Dhanvantari, the gods' physician.
High in his hand he bore the cup of nectar—
Life-giving draught—longed for by gods and demons.
Then had the demons forcibly borne off
The cup, and drained the precious beverage,
Had not the mighty Vishnu interposed.[2]

[1] Translated by G. R. S. Mead, and first appearing in the *Theosophical Review* Vol. XXIII, January, 1899.

[2] *Vishnu Purāna*, Book I, 9.

Regarding the position of Monsalvat, there is one mediaeval tradition, though not the best known, that the Holy Mountain of the Brotherhood of the Grail was somewhere in the East towards the Himālaya Mountains.

In Wagner's *Lohengrin*, the story of the Cup is narrated by Lohengrin, who has come from the Great Brotherhood to help the world. He is obliged by his vows *not* to reveal his name, nor whence he comes, but he is forced by circumstances to do so. That situation, which he cannot avoid, requires that after revealing himself as a Knight of the Grail, he must return to the Great Brotherhood. It is interesting, incidentally, to note that Lohengrin is the son of Parsifal. In the play there comes the dramatic scene of Lohengrin in his white armour, surrounded by the King, courtiers and people, speaking of the Grail. The following is a translation of the words of Wagner:

On distant shores, which you will visit never,
Rises Mount Monsalvat as on a throne;
There stands a temple, which is bright for ever;
So glorious naught on earth was ever known.
In this, a vessel, wondrous powers possessing,
Is kept a treasure, precious beyond cost,
That men unstained may guard it as a blessing—
'Twas brought to earth by an angelic host.
Once a year a dove from heaven descending
Alights, and thus its marvellous strength renews;
'Tis called the Grail. This to its votaries lending
Its virtue, doth through them pure faith diffuse.
Opposed to him deceit its magic loses,
His piercing glance can shatter shades of night!
Through distant countries still in his possession
The chosen one his matchless power retains.
For innocence to fight against oppression
Tarries he, while his name unknown remains.
The Grail is in its essence pure and holy
And from all common eyes must be concealed;
To doubt his strength is arrogance and folly—
He must depart when he his name reveals.
Now hear, the chosen one suspicion scorneth;
Sent hither by the Holy Grail I came
Its knight. My father its crown now adorneth,
Great Parsifal—and Lohengrin's my name.

In passing I should like to mention that this most beautiful declamation is nearly always spoilt by the tenors who sing it, who have not the Wagnerian tradition of Bayreuth. Usually the tenor makes the most he can out of it in the regular Italian style, and begins dramatically; whereas the real mode is completely different. For when Lohengrin is forced to reveal himself, and as he speaks to the people, all his thoughts are concentrated on the Holy Mount of the Great Brotherhood. Therefore, as he declaims, there is a quality of a far-away contemplation, as if his mind was at the moment in Monsalvat and not among the people. He begins very softly, describing the sacredness of the mountain, and when the music is sung rightly, a hush descends on the audience just as Wagner intended.

As all who have heard the opera *Lohengrin* know, one of the most exquisite parts is the Overture. Wagner, in one place, describes what he meant by it. The significance of the Overture is in brief the descent of the Grail from Heaven to men, and its return. That is why the music in its beginning is so "unearthly," played most delicately on a few violins, the theme being the Grail *motif*. Then the music slowly swells in volume to the great climax, when the Grail is in the world with its splendour. Then follows the return, till at the end when the Grail vanishes into heavenly realms again, the music dies away in a mystical tenderness and ecstasy.

It is well known that Wagner once thought of the Buddha as the central figure in the story which was to give his message of the world saved by "the pure fool, by pity enlightened". He changed this plan in favour of the Parsifal story. In August, 1884, Colonel Olcott witnessed *Parsifal* at Bayreuth; he has written in his Diary on Aug. 5: "Called on Baron Hans von Wolzogen, V. P. and manager of the Wagner Verein. He says that Wagner was deeply interested in Buddhism and intended this opera to represent his attainment of Buddhahood but afterwards changed it as now."

THE TWO PATHS

By T. SUBBA ROW

Again and again both in Theosophical and mystical literature references are made to the "Two Paths". The symbol used to describe these two modes of realization is that of a temple on the top of a mountain, towards which there are two roads, one a straight and steep path from the plain up to the top without any deviation, and the other a slow and graded spiral road winding from the plain to the top by easy stages. One of the most graphic descriptions of these two ways is in the *Bhagavad-Gita*, Chapter XII, as follows:

The Blessed Lord said:

"They who with mind fixed on Me ever harmonized worship Me, with faith supreme endowed, these, in My opinion, are best in yoga.

"They who worship the Indestructible, the Ineffable, the Unmanifested, Omnipresent, and Unthinkable, the Unchanging Immutable, Eternal,

"Restraining and subduing the senses, regarding everything equally, in the welfare of all rejoicing, these also come unto Me.

"The difficulty of those whose minds are set on the Unmanifested is greater; for the path of the Unmanifested is hard for the embodied to reach."

It is this same topic which is put in a very graphic way by T. Subba Row in his work *Esoteric Writings of T. Subba Row*. The following quotation from it states this very vital problem in a graphic way.

One of the great services which the Theosophical Movement has rendered to the world is to make a public pronouncement that there is a Path to Adeptship, not merely that to Liberation or Salvation, with the clear explanation that the true Adept is not one who realizes Liberation for himself but in order that he may liberate the whole world. The "Narrow Way" to Discipleship, which brings however a close association with the Masters, has been one of the most powerful appeals to many an aspirant within the Theosophical ranks.

C. JINARĀJADĀSA

THIS philosophy recognizes two paths, both having the same end, a glorified immortality.

The one is the steady natural path of progress through moral effort, and practice of the virtues. A natural, coherent and sure growth of the soul is the result, a position of firm equilibrium is reached and maintained, which cannot be overthrown or shaken by any unexpected assault. It is the normal method followed by the vast mass of humanity, and this is the course Shankaracharya recommended to all his Sannyasis and successors. The other road is the precipitous path of Occultism, through a series of initiations. Only a few specially organized and peculiar natures are fit for this path.

Occult progress, growth along this path, is effected by the adept directing through the chela various occult forces, which enable him to obtain prematurely, so to speak, a knowledge of his spiritual nature: and to obtain powers to which he is not morally entitled by degree of his progress. Under these circumstances it may happen that the chela loses his moral balance, and falls into the *dugpa* path.

From this it must not be concluded that the Southern Indian school of occultism regards adeptship and initiation as a mistake, as a violent and dangerous usurpation of nature's functions.

The adept hierarchy is as strictly a product of nature as a tree is: it has definite and indispensable purpose and function in the development of the human race. This function is to keep open the upward path, through which descend the light and leading without which our race would require to take each step by the wearisome never-ending method of trial and failure in every direction, until chance showed the right way.

In fact the function of the adept hierarchy is to provide religious teachers for the stumbling masses of mankind.

But this path is eminently dangerous to those who do not hold the talisman which ensures safety; this talisman is a perfectly unselfish, self-forgetting, self-annihilating devotion to the religious good of mankind, a self-abnegation which is not temporal, but must have no end for ever, and the object of which is the religious enlightenment of the human race. Without this talisman, though the progress of the chela may be very rapid for a time, a point will come when his upward advance will be arrested, when real moral worth will tell; and the man who progressed along the slow and steady path may be the first to merge himself in the light of the Logos.

This school recommended as the best path for all, a devotion to virtue, a gradual withdrawal from the grosser material concerns, a withdrawal of the life forces from the outward world and its interests, and the direction of these forces to the inner life of the soul, until the man is able to withdraw himself within himself, so to speak. Then, turning round to direct himself towards the Logos and the spiritual life, and away from the material plane, he passes first into the astral life, and then into spiritual life, till at last the Logos is reached, and he attains Nirvāna.

It is, therefore, wiser not to seek the path of chelaship; if the man is fit for it, his Karma will lead him to it imperceptibly and infallibly; for the path of occultism seeks the chela and will not fail to find him, when the fit man presents himself.[1]

[1] *Esoteric Writings of T. Subba Row*, pp. 112-4, 2nd and revised edition, T.P.H., 1931.

OUR COVER

By C. JINARĀJADĀSA

OUR Cover is the portrait of one of the most important persons at Adyar! He is the Manager of the Press, and even the President will be handicapped in her manifold activities unless the Press "plays up". The Press has always done so under Mr. A. K. Sītārāma Shāstri. If ever he were to "non-co-operate," all work at Adyar would come to a standstill!

Next to the President and Bishop Leadbeater, the most distinguished-looking resident at Adyar is Mr. Sītārāma Shāstri, with his venerable beard, riding to the Press and back on his tricycle (the only one of the kind now in India, a gift from Bishop Leadbeater, who originally received it from Sir Charles Harvey, the donor of Leadbeater Chambers and the T. P. H. Building). Mr. Sītārām also rides a bicycle and a motor cycle, and in addition as Manager of the Press owns a monster of a car, a very old Siddeley Diesy—a cast off relic from Dr. Besant.

He first heard Dr. Besant lecture in 1893, the year of her first visit to India. He was then a clerk in Government service. From 1901 to 1906 and a part of 1907 he was a "Branch Inspector" visiting the Theosophical Lodges in South India. He is a Brahmin, and had no experience of business undertakings, when fate decided he should blossom out as a printer.

In 1907, the late K. Nārāyanaswāmi Iyer asked him to print some private papers for the E. S. Mr. Sītārām came to Adyar, and hired a small press and printed a small book. In June of that year Dr. Besant was elected President, and on her arrival in Adyar in December she asked him to continue as printer. The next year, the Vasantā Press (*vasantā* is the Sanskrit for "spring," and is near to "Besant") was started by her.

When Mr. Sītārām began his work, he knew nothing of a printer's work. "Printing" means knowing about type, composing, paper, binding, estimating, machines—printing, ruling, cutting, of various kinds—and many similar matters. All this he has learnt, for the sake of the work at Adyar. Since he began as printer, over 500 separate books have been issued from the Press; from April, 1909, THE THEOSOPHIST has been printed by him. He has in addition printed *The Adyar Bulletin* till it was discontinued; *The Commonweal*; the weekly *New India* in its last years, and several other magazines, *The Star*, *Ānanda*, *The Young Citizen*, *Tomorrow*, *Shama'a*, etc., for short periods. Most of the books and magazines have been in English; but his Press does Sanskrit works for the Adyar Library. Two books have been printed in Italian, and lately a pamphlet in Spanish. About a dozen Telugu books also have been done at the Press.

The Press is an institution of which Dr. Besant has always been proud (it is her personal property) not only for its excellent work, but particularly because its Manager has tried to be the father of his people. No Press in the city of Madras—perhaps in all India—has the "atmosphere" of Vasantā Press; for it is less that of employer and employees and more of elder brother and younger. It has employed as many as 110 workers, but just now under retrenchment the number has diminished to about three-fourths. Mr. Sītārāma Shāstri has a loyal and efficient colleague in the

Assistant Manager, Mr. C. Subbarayudu, who has been trained by him in all that concerns the printer's art.

The Vasantā Press is "ready, aye ready," for any special stress of work. It works under the Factory Act rules. It has been known to set up, print, and bind a large book—like *The Hidden Life in Freemasonry*—in I hardly recollect how *few* days, but I know it astonished me. The Press composes by hand, as it cannot afford to purchase type-setting machines. Readers abroad sometimes note a deficiency in the type; some of the type (and several of the big printing machines also) are old; but Dr. Besant cannot afford to replace them. That is why absolute perfection in work is impossible for the Press.

It was a flash of intuition on Dr. Besant's part which showed her that a printing Press "on the spot" at Adyar was an urgent necessity, if the Society's work in the printing and publishing departments was to develop rapidly. By great good fortune she found the right man, for his ideal was to work for her sake and for the Master's sake. Given that ideal, it little mattered that he was not apprenticed to a printer. He has trained himself to be one of the most efficient of printers in India, and one part of the success of the work done from the Theosophical Headquarters at Adyar is due to A. K. Sītārāma Shāstri—a brother, a loyal Disciple, and *an efficient worker*.

SOME FINDINGS OF A SEEKER

III

A THOUGHTFUL man questions life while he is happy, he awaits not the goad of sorrow.

It is a false conception to think that the passions are elemental forces to be mastered by the will. When will is introduced, man's nature is divided against itself. His desire is split in half, part having crystallized into an inflexible barrier which holds the other part in constant restraint. In this division of interest there is waste of energy; will is developed at the expense of freedom. What is necessary is not great will, which creates inward turmoil, but wholeness of interest, the unreserved unification of desire. When the whole interest of man is centred in the vision of freedom, will disappears because desire is focussed in one direction, inward division has ceased. Then passion dries up as a spring whose waters have found within the bosom of the earth an outlet to the sea.

The man of will is a man of sorrow. Will is opposition, and in opposition there is strife, victory to-day and defeat to-morrow. Will is the great battle-axe of individuality, and individuality is the false warrior who, in his efforts to be free, ravages the green fields of freedom.

When desire is made whole, freedom is as effortless as the perfume of a rose.

The spirit of freedom is born in man when thought is withheld from the pride of intellectual differentiation, when love is forever withdrawn from personal particularity. Then energy is free; it pierces the mist of self-interest, and in that instant man beholds the ultimate significance of Truth. The fragrance of eternity pervades the life of man from the moment he gives his whole energy to freedom.

Motive is parent to false ambition, the thirst for continuity, growth and possession which creates individuality, the sorrowful burden of self-consciousness. The materialist seeks the goods of this world, the scholar pursues his endless learning, the saint yearns after the treasures of heaven; but under the infinite sky a child is dancing in the sunlight.

There is no opposition for a man who has nothing to defend. He can feel injured, righteously indignant, loyal, only when his ego is threatened. He may deceive himself that he is protecting another, but actually he is defending his own interests. Philanthropic and religious work is frequently a mere indulgence of self-interest, the insistence upon a personality, a code, a reform or an ideal which the individual has set up as part of his mental furniture, and which he cannot bear to see flouted.

Devotion is directed towards another by the thought of self.[1] There can be direction only when there is a starting-point; the "other" disappears with the self.

True reverence is evoked by no person, nor does it depend for its sustenance upon the conception of divinity. It is the natural expression of understanding, the exquisite delight of affection in the discovery of its own completeness.

The other day I walked into a shop. A lone salesman was seated at a desk, working at some difficult problem. Tired and worried, his rising as I entered was a gesture of impatience; his whole atmosphere was hurried, irritated, driven. As he drew near, I saw in his eyes the dry pain of intense, miserable effort. It all happened in a few seconds; but when he spoke he spoke with courtesy, and his smile, if a little strained, was sincere. And, as I walked away after completing my purchase, I reflected neither upon love, nor virtue, nor truth, nor worship, nor the ideal of perfection; but upon the power of concentrated desire.

B. W. C.

BY THE ACTING EDITOR

[1] There exists no doubt such a form of devotion, but it hardly deserves the name. But *real* devotion—what is meant by the word in spiritual natures—has no more the idea of "self" in it than the flower that opens its heart to the Sun. It is such a pity to generalize hastily, and particularly so when the generalizing is to *less*, and not *more*.

SOME IMPRESSIONS OF KRISHNAJI'S VISIT TO AHMEDABAD

APART from the teaching which Krishnaji delivers in words, there is a stronger and subtler way in which his mere presence acts on those present and enhances the effect of his words. One is at once conscious in his presence of an extraordinary personality who is apart and above and yet one with the audience: full of natural dignity and noble simplicity, of kind love and understanding reverence for all present.

The whole atmosphere of the place seems filled with subtler forces at work, helping to raise an ordinary intelligence to higher level, and to the sympathetic understanding of the inner meaning contained in his use of ordinary words; and his personal influence seems to permeate it with a high force of compelling and at the same time supplicating love.

The loving and the pathetic way in which he goes over and over again to explain his meaning without the slightest sign of annoyance, only wanting to make himself clear; the beautiful way in which he joins his two hands and says "please" as if excusing himself for being hard to understand and supplicating the audience to exert itself and catch his meaning —all this makes one realize his great love for humanity, and makes one remember the words: "Christ is knocking at your door, waiting to be admitted." In a curious way his sympathy and love make him at once the speaker and the audience.

Sometimes one feels his delicate looking body were too frail to stand the strain of the force that is being distributed through it. When speaking on the Hindu custom of marriage, one could see almost his whole being, even his physical body, vibrating with indignant pity and horrified love for the victims.

In one of his talks, as he was describing the conception of God depending on a person's own temperament, he said: "To a devotional man God is Love," and then his whole expression changed with a beautiful trusting smile, and even his voice changed so that one could not mistake what his conception of God was.

Really to understand him one has to see him and feel the influence of his presence, as the mere reading of his talks

does not give us his full meaning. Some, for instance, have said that he is hard on humanity and is operating on it like a surgeon with the knife. True, but just as a surgeon anæsthetizes a patient before the operation, so does Krishnaji's very presence act on us, giving an inner sight to his motive and the great love for humanity prompting it, so that however hard his words may sound they fail to hurt and only heal. I will give just one example of the fineness of consideration for others' feelings Krishnaji has. At a question and answer meeting Krishnaji happened to look at the questioner who felt rather put out by this attention, when Krishnaji at once joined his two hands, and with his unique "please" asked to be excused for looking so directly at him.

In conclusion I can only say that these are only a few of my impressions. After all "Krishnaji is Krishnaji," and one has to feel his presence to understand him even partially.

G. B.

A "BO" TREE AT BOROBUDUR

A Bo Tree—a Bodhi tree, a "tree of Wisdom," similar to the tree under which the Buddha sat for illumination—has been planted this year at Borobudur, the famous Buddhist Centre in Java. An enthusiastic Dutch Theosophist, a well-known engineer, Mr. L. Mangelaar Meertens, on his return from the Theosophical Convention at Adyar, Madras, asked Mr. C. Jinarājadāsa for some small plants of the sacred Bo Tree, and also of the Banyan to take to Java. It was his intention to plant a Bo Tree at Borobudur. Six small plants of the Bo Tree were discovered in the Theosophical Estate, as also some young plants of Banyan. Mr. Meertens took these with him to Java, where they arrived safely. As Borobudur is a monument under the supervision of the Archæological Department of the Dutch Government, it was necessary to get permission from that Department to plant the Bo Tree. This has been done by Mr. Meertens.

For the last three years, on the Full Moon day of Wesak, a small gathering of Chinese Buddhists, and of Theosophists in sympathy with Buddhist ideals, have gathered at Borobudur to celebrate the day of attainment of the Enlightenment by the Lord Buddha. Mr. Ong Soe Aan, one of the leading Chinese merchants of Bandoeng, and a Theosophist of over 25 years, is organizing this annual function. He is in great hopes that he and his fellow Buddhists among the Chinese in Java will be able to start a movement to revive Buddhism among the Chinese.

CORRESPONDENCE

Temples at Jerusalem

IN your issue of December, 1932, the article "Two Lives" by X. which is based on investigations in 1895 by Bishop (then Mr.) Leadbeater states that the investigator saw a large town which "could hardly be anything but Jerusalem, though L. puzzled a good deal of time over it. He saw the tower of David in its place, and said there *was* a Temple on the other hill and a court round it, but quite a small place—not at all like the description of Solomon's Temple. This discrepancy will not much trouble our members, I fancy!"

The alleged discrepancy is not in fact a discrepancy at all. There were actually three successive temples at Jerusalem. The first temple built by Solomon was destroyed in 586 B.C. by Nebuchadnezzar. The second temple was built about 516 by Zerubbabel. It was much inferior to Solomon's (*Esdras* III, 12; *Aggeus* II, 3; Josephus: *Ant. Jud.* XV, xi, 1). It was this second and inferior temple which was seen by Bishop Leadbeater, since the life was dated at about 200 B.C. (p. 278), and Zerubbabel's temple lasted until about 2 B.C., when it was torn down by Herod the Great (not to be confused with the Herod Antipas of the Gospels). Herod built in its stead the third temple in order that the temple might be restored to its traditional splendour.

A full account with the authorities for these statements will be found in *The Catholic Encyclopedia*, article: "Temple at Jerusalem."

G. NEVIN DRINKWATER

Note.—"X" of the "Two Lives" was the late Very Reverend Monsignor Arthur A. Wells, LL. D., General Secretary of the Theosophical Society in England, 1900-1901.—C. J.

Theosophy and Christianity

I was very interested in the letter on Theosophy and Christianity which appeared in your December issue, and I would like to add to it that those of us who call ourselves Christian Theosophists find an ever-growing interest in Theosophy among Christians of all denominations. To give one instance only, Church of England clergymen have spoken at our Christian League Lodge, and taken part in our debates, while several of them are regular contributors to our little Lodge magazine, *The Christian Theosophist*.

There seems to be at the present time a very real rapprochement between Theosophy and Christianity, or rather a realization that the two are essentially and fundamentally one, different but not divergent aspects of the Wisdom of the ages.

JEAN DELAIRE,

Editor, *Christian Theosophist*.

Hindu Rituals

A word or two is necessary from me with reference to the clairvoyant investigation into the Upanayana Ceremony, published in THE THEOSOPHIST for February, 1933.

I hope to write, with the Editor's permission, as chances offer, in the columns of THE THEOSOPHIST, the result of my studies on Hindu Sacraments, to which I am devoting my spare time, and I request the help of the older members of the Theosophical Society to offer their *constructive criticism* on them, so that some beautiful ceremonies may be formulated, as aids to the individual and congregational betterment of the Hindu population.

I believe that if a few thinking Hindus dedicated themselves to their own religion in its true spirit, they would do far more to serve the cause of Theosophy and the higher nationalism of India, and at the same time the betterment of the world, than a multitude of Pūrṇa Svarājists, who will not educate the masses in the right direction of their spiritual needs and give them what they really need. I therefore urge on my brethren of the Theosophical Society, especially the Hindus, the tremendous reality of things, for which we sometimes have playfully aspired, which happen to dawn in the horizon of our own lives; when we have to justify our own claims. Need we forget that our work must be from the standpoint of the soul of things?

As a Librarian and a Brāhmaṇa, I believe robustly in the Brahma Yajña (sacrifice of learning) of Librarianship to throw open the resources of the Adyar Library, frequently offering some hints from the Eastern standpoint to be of benefit to the Theosophist and through him to the world.

B. S. RAMASUBBIER

Krishnaji at Adyar

In a footnote on p. 675 of the issue of March you write:

> When Krishnaji spoke the words in quotation marks and called our conduct hypocritical, I understood him to mean exactly what Mr. Rogers gathered, not what the writer of this article says Krishnaji meant. There seemed to me to be much feeling as Krishnaji spoke those words, quite in contrast to his usual impersonal declarations.

In view of your last sentence, I think it necessary to dispel the misunderstanding, and in support of my interpretation I quote below the report of Krishnaji's speech given in the *Indian Express* of Madras of 3rd January. I may add that I read the report after I wrote the article. Thus my independent version is corroborated by the report which runs:

> There is no affection in your salutes. It is born of fear. There can be true understanding when there is no disharmony of mind and heart. Now your mind says one thing and your heart does another. You salute me and then you go and do exactly the opposite. So there must be hypocrisy. Why should you not show the same respect to a man who sweeps the streets?

I hope you will thus notice that Krishnaji has not departed from his usual impersonal attitude, and if any feeling was created it was due to pure misunderstanding of his remarks.

F. H. DASTUR

FROM C. JINARĀJADĀSA

The following is a fuller report of what Krishnaji said:

I will tell you a very simple story, and you will find it for yourself. You know, before I began to speak—it is a story, mind you, so applicable to every one of you—before I began to speak, many of you had my picture hung up, put flowers, candles,—"the expected one". Now when that person begins to speak, you remove that picture; flowers and the candles disappear, and you invent now the words "his way" and "my way," "his path" and "our path". Truth has many aspects in all its intellectual deceits of the mind. As long as the picture was silent it was lovely; you could worship it. Your Masters, your Gurus, your whole work, system is based on that; so utterly false, hypocritical. Let a picture step out, as I have stepped out of your picture, and you will see how quickly you will destroy it, how quickly you will invent words; "black and white"; "we are the sole workers"; "your path is different from my path"; "you have certain work to do and we have different work"—and all those mental deceits. And I say they are deceits, because you are merely seeking satisfaction, consolation, not understanding; so you create another picture and you find the exploiter, and you bend your knee to the exploiter. So you continue. It is so obvious the moment you think a little. It is the same throughout the world—how they all worship me—I am not cynical, I am not

disappointed, I am just stating facts—don't suddenly come and say "good bye" to me—I am just showing a habit of your mind.

Now I take a very different attitude, contrary to yours—mind you, I say contrary, not opposite, not a different way. I say, there is no way. I take quite definitely, categorically, a position in which there is cessation of exploitation. Now you say: "You are not to take that," you take down my picture, and you begin to invent words. New phrases instead of the old: "He has come to teach others, not us. His path is different from ours. He is not the expected one, and there is someone else coming to do the reconstruction of the world." You know how the mind works when it wants to escape, when you are not facing things as they are, because then it means a decision, an action; and thereby we live in a hypocritical world; and thereby there is no understanding, there is no affection. Please don't come and worship me, because I don't want worship. I would much rather you never saluted me even, because it is a hypocrisy because your very action is the opposite; in that there is no affection—in your salutation, in your devotion; it is born of fear.

So, friends, there can only be true action of understanding when there is harmony of mind and heart. Now your mind says one thing and your heart another. Because you are afraid, you salute me with great respect, and you go and do exactly the opposite of that which I am talking about; so there must be hypocrisy. Why do you not show the same respect to the man who is sweeping your streets, your servants, to your wives, your children, your neighbour? You salute me because you hope that I may be right.

THE THEOSOPHICAL FIELD

CANADA

His Majesty the King of Siam has been so gracious as to present to the Theosophical Society in Canada 45 volumes of the Buddhist Tripitaka, with three Commentaries from his ex-Minister of Justice. The presentation was formally made on December 4th last in memory of his brother, the late King Rama VI; and on the occasion a very interesting address on the political and religious history of Siam written by the Siamese Consul-General in Canada was read. Copies of the Tripitaka, prepared by the most learned scholars in the kingdom, are being sent all over the world, and no less than seven of such presentations have been made in Canada. His Majesty's predecessor gave through Colonel Olcott a copy of the first edition (now very rare) to the Adyar Library at the time of its publication.

REVIEWS

The Science of Social Organization, Vol. I, by Bhagavan Das (Theosophical Publishing House, Adyar, Madras, India. Price: Popular Edition Rs. 4; Superior Edition Rs. 5.)

Students of world problems will welcome this new edition of a valuable work long out of print—Mr. Bhagavan Das's commentary on the Laws of Manu in the light of Ātma-Vidyā.

Any adverse criticism of the somewhat inchoate form, in which much that is valuable appears, has been forestalled by the author himself in his preface to the second edition. It is true that had circumstances allowed, it would have been well to avoid the long footnotes, which are inclined to break the flow of the reader's thought. It is also true that the matter of some of these notes is controversial rather than philosophical, but the thrilling interest of the book lies in tracing the applicability of one of the oldest codes of law and *mores* to the needs of our world in its present crisis.

Such subjects as "Cyclical Conditions," "Relativity of Duty," "the Place of Education in the Scheme of Life," "Problems of Sex," "the Value of Games and of Breathing Exercises," "Questions of Diet," "Science versus Superstition," "Moral Culture versus Penal Codes" are living issues in our present civilization. It is tremendously interesting to see how these problems solve themselves when we withdraw from the detailed difficulties into fundamental principles.

The second volume, due to appear this year, will be eagerly awaited by those who have studied Volume I.

B. A. S.

The Essential Unity of All Religions, by Bhagavan Das. (Theosophical Publishing House, Adyar, Madras, India. Price: Popular Edition Rs. 3; Superior Edition Rs. 4.)

This is a simply and clearly written book. The author regards philosophy as "the mediator between Essential Unity and Superficial Diversity" both for Science, which he regards

as the religion of the West, and for Religion which to him is the science of the East. He feels that the best way to promote unity between East and West is to prove that not only is there Truth underlying all religious systems but that science herself is but another aspect of the same great body of Truth. He bases on this essential Unity his philosophic code of life, and quotes not only the Scriptures of the great living religions but also the dicta of the world's greatest scientists to prove his point.

This book is full of aphorisms which delight us by their clear insight and ruthless pruning away of unessentials. Speaking of education he says: "Genuine Educators are the missionaries of the Supreme Spirit on this earth." They should "inculcate the habit of seeking in essentials, in principles, in great things, Unity; in non-essentials, details, small superficial things, Liberty; in all things Charity"; and again "Education is the seed and root, civilization the flower and fruit". "Our cultivator is the teacher." "High ethical quality, the fatherly heart, is far more needed in the educator . . . than any amount of intellectual cleverness." "The true educationalist is he who possesses both knowledge and self-denial. Wisdom is science plus philanthropy." How good too in speaking of the "middle way" is this: "Too much religion kills the God in Man—too much law kills peace of mind and body"; "Excess is the sin of sins."

Mr. Bhagavan Das has gathered together for us the statements of the various Scriptures on the essential gnosis and shows them to be identical. He makes a moving plea to us to enjoy rather the search for agreements than the usual critical search for differences. He emphasizes those agreements and builds them into a working philosophy and scheme of education.

B. A. S.

Een Misleidend Boek, by W. A. L. Ros-Vryman. (W. P. van Stockum en Zoon, The Hague, Netherlands.)

Mrs. Ros-Vryman has written this pamphlet at the request of the "Den Haag Lodge" of the Netherlands Section. It is a reply to a book *The Modern Theosophical Movement*, by Professor Verhaar, a member of the Roman Catholic Church, who apparently thought it necessary to point out to the members of that Church the evil of Theosophical teachings and methods.

Mrs. Ros contends that Professor Verhaar has used methods which are unworthy of any author; he has made false accusations and not taken the trouble to study the question from different points

of view. She points out very ably where his book is misleading and gives references, so that those who wish to do so can verify her statements. She says in her foreword that she deals only with the T.S. of which Dr. Besant is the President; because the Order of the Star in the East, Co-Masonry and the Liberal Catholic Church are not officially connected with the T.S. But this omission does not mean that she agrees with Professor Verhaar's ideas on these movements.

Mrs. Ros has been a member of the Netherlands Section for many years and she is an able lecturer. It is fortunate that so well-known a firm as Messrs. van Stockum and Son have published the pamphlet. It is to be hoped that members of the Roman Catholic Church in the Netherlands, who have read Professor Verhaar's book, will also read the above pamphlet. Whether the reading of it will have any effect is another question, but it is a good thing that the Hague Lodge has pointed out by means of this pamphlet the falseness of Professor Verhaar's accusations of H. P. Blavatsky, Annie Besant and C. W. Leadbeater.

J. v. L.

Smithsonian Institution Bureau of American Ethnology Bulletins 99, 108, 109, 110. (Government Printing Press, Washington.)

The Swimmer Manuscript was translated and edited by James Mooney and Frans M. Olbrechts from the Cherokee of "Swimmer," who died in 1899 and whose memory is still treasured by the Cherokee of the present generation. The book consists of Cherokee sacred formulas and the Cherokee system of medicine—the causes, symptoms and prescriptions for cures of all diseases. There are 137 sacred formulas or mantras in Cherokee of which 96 are given in this book. The illustrations are interesting and include a portrait of the "Swimmer".

Bulletin 108 is *A Dictionary of the Atakapa Language*, by Albert S. Gatschet and John R. Swanton. The Atakapas lived between Vermilion and Galveston Bays.

Bulletin 109 is *A Dictionary of the Osage Language*, by Francis La Flesche. An appendix gives rituals, legends, songs, sayings and stories of the Osages. Here is their legend on the great white swan:

> There is the great white swan;
> Of this shall the little ones make their symbol,
> The great white swan spake, saying: When the little ones make of me their symbols
> Let them know that of all living creatures
> None are equal in strength of wings.

When I make a flight, even before half of the day has passed,
I am on the further side of the lake,
Swinging up and down upon the waves of the water.
When the little ones make of me their symbols,
Their arms shall become strong as are my wings.
To the four great divisions of the days (stages of life)
They shall succeed in bringing themselves,
They shall enable themselves to live to see old age,
By making of me their symbols,
They shall see old age as they travel the path of life.

Yuman and Yakui Music, by Francis Densmore, first introduces the Yuman, Yakui and Cocopa tribes, describing their types, houses, habits, customs, crafts and musical instruments with many illustrations. The songs are 130 and are grouped under heads of various dances and rituals; they have been recorded in western notation. In the book we have these tunes, each with the translation and analysis of the original song.

D.

The Rigveda Samhita, with an Introduction, Translation into English, and Notes by S. Padmanabha Iyengar, B.A., sometime Teacher, Hindu High School, Triplicane. Part I. Price Re. 1.

This is an attempt to render into easy English the whole of the *Rigveda*. It will be published in 12 Parts. This Part I contains the first 57 Suktas. The translation is accurate and intelligible. It will be of use for the ordinary reader who wants to get at the general trend of Vedic thought. Critical scholars may not find the book equally useful. There are already two complete translations of the *Rigveda* in English, one by H. H. Wilson in prose and the other by Griffith in verse. Considerable portions are translated by Max Müller and Oldenberg in the Sacred Books of the East Series. Still this venture cannot be called superfluous. There is enough scope for a correct presentation of the Rigveda poetry in spite of all that has been done in the field. How far this new venture will be a success is a matter which cannot be judged at this hour, when only a very small portion has been made available. If I may venture a suggestion, the text should be printed with the words separated from one another, and with the accents marked. The accent is not merely for the sake of correct recitation; it has an intimate bearing on the meaning. Again, the usual division of the work marked is that into Mandalas, Suktas and stanzas. The Anuvākas intervening make the reference complicated. The Anuvākas may be marked. But the Suktas must be numbered continuously to the end of the Mandala. This is the usual method. I recommend the book to the schools and colleges and also to public libraries meant for ordinary readers.

C. K. R.

The Gateway, by C. R. P. (The C. W. Daniel Company, London. Price 3s. 6d.)

This book contains short parables on the way of life, as seen by the author. As it is dedicated to "The Little Pilgrims," it might usefully be used in Sunday schools for children.

In a Soul's Mirror, by Edith Serjeant. (The C. W. Daniel Company, London. Price 1s. 6d.)

A book of psalms of and to the Lord—many of them beautifully expressed, and some of them lovely enough to be set to music.

Handgrips with the Infinite, by J. H. Oliver. (The C. W. Daniel Company, London. Price 1s. 6d.)

This book tells about a band of spiritual healers in Kensington, London, who call themselves "The Seekers". Earnest, serious, sincere, they desire the cases the doctors cannot cure. Their work is done under the direct instructions of a Dr. Lascelles, who passed away many years ago. They believe that progress on the other side is conditioned on loving service to others, and that prayer is a projection of thought through the ether to the higher spheres. According to this little book their work is growing rapidly and successfully. We wish them God-speed in their sincere efforts to alleviate the suffering of humanity.

L. G. C.

Paths to the Fire, by Rudhyar. (Hamsa Publications, Los Angeles, Calif.)

In this little pamphlet the process of manifestation is described in terms of fire and "the *fire*" represents the Absolute. The process of Cosmogenesis, which is difficult to grasp clearly even in *The Secret Doctrine* with all its explanations, becomes very difficult to understand here. The paths are the paths of Karma, tone, individuation, and concretization. There are several misleading or incorrect statements, *e.g.*, "the Highest Flames may be considered as Seed-Manu" (p. 3); "there are as many Buddhas as there are Kumaras" . . . "the Gandharva of the Vedas" (p. 13). On the same page maitreya is derived from "matri," mother, instead of from "mitra" and "maitri," which give the sense of friendship and benevolence. It is not explained how the three Kumaras are to be taken as six (p. 13). It will be news to many that H.P.B. was a Nirmanakaya (p. 19). The reader must compare every statement in this pamphlet with *The Secret Doctrine* and then come to his own conclusions.

P. B.

MAGAZINES RECEIVED:

Accion Femenina	December.
Advance Australia News Service	February.
Albores	October.
The American Theosophist	February.
The Bharata Dharma	Jan.-Feb. and March.
Boletin de la Estrella	December.
Boletin de la Sociedad Teosófica Española ...	February.
Boletin Oficial de la Sociedad Teosofica en Mexico ...	January and February.
The British Buddhist	January.
Bulletin Théosophique	February.
The Calcutta Review	February and March.
The Canadian Theosophist	February.
Green International Bulletin	December.
The Indian Review	March.
Kuntur	Oct.-Nov.-Dec.
The Liberal Catholic	March.
The Maha-Bodhi	March-April.
The Modern Review	March.
New Britain Quarterly	No. 2.
New History	December.
The Non-Subscribing Presbyterian	March.
The Occult Review...	February and March.
Persatoean Hidoep...	March.
De Pionier	February and March.
The Review of Reviews	February.
La Revue Théosophique le Lotus Bleu	January.
Star Bulletin	January-February.
Service	No. 1 of Vol. XVI.
Stri Dharma	March.
The Temple Artisan	December-January.
Teosofisk Tidskrift	February.
Theosophia	March.
The Theosophical Scroll	February.
Toronto Theosophical News	February.
The Vaccination Inquirer	February.
World Theosophy	February.
The Young Builder	March.
The Young Theosophist	February-March.

BOOKS RECEIVED:

The Adventures of Rex and Zenda in the Zodiac, by Esmé Swainson (Rosicrucian Fellowship, Oceanside, California).

Maulana Shibli and Umar Khayyam, by Rustom Pestonji Bhajiwalla, (The I. P. Mission Press, Surat).

Chakranirupanam, by Manjeri Venkata Raya Ayyar (Calicut).

Halasyamanjari, by Brahmasri Subrahmanya Suri (S. Sankaranarayanan, Madras).

Asecanaka Ramayanam, by Brahmasri Subrahmanya Suri (S. Sankaranarayanan, Madras).

Maternité (Les Cahiers Romands No. 10), by Georges Méautis (Librairie Payot & Cie., Lausanne, etc.)

The Rig Veda Samhita, by S. Padmanabha Iyengar (Soumya Press, Mylapur).

Rays of Light, by "Nath" (Lucknow).

An Introduction to Yoga, by Claude Bragdon (Alfred A. Knopf, New York).

A Tryst with the Gods, by M. M. Salanave (The Globe Girdlers' Guild, Oakland, Calif.)

Vivisection of Dogs, the case for exemption on scientific grounds (The C. W. Daniel Co., London).

CORRECTION

In L. Bosman's article, "What is Psychology?" in our February issue, the author asks us to correct on p. 599, line 12, "sociology" into "sentiology".

Registered M. 91

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A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

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ON THE WATCH-TOWER

BY G. S. ARUNDALE

IN last month's Watch-Tower Mr. Jinarājadāsa wrote of the true Theosophist as one who has "pledged his faith to a great Vision". On resuming, after a very considerable time, temporary charge of THE THEOSOPHIST, I am at once deeply impressed as to the power this journal itself might be, and surely is intended to be, both for the spreading of Theosophy as given to us since the time of H. P. B. and no less for helping the world through the crisis in which it has lain submerged for so many years. The world sorely needs what is sometimes called straight Theosophy—the Theosophy of our responsible literature. But the world needs no less the scientific application of such Theosophy to the everyday problems before the advance of which it retreats so desperately and often despairingly. Is there such an application, or is our conception of Theosophy so far away from earth that it has little or no relation to the things of earth? For my own part I am convinced that every teaching of Theosophy has its own specific message to every problem. I believe that our various truths are so many keys to the solution of the various ills from which the world is suffering. I believe that a well-instructed Theosophist—one who knows Theosophy in his will as well as in his mind and heart—could bring a striking light to bear

upon every one of the world's dark issues, provided he also knows the world, lives in the world, knows the world from the world's point of view, and yet, by virtue of his Theosophy, lives ahead of the world and perceives, therefore, whither the world must wend its way if it would reach happiness.

***

And THE THEOSOPHIST should be an organ through which such light shall pour. Through THE THEOSOPHIST should pour Theosophical teaching to fructify the world. But through THE THEOSOPHIST should also be available real illumination upon the practical problems which the world has sooner or later to solve. I do not think we have so far, with the exception of Colonel Olcott and our present President, evolved many Theosophists who have been able to utilize Theosophy itself for the production of a really penetrating and possibly startling conspectus of one or another of the major problems of everyday life. There are many who fasten on to this, that or another panacea set forth from the outer world. There are many who have clever second-hand minds, quick to absorb a scheme bearing some superficial resemblance to their idea of brotherhood; and once they have absorbed the scheme they become obsessed by it, intolerant of all who are not similarly obsessed. But all this is merely gramophonic. How many of us have first-hand minds—minds which start from themselves, however much they may utilize mind-stuff from outside? I strongly hold that Theosophists have their own original contributions to make to the world's needs, even though round about such contributions they may gird wisdom from the outer world. And I am intensely eager that the pages of THE THEOSOPHIST should be sprinkled with such contributions, so that the outer world itself may learn to realize that THE THEOSOPHIST contains something different from anything to be found in any other journal.

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I have for long had a dream of planning THE THEOSOPHIST with the co-operation of interested members throughout the world so that it might with great force express the best thought, the best activity, the best idealism, the best experimental work, in the Theosophical Society. Every member of the Society should be a salesman for THE THEOSOPHIST, and the foremost members of the Society should make it worth selling—a great bargain. But there is one difficulty. As in the outer world, there are a number of members who have bees in their bonnets, that is to say passionate attachments to one or another of the many panacea with which the world is so profusely flooded. It may be the Douglas Credit Scheme. It may be Technocracy. It may be the National Livelihood Plan. It may be the League of Nations. It may be a Centre Party Scheme. Everywhere there are those who see in their own pet scheme a final and perfect solution for practically all the ills of the world. And they regard Theosophy as finding its apotheosis in such scheme, and nothing worth talking about outside it. Now it is excellent that we should have bees in our bonnets, but the bees must learn to become subordinate to us, not we to them. The most marvellous scheme ever propounded is only a means to the end, only part of the way, only, in all probability, just a fragment of the way. And though I have, I think, studied most of the schemes which engage the interest of our members, and perceive in each of them something valuable, still I feel every time that with the aid of Theosophy we can probe more deeply and more effectively than any scheme, though we may use the scheme as a partial means to the end. And I should not like to see THE THEOSOPHIST flooded with articles on the various panacea current in the outer world. I think our members can go further than this, can do something better; and I feel we ought to be able to see in THE THEOSOPHIST

contributions carrying each scheme a step further than it actually goes, emphasizing certain fundamentals which the scheme ignores. Still more do I feel that with real and inspired application along Theosophical lines we ought to be able to lay down the essential foundations for the worthfulness of any scheme. In THE THEOSOPHIST should be found the clear enunciation of great principles upon the recognition of which all solutions depend for their success, and members of the Society should be able to give examples of such principles brought into actual practice—if not just yet then a little later on when we settle down to live that which we have been taught. In every department of life Theosophical principles should be demonstrated as necessarily at work for happy living—in culture, in industry, in politics, in education, in religion, everywhere. I think that with the co-operation of students and workers who are enthusiastic members of the Theosophical Society, and who put Theosophy and the Theosophical Society first, we might organize a very great journal.

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I most earnestly wish that in each Section of the Theosophical Society there should be small groups of students working at the solution of mundane problems with the aid of Theosophical apparatus—of the apparatus of Theosophical Science. Let them begin with Theosophy, and only add the contributions available from the outer world. Let them start with Theosophical principles and work these out in terms of practical programmes. I feel perfectly certain that if we had a really scientific grasp of our Theosophy, not merely the superficial belief which so much does duty for knowledge and experience, we could perceive with unmistakable clarity the only road leading to the solution of the problem of unemployment.

Can we not deduce from the Science of Theosophy the fundamental laws of right employment, the disregard of which

leads to wrong employment—that is unemployment? Can we not similarly deduce the fundamental laws of right patriotism, the disregard of which leads to some form of hatred? Can we not in any field establish, through the illumination of Theosophy, its fundamental laws, the disregard of which leads to distress and depression? In every science fundamental principles are gradually being perceived. In Theosophy such fundamental principles should be very clear to the insistent Theosophist, and their application to worldly issues should be part of the service of the Theosophist to the world. I wish Lodges all over the world could spend part of their time in striving to penetrate to the very roots of that tree of Theosophy the splendour of which is so obvious to us all, and I wish they could follow up these roots so as to perceive the exact places where divergence from the roots inevitably leads to lifelessness. Where exactly have we gone wrong, or where exactly have we gone too far, so that dis-ease has taken the place of ease in the body politic of the world? The Watch-Tower is not the place in which to follow up this line of thought. But it is my firm conviction that in the two words "simplicity" and "beauty," Theosophically envisaged, we shall find a sign-post pointing to the way we must go. It may be that the process of recovery will be slow. It may be that we have to fall further before we shall once again begin the ascent. It may be that from our Theosophical illumination the eyes of the world will turn temporarily away. But if we give of our Theosophical best, sooner or later the world will turn to it, even though as the time passes our present "best" gives way to a future "better"—as every sane Theosophist hopes will be the case.

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I plead then for a great and widespread turning on the part of members of the Theosophical Society in the direction of

reaching a clear perception of those Laws of Theosophy which constitute the life of the many forms of the Science revealed to us in what we call the teachings of Theosophy. I plead for a scientific relation of these Laws to world conditions, for a relation independent of all outer world theorizings. I plead for an interchange of discoveries through every part of the Theosophical world. I plead for an examination of existing outer world discoveries to see how far use may be made of these. And then let THE THEOSOPHIST have the benefit of the conclusions reached. Indeed, THE THEOSOPHIST might well have the benefit of the processes leading up to the conclusions, even possibly of the discussions out of which the processes emerged.

Theosophists must be active, positive, in the outer world, spreading their knowledge, their science, both as knowledge, as science, and no less as adjustment, as a way of movement from chaos to cosmos. Theosophists ought to know the world better than the world knows itself. Theosophists ought to be able to see ways out of darkness into light better than the world can see them. For the Theosophist in many essential directions knows more than the world knows, even though in certain other directions the world, or some members of it, may know more than the Theosophist knows. Let the Theosophist make active use of his deeper knowledge. Let him so know his Theosophy that his knowledge pulls its full weight in the world's affairs.

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We are so much divided into parties and are so sure that our own particular party is the *ne plus ultra* of wisdom that I would not dare to reveal the source of the statement, which I print below, as to the fundamental ideals of civic life. Unlabelled it may win widespread appreciation. Labelled it would stand self-condemned so far as very many people are concerned.

Personally, I think there is very much in it, and although there are points about which one might feel inclined to argue, in the main it seems to me a very fine pronouncement.

All shall serve the State and none the Faction: all shall work and thus enrich their country and themselves: opportunity shall be open to all, but privilege to none: great position shall only be conceded to great talent: reward shall be accorded only to service: poverty shall be abolished by the power of modern science released within the organized state: the barriers of class shall be destroyed and the energies of every citizen devoted to the service of the nation, which, by the effort and sacrifice of our fathers, has existed gloriously for centuries before this transient generation, and which by our own exertions shall be raised to its highest destiny.

There is much of the ancient Greek spirit about this, and a recognition of the fact that democracy as existing at present is but a caricature of the democracy which shall some day be, the democracy in which there shall be an honoured place both for aristocracy and even for autocracy when occasion demands.

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I wonder, by the way, how many Theosophical brethren perceive in this swerving of Europe in the direction of dictatorship the first beginnings of a real United States of Europe. We must learn to be able to discern great forces at work even in forms which are distasteful to our own individual temperaments. Hitler and Mussolini are Men whether we approve of their methods or not. They could not have reached their pre-eminence had they not in them the stuff of which Men are made, and be it remembered that Men are by no means necessarily confined to the stuff of which we personally think they should be made. The Inner Government of the world uses to its great purpose many whom we, in our fancied keen perception, might view with abhorrence. For the time being we have Mussolini, we have Hitler, we have Roosevelt, as

outstanding Men. We need Men urgently elsewhere too, not necessarily of the same type as these, but Men who have vision, determination, and perhaps even a certain ruthlessness in pushing forward to the goal they see. If they love little children and are tender towards them almost all else may not only be forgiven but may even be justified. And though I may be calling down upon myself the wrath of many of my brethren I would venture to add that the Theosophical Society needs a Man—a Man glorying in Theosophy, glorying in the Theosophical Society, glorying in the service of the Elder Brethren, ruthless in his way, riding, perhaps, roughshod over obstacles, burning away with his fire all doubt and weakness, sweeping the Society forward even in spite of itself, and counting no cost for the attainment of the goal. Such a Man we had, and still have, in Annie Besant. It may be we cannot hope so soon for such a Man again, but we need a Man of some kind in these stormy and splendid days. Perhaps he or she is with us, waiting his time. I think so myself. Our Society is not just an ordinary outer movement like the Geographical Society, or the Asiatic Society, or even the Royal Society. It is both more and less than these—more in that it is a Society which leads the world from darkness to light, more in that it reflects, however feebly, the Inner Government of the world, more in that it holds wisdom which the world has not yet grasped: it is less in that it does not contain the splendid specialization some of the outer world Societies display, though in course of time it may achieve even this. So far the Society has indeed been led by Men—H. P. B., H. S. O., A. B., C. W. L. and others. Men shall not fail it now, though there be those in our midst who are afraid of greatness, and who profess to watch the Society moving from more to less, when they might, as I firmly believe, perceive it growing from more to more.

THE SECRET DOCTRINE

By H. P. BLAVATSKY

Vol. I. Original Manuscript of 1885

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CHAPTER I

ON EASTERN AND WESTERN OCCULT LITERATURE

(*Continued from p. 14*)

[*Note by C. Jinarājadāsa.* This Section, dealing with the life of Apollonius of Tyana, appearing in this First Draft, was later rejected by H. P. B. when she finally expanded her work into the first and second volumes of *The Secret Doctrine.* It was among the manuscripts which were left over, and which H. P. B. put away in a drawer, to be used later as a third and a fourth volume. It was found after her death that the manuscripts left by her would make only one volume more, and not two. They were published as Volume III of the book in 1897. In that third and final volume this Section on Apollonius appears as Section XVII, pp. 129—137.

But when we compare the first manuscript of the Section in the First Draft (as now published in THE THEOSOPHIST) with the final manuscript left by her, certain changes will be noted. They are chiefly purely literary, making the language more precise or more grammatical. A comparison of the two manuscripts shows how greatly the second version is an improvement on the first.

H. P. B. stated that *The Secret Doctrine* was *Isis Unveiled* expanded. When therefore she takes paragraphs bodily from *Isis* she does not evidently consider necessary to say so; she uses them as text and not as quotations. In Volume III they are given rightly as quotations.

In the First Draft, one page of the manuscript is blank, except for *one* word, clearly showing that a page was not copied by the amanuensis. The omitted page appears in the version in Vol. III.]

§ IV

APOLLONIUS of Tyana—where born and when dead, no one knows—Unanimous evidence of the first Centuries of our era that he was no fabled hero—What some critics think of him and what the Latin Church answers—A French Demonologist and an American Mathematician—the opinions of both. The *anguis in herba* of the Roman Church.

1. *Who was the Adept of Tyana.*

Like most of the historical heroes of hoary antiquity whose lives and "works" strongly differed from those of commonplace mortals, Apollonius is to this day a riddle that, so far, had found no Œdipus. His existence is surrounded with such a veil of mystery that he is often mistaken for a myth. But according to every law of logic and reason it is quite impossible that Apollonius should be ever regarded in such a light. If the Tyana theurgist can be put down as a fabulous character, then history has no right to her Caesars and Alexanders. It is quite true that this sage, who stands unrivalled to this day—on *historically attested evidence*—in his thaumaturgical powers, came within, and disappeared from the arena of public life, no one seems to know whence or whither. But the reasons for it are evident. Every means were used—especially during the 4th and 5th centuries of our era—to sweep out from people's minds the remembrance of this great and holy man. The circulation of his biographies—which were many and enthusiastic—was prevented by the Christians and for a very good reason, as we shall see. Damis' *Diary* survived most miraculously and remained alone to tell the tale. Justin Martyr spoke the truth according to his light, and had good cause to wonder and feel bewildered—but not one of the Christian Fathers of the first six centuries of our era, who have allowed Apollonius to remain unnoticed, have followed his example, but according to Christian custom of charity, as always their pens were

dipped in the blackest ink of the *odium theologicum*. St. Jerome (or Hieronymos) even gave the narrative of St. John's alleged contest with the Tyana Sage—a competition of *miracles*—in which, of course, the truthful Saint[1] describes in glowing colours the defeat of the latter (See *Preface to St. Matthew's Gospel*, Baronius, Vol. I, p. 752); and seeks corroboration in St. John's Apocrypha proclaimed doubtful even by the Church.[2]

Therefore, it is, that nobody can say *where* or *when* Apollonius was born and every one is as ignorant of the date and place where he died. Some think he was 80 or 90, others a 100 and even 117 years old at the time of his death. But, whether he ended his days at Ephesus in the year A.D. 96, as some have it; or whether the event took place at Lindus in the Temple of Pallas-Athene, or whether again, he disappeared from the Temple of Diktynna, or, as others maintain, he did not die at all, but when 100 years old renewed his life by *magic* and went working on for the benefit of humanity—no one can tell. Alone the Secret Records have noted his birth and subsequent career. But then—"who hath believed in *that* report"!

That which history knows is that Apollonius was an enthusiastic founder of a new school of contemplation. Perhaps less metaphorical and more practical than Jesus, he

[1] Jerome is the Father who having found the authentic and original Evangel (the Hebrew Text) by Matthew the apostle-publican, in the library of Caesarea, "*written by the hand* of Matthew" (Hieronymus: "De Virus," illust. Cap. 3)—as he himself admits it—set it down as heretical and *substituted* his own Greek text for it. And it is also he who perverted the text in the *Book of Job* to enforce belief in *the resurrection in flesh*. See *Isis Unveiled*, Vol. II, pp. 181 and 182 et seq.

[2] De Mirville gives the following thrilling account of the "contest". "John, pressed, as St. Jerome tells us, by all the Churches of Asia to proclaim more solemnly [in the face of the miracles of Apollonius] the divinity of Jesus Christ, after a long prayer with the disciples on the Mount of Patmos and having inebriated himself with divine Spirit, made heard amid thunder and lightning his famous *in principis erat Verbum*. When that sublime extasy that caused him to be named the *Son of Thunder* had passed, Apollonius was compelled to retire and disappear. Such was his defeat, less bloody, but as hard as that of Simon the magician." ("The Magician Theurgist," p. 63, Vol. 6 of *Pneumatologie*.) For our part who have never heard of *extasies producing* thunder and lightning—we are at a loss to understand the meaning.

nevertheless inculcated the same quintessence of Spirituality, the same high moral truths. He is accused of having confined them to the higher classes of society instead of doing what Buddha and Jesus did—to preach them to the poor and the afflicted. Of his reasons for acting in such an exclusive way it is impossible to judge at so late a date. But born, as we are told, among the aristocracy it is very likely that he desired to finish the work undone in this particular direction by his predecessor and sought to offer "peace on earth and good will to *all* men," not alone to the outcaste and the criminal. Therefore, he congregated with the Kings and the mighty ones of the age. Nevertheless the two "miracle workers" exhibited striking similarity of purpose. Still earlier than Apollonius had appeared Simon Magus called "The Great Power of God". His "miracles" are both more wonderful, more varied, and better attested than those either of the apostles or of the Galilean Initiate himself.[1] (Materialism denies the fact in both cases, but HISTORY affirms.) Apollonius followed both; and how great and renowned were his miraculous works in comparison with all others as the Kabalists claim, we have history again and Justin Martyr to corroborate us.

The calumnies set afloat against him were as numerous as they were false. So late as eighteen centuries after his death he was defamed by Bishop Douglas in his work against miracles. In this the Right Reverend bishop crushed himself against historical facts. But it is not in *miracles* but in the identity of doctrines preached that we have to look for a similarity between Buddha, Jesus and Apollonius. If we study the question with a dispassionate mind, we will soon

[1] Events change; human nature never does. Therefore knowing by personal experience what fanaticism, and *odium theologicum* can do, to what an extent of falsehood and calumny, of malice and invention it can and does go in our modern day, we reject *a priori* the cock and bull story of St. Peter having caused the fall of Simon Magus in their contest for miraculous *flying*. (*See Section* V.)

perceive that the ethics of Gautama, Plato, Apollonius, Jesus, Ammonius Sakkas, and his disciples, were all based on the same mystic philosophy. That all worshipped one Deity (God) whom they considered as the "Father" of Humanity, who lives in man as man lives in Him, or as the Incomprehensible Creative Principle; all led God-like lives. Ammonius speaking of his philosophy taught that their school dated from the days of Hermes who brought his wisdom from India. It was the same mystical contemplation throughout as that of the Yogin: the communion of the Brahman with his own luminous Self—the "Atman".

The ground work of the Eclectic School was thus identical with the doctrines of the Yogis, and the Hindu Mystics, and proves a common source with the earlier Buddhism of the disciples of Gautama.

The *Ineffable Name*, in the search for which so many Kabalists—unacquainted with any Oriental or even European Adept—vainly consume their knowledge and lives, dwells latent in the heart of every man. This mirific name, which according to the most ancient oracles, "rushes into the infinite worlds *ἀφοιτήτῳ στροφάλιγγι*," can be obtained in a twofold way: by regular initiation, and through the "small voice" which Elijah heard in the Cave of Horeb, the mount of God. And "when Elijah heard it he wrapped his *face in his mantle* and stood in the entering of the cave. And behold there came the Voice."

When Apollonius of Tyana desired to hear the "small voice," he used to wrap himself up entirely in a mantle of fine wool, on which he placed both his feet, after having performed certain magnetic passes, and pronounced not the "name" but an invocation well known to every adept. Then he drew the mantle over his head and face, and his translucid or astral spirit was free. On ordinary occasions he wore wool no more than the priests of the temples. The possession

of the secret combination of the "name" gave the hierophant supreme power over every being, human or otherwise, inferior to himself in soul strength.

2. *The Roman Church dreads the publication of the real life of Apollonius.*

Whatever school he belonged to, one fact is evident. Apollonious left *an imperishable name behind him.* Hundreds of works were written upon this wonderful man, historians have seriously discussed him—pretentious fools unable to come to any conclusion about this sage have denied his very existence. As to the Roman Church as said already, *she has ever feared him and dreads his name* to this day. Her policy seems to direct the impression left by Apollonius into another channel—a well known stratagem and a very old one. Indeed, while admitting every one of his "miracles" and calling them by that name, the Jesuits have set afloat a double-current of thought. One party seeks to show Apollonius as a *Medium of Satan,* surrounding his theurgical powers by a most wonderful and dazzling light, while the other pretends to regard the whole as a clever *romance* written with a predetermined object in view.

In his voluminous Memoirs on Satan, the Marquis de Mirville, in the course of his pleading for the recognition of the enemy of God in Spiritual phenomena devotes a whole chapter to the great Adept. The following *verbatim* translation of passages in his book unveils the whole plot. The reader is asked to bear in mind that the Marquis wrote every one of his works *under the auspices and authorization of the Holy See of Rome.*

"It would be leaving the first century incomplete and to offer *an insult to the memory of St. John,* to pass in silence the name of one, who had the honour of being his special antagonist, as Simon was that of St. Peter, Elymas that of Paul, etc., etc."

"In the first years of the Christian era, there appeared at Tyana in Cappadocia one of those extraordinary men of whom the Pythagorean School was so very lavish. As great a traveller as his master was, initiated in all the secret doctrines of India, Egypt and Chaldea, endowed therefore with all the theurgic powers of the ancient Magi, he bewildered, each in its turn, all the countries he visited and which, we are obliged to admit it, seem all to have blessed his memory. We could not doubt this fact without repudiating real historical records. The details of his life are transmitted to us by an historian of the IVth century, himself the translator [Philostratus] of a diary that recorded day by day the life of the philosopher, and was written by Damis a disciple and intimate friend of Apollonius of Tyana."[1]

De Mirville admits the possibility of *some* exaggerations in both recorder and translator; but he does not believe they hold a very wide space in the narrative. "Therefore he regrets to find the Abbé Freppel" in his eloquent Essays,[2] calling the diary of Damis a *romance*. Why?—Because the orator bases his opinion on the perfect similitude, *calculated* as he *imagines* (!!) that *legend*, with *the life of the Saviour*. But in studying the subject more profoundly, he (the Abbé Freppel) can convince himself that neither Apollonius or Damis, or again Philostratus, ever pretended to a greater honour than an assimilation to St. John. This programme was in itself sufficiently fascinating, and the travesty as sufficiently scandalous; for owing to *magic* arts (*prestiges et de magie*), Apollonius had succeeded in counter-balancing in *appearance* (?) several of the miracles at Ephesus (produced by St. John)," etc., etc. (p. 63).

(*To be continued*)

[1] *Pneumatologie*, art., Magicien Théurge, p. 62.
[2] Les Apologistes Chrétiens au second Siècle, p. 106.

AN OLD TRIBUTE TO H.P.B.

WHAT is new in *The Secret Doctrine* is not what has been found by Orientalists, and may be pointed to in one or another sacred book of the world. What is new is the knowledge which enabled her to select from the whole of these the facts which build up a single mighty conception of the evolution of the Universe, the evolution of man, the coherent synthesis of the whole cosmogony. And that is her title to be the greatest Teacher of our time, because she had real knowledge, not mere book-learning, knowledge which enabled her to collect from scattered books the truths which, fitted together, made one mighty whole; because she held the clue which she was able to follow with unerring accuracy through the maze, and show that all the scattered materials contained within them the possibility of the single building. And her work is the more wonderful because she did it not being a scholar; because she did it not having had the education which would have enabled her to some extent to piece this knowledge together; because she did what no Orientalists have done with all their learning; what not all the Orientalists together have done with all the help of their knowledge of eastern tongues and their study of eastern literature. There is not one of them who out of that tangled mass brought out that mighty synthesis; not one of them who out of that chaos was able to build up a cosmos. But this Russian woman with little education, this Russian woman who was no scholar, and pretended to be none, somewhere or other she gained a knowledge that enabled her to do what none of your scholars can do, somewhere or other she had a teaching which enabled her to reduce this chaos to order, and to bring out a mighty scheme of evolution which makes us understand the Universe and man.

ANNIE BESANT

DR. BESANT'S OCCULT LIFE

IV

THE line which Dr. Besant has taken in Indian politics made her first popular and then unpopular with Indians. But she has not swerved. The following are briefly the facts.

It was at the end of 1913 that she began her definite political work for India. Under instructions received by her from the Master known as "the Regent of India" she delivered a series of eight lectures in Madras on general Reconstruction in India, religious, social and political. These lectures were published by her in the book *Wake Up, India.*

Then on January 2nd, 1914, she started her weekly magazine called *The Commonweal*, and on July 14th she purchased a daily newspaper of Madras, *The Madras Standard*. The name of this paper was changed to *New India* from August 1st.

As all know, the Great War broke out on August 4th. It was evident by the latter part of 1915 that it would be a very prolonged struggle, and great efforts were made throughout the whole of the British Empire to concentrate on winning the War. But Dr. Besant did not in any way slacken her energies towards making India a Dominion within the British Empire. She did not suspend her political activities, for a reason which can now be stated, though she was then bitterly denounced by most British people as "helping the Germans to win the War".

I well remember how after tea on a certain Sunday—it was August 15, 1915—Dr. Besant told me that that very afternoon, between two and three o'clock, the two Masters M. and K. H., C. W. Leadbeater and herself had been called to Shamballa, and how on receiving the call she had gone and lain down at once. (C. W. L. had left for Australia in February, 1914, and was then living in Sydney.) She told me that the Ruler of our world, SANAT KUMĀRA, gave certain instructions regarding the future, showing by means of pictures some of the great changes which would take place in the world's affairs for many centuries ahead. As a part of these changes, pictures were shown of the outcome of the War and that the Allies would be victorious. *Dr. Besant asked me at the time to say nothing on this point.* The result of the naval battle, the air raids, the peace dictated by the Allies were a few among the pictures shown, but she did not mention these to me. They are however in the memorandum which she wrote on

awakening, and in C. W. L.'s letter on the subject written by him from Sydney with his own recollection of the instructions. At the conclusion of the interview, she received definite instructions with regard to her Indian work.

The moment she returned to her body she woke up instantly and wrote them down. She sent to C. W. L. in Australia a statement of her recollection of the interview, which he corroborated as representing in the main what he recollected also. Those instructions, written down on a piece of paper, were carried by her in her handbag all the time thereafter. For several years they were not revealed except to a few trusted workers, but a few years ago she published them. They are as follows:

"You will have a time of trouble and danger. I need not say 'have no fear,' but have no anxiety. Do not let opposition become angry. Be firm, but not provocative. Press steadily the preparation for the coming changes, and claim India's place in the Empire. The end will be a great triumph. Do not let it be stained by excess. Remember that you represent in the outer world the Regent, who is My Agent. My Hand will be over you, and My Peace with you."

With these instructions received, she went straight ahead with her work for the reconstruction of India. Though she used the influence of her paper in every possible way to help the Allies, and also did a certain amount for recruiting, yet she refused in any way to slacken her work for India's freedom. Now that we know that she had been shown the outcome of the War, we can understand why she refused to suspend her political work to devote her energies to winning a war which, it had been decreed, should be won.

A little later she received the following instructions from the "Regent":

"My people must show that they deserve this Home Rule which they desire before they can expect to have it. I definitely desire the upholding of the Empire, and, unsatisfactory as is the present position in many ways, I would far rather that it should continue indefinitely than that there should be any cleavage or even any appearance of disloyalty. Every protest against existing conditions should begin and end with the strongest affirmations of absolute and unchangeable loyalty and devotion to the Emperor, and should include generous

You will have a time of trouble & danger. I need not say "have no fear" but have no anxiety. Do not let opposition become angry. Be firm, but not provocative. Press steadily the preparation for the coming changes, & press claim India's place in the Empire. This and will be a great triumph. Do not let it be stained with any excess. Remember that you represent in the outer world the Regent, who is my agent. My Hand will be over you, & my Peace with you."

(The King)

recognition of the frequent and most noble self-sacrifice of individual officials of the English administration in the execution of their duty towards my people—a self-sacrifice for which I wish personally to thank them. I strongly disapprove all exaggerated and inflammatory statements, even when they have a basis of fact."

On June 16, 1917, the Government served on her an order of "internment". Seven days were allowed before it was necessary to obey; she left for Ootacamund on June 21. When leaving she said: "We shall be back in three months." (Two others, G. S. Arundale and B. P. Wadia, were also interned with her.) But so definitely was she by then the mouthpiece of Indian aspirations that, throughout the length and breadth of India, resentment steadily grew at Britain's action. She was released on September 17th. That same year in December, she was elected the President of the Indian National Congress.

All, particularly in India, well know how Dr. Besant utterly refused to endorse in any way the policies of Gandhiji with regard to the "Non-Co-operation" movement which he started in 1920. She has further condemned his subsequent campaigns to rouse the masses as a means of bringing pressure to bear on the Government to hasten political changes. Her refusal was guided by the instructions given to her in 1915 in the words: *Do not let it be stained by excess.* She saw clearly the dangers ahead in any kind of a mass movement, and she felt instinctively, when Gandhiji began his Non-Co-operation, that a situation would be created that would in the long run be detrimental to India's welfare. It was then that she called on members of her Esoteric School who went into the Non-Co-operation movement to resign their membership from it, as any help given to that Movement was making difficulties for the plan of the Masters.

It was her opposition to Gandhiji's policies which cost her the wonderful position which she had gained in three years as one of the most brilliant leaders of the Indian National Movement. She has never swerved from her opposition to his politics, while warmly admiring him as a saintly man with a great sense of the Oneness of all life. But even as late as May, 1930, she dared to say publicly in *New India*: "I regard him as the most mischievous man in India, since he undermines respect for law, the foundation of civilized society. But he is sincere, however wrong-headed, and is ready to suffer for that which he believes to be true."

These few facts will make all realize why she has insisted that the link between India and Britain must never be broken, as each is needed for the other's future, and why, though she is the most fiery of Indian patriots, she has fearlessly denounced the excesses of the Indian masses.—C. JINARĀJADĀSA.

MADAME BLAVATSKY AND HER SOCIETY

BY THE RT. REV. C. W. LEADBEATER

IT was on the 8th of this month of May, forty-two years ago, that our great Founder and Teacher, Madame H. P. Blavatsky, laid aside the physical body in which she had achieved her wonderful and epoch-making task. It is but natural that the members of her world-wide Society, we whose lives in many cases have been wholly changed and remoulded by the knowledge which she gave us, should set apart this day as one of commemoration, on which we specially express and emphasize the gratitude which I hope we all constantly feel towards her.

Meeting her recently, I took the opportunity to assure her that her image in our hearts was as vivid as of yore, that the fervency of our loving and undying remembrance was undimmed, that we were still bearing onward the torch which she had lighted for us, still rallying round the flag which she had so bravely unfurled. "Yes," she replied, "that is all very well; but if they profess to remember me, why do so many of them forget the clean life and the brotherhood which I taught them? Deeds speak louder than words."

She is right, and there are many of her followers who should seriously consider the matter. There was Another who once asked: "Why call ye me 'Lord, Lord,' and do not things which I say?" She founded her Society for the

promotion of Brotherhood; but she also unfolded (to us in the West, at any rate) a whole new world of knowledge—knowledge which was to us a real revelation, a veritable gospel, a glorious illumination, a flood of sunlight thrown upon a path which had before been hidden in a cloud of obscurity and uncertainty.

The advancement of science during the last hundred years has made an enormous difference in our daily lives. We know much more about hygiene, about the control and prevention of disease, for example, than we did in my childhood; and, having that additional knowledge, all sane people take advantage of it, and order their lives accordingly. What our scientists have done for us with regard to the physical plane, that (and far more) has Madame Blavatsky done for us in regard to the higher world of thought. Surely it is nothing but the plainest common sense that in this matter also we should put into practice what we have learnt, and arrange our lives in accordance with the wider outlook and the fuller understanding that we have gained. But are we doing this? If not, is it not merely farcical to pretend to feel gratitude to one whose instructions we deliberately ignore?

We join her Society for various reasons; to learn more of this marvellous teaching—though we can do that by studying the mass of published literature; to support an institution which is working to spread abroad this aspect of the truth; to train ourselves to help in that work, and for that end to purify and spiritualize our lives, that we may become more useful servants of humanity. But the mere joining of a Society cannot purify and spiritualize us; even the great Adepts to whom our study introduces us cannot do that work for us; the only person who can do it for each man is—the man himself. The most the Society can do, the most the great Masters can do, is to show him how, and to help him on his way when he has made up his mind to try

for himself. As he continues his studies, as he passes to higher stages, he will gain more detailed information, he will do much good work, he will find himself making progress; but he must never cease to continue his efforts to improve. There is a goal to be attained; how can anyone who has once seen it—once even caught a glimpse of it—ever falter in his determination to reach it?

I fear there is no question that the present is a time of general mental and spiritual slackness. We have only to look round in the world to see that somehow people who profess religious beliefs are mostly very far from really believing them. Look, for example, at the professedly Christian nations of Europe. The greatest commandment that the Lord Christ laid upon His followers was that they should love one another. Are the Christians loving one another? If they are, they show it in a very curious way. Another commandment was to do unto others what you would that they should do unto you. Are they doing that? Yet they would all applaud that sentiment in church. People profess things, yet do not really believe them. I remember reading when a child a great novel by Wilkie Collins, in which one of the characters said: "I am a very good average Christian, as long as you don't push my Christianity too far." I am sorry to say that there seem to be some among us who are very good average Theosophists as long as we don't push their Theosophy too far. But the moment we do—the moment its teaching interferes with their ingrained habits, their pet vices, or their personal comfort—they draw back.

I wish we could all think of that, and try to see for ourselves whether we are really living up to our wonderful new knowledge, thinking out carefully all that it implies, following the spirit of the instructions as well as the mere letter.

We know that we should endeavour with all our hearts not to misunderstand a brother; yet we are misunderstanding brethren every day. Why? If a man means business in occultism he *must* realize that its instructions mean just exactly what they say; we who write about these matters, if we say to you that the true occultist does not do this thing or that, we mean it literally. We do not mean that he makes a sort of shot at avoiding it when he happens to think of it, and all the rest of the time he continues to do it; we mean absolute abstention.

We have to face these facts. There is a kind of incurable disease among people at the present day that they *will not* face facts. It is not peculiar to us, but we ought certainly to be trying to rise above it. We may see it everywhere in the outer world. Take as an example some of the more obvious points of clean living which we always suggest to our students. Alcohol is always harmful to the human body; that body can become accustomed to it, as it can to various other poisons; but there is absolutely no question at all that man would be better without it. The same thing is true of the baneful effect of tobacco-smoking and corpse-eating; both these painfully common habits have distinctly evil results. I am not now thinking of the consequences on higher planes discovered by clairvoyant investigation; I am referring to definite physical-plane matters which can be studied from non-Theosophical books by those who are interested in them. Yet how few—how very few—will face these facts! Men still continually drink alcohol, smoke tobacco, and eat a varied assortment of dead bodies, paying no attention whatever to the literature upon these subjects. Apart altogether from these considerations of health, there is no question as to the appalling amount of harm done by the drinking of alcohol, as to the crimes to which it leads, the thousands of lives which it wrecks; yet how few countries

will face the facts, and prohibit its sale! Most of these are mere questions of common sense; but the difficulty is that common sense is *not* common; it is one of the rarest things in the world.

Think of the utter lack of it in the affairs of the world; think, for example, of the iniquitous strikes which have caused such widespread suffering, so much loss of money and time, so much dislocation of business. A little plain common sense on both sides of the dispute would save all that. I do not doubt that there are real difficulties; any sensible person can see that. Each side in such cases has often a real grievance of some sort, a real reason for the stand it takes. But with goodwill, confidence and trust on both sides, all these things could be settled. Any reasonable compromise would always be better and cheaper than these insane struggles—to say nothing of the terrible hatred which they engender, and the misunderstandings which they foster between class and class. If people would but put into practice the command of the Christ: "Do unto others as ye would that they should do unto you," all these dissensions and difficulties would be easily adjustable.

Unquestionably Professor Richet is right when, in his clever book *Idiot Man*, he disputes the title of Homo Sapiens, suggested by Linnæus as descriptive of the human species, and says that Homo Stultissimus would be far more appropriate; and he fully proves his case!

If any difference should ever arise between two of our members, plain common sense with kindly and brotherly feeling should settle it very quickly. Yet, you know, there have been long-drawn-out squabbles and even family feuds between members of the Society—yes, and between members of its higher ranks too. Differences on questions of opinion there will always be, and there is no harm in them. Every man is free to think as he will on any subject, so

long as he does not think in an unkindly or unbrotherly way of any other person. He may have his own opinion; there is no reason in the world why he should not. There is no reason why people should not discuss these opinions; but they must discuss them courteously, temperately, each remembering always that the other brother has as much right to his point of view as he himself has to his.

Every member should be a centre of peace and goodwill. Every Theosophist should be a peacemaker wherever he goes. He should try to heal troubles and difficulties. He should try not only to solve intellectual problems, but also to smooth out ill-feeling. We cannot do that for the outer world, or even for our brothers in the Society, until we have been peacemakers for ourselves, until we have made ourselves centres of peace and serenity. Therefore every one should be doing that. Let us try it. I wish that every member would think over his duty in this respect every morning, and see in what way he thinks he can carry it out that day. And in the evening, let him look back over the day, and ask himself: "How have I fulfilled that duty? Have I thought only for peace? Have I avoided all censorious thought?"

This is not an easy thing to do. The world is full of censorious thought, and that rises from the fact that as a race we are developing the lower manas, the discriminating mind. We are engaged in learning to see differences. But we must try in a certain way to stand in the forefront of the race. Not that we are necessarily wiser or more self-sacrificing than others, though we must try to be. But we have at least this much of wisdom, that we are able to appreciate Theosophical teaching. It comes before thousands and thousands of people who do not appreciate it; and there are many other people who have never heard of it. That, of course, is their Karma. Our work is to try to spread it; it is a reproach to us that there are still so many who have not heard anything of

this great gospel which we have to preach. Since this knowledge has come to us, it is our duty to pass it on to others.

In that respect at least our Karma has placed us in the forefront of our race, and it throws upon us the responsibility of definitely working for the helping of others. Let us try it; let us probe down into the realities of things, and make sure that we know what this duty involves; and having seen it, let us set to work to carry it into effect. For us it is not enough merely to skim over the surface of things. We should make this Theosophy a living power in our lives. It is enough of a power to bring us to a meeting occasionally; but that is not enough. Mere attendance at Lodge meetings is not all that is required, though it is valuable. We come in order to meet together, in order to make a great harmonious influence, in order to pick up perhaps a few ideas, and learn something. All that is good and quite beautiful, but we must remember that the carrying out of our Theosophical duty is to be done not only in the meeting-room, but in our daily life and in every moment of it.

All the world around us is in the habit of taking a critical and usually even a censorious attitude towards others. Men are always picking holes. It is our business to have passed beyond that; we should be trying to apply the higher manas, which is synthetical rather than analytical. We must seek points which we can approve and strengthen, because to find points with which we disagree is to find points against which, consciously or unconsciously, we are setting the force of our thought, so that all the time our force from that point of view is a disintegrating force. I have often said that "judicial" and "critical" really mean the same thing, so when we criticize we ought to be judging carefully, fairly. But so often men are not; they are usually trying to find fault.

The world is doing that all the time, and therefore its thought-force, as far as it is effective, is mostly destructive.

Think of the political parties. I know little about them; but it seems clear that each has something of the right, and each has much of the wrong. Anyone can see that there are mistakes being made on both sides. But what are they doing to improve matters? They are perpetually attacking one another; it is to that that all their force is given. Every speaker seems to be censuring some other man. It may be necessary to expose falsehoods sometimes, but surely not to assail a person or an idea with hatred and venom. State the facts, but without personal abuse.

If it were possible to arrive at a condition when each debater chose from his opponent's speech the points which he liked and tried to strengthen these, he would thereby earn the right to express an opinion upon other points with which he did not agree. He might put it: "It seems a pity that, having said these beautiful things, the speaker brings in other ideas which seem less admirable." It is always more effective to put things politely. If we all try to find the best in the other man and his work, we shall then be doing strengthening and constructive work. These political parties might surely join in doing work that is useful for the country as a whole.

The same may be said of the religions; about what are they all quarrelling? Do they not all agree as to the life which a good man should live—that he should be kindly, just, gentle, courteous, generous, helpful? Suppose we all join together and impress upon the world that upon which we agree; when we have converted the world to that upon which we are in agreement, it will be time enough to discuss the points upon which we differ. It would take many generations to advance as far as that; but when it was done, we should have such a powerful instrument in the world that there would be few but really religious people left in these countries.

The world is developing its lower manas; cannot some of us rise above that, and begin upon the higher? At least we

know that there is a higher, which most people do not. They jog contentedly along in the same old way, because it was the predestined way for their remote ancestors. At least we ought to be progressive enough to know that what was evolution for our semi-savage forbears thousands of years ago is not evolution for us. The people who are disputing, the people who are all the time quarrelling and criticizing, are just a living anachronism; they are all behind the times. They have to live up to the level of the new age.

Here is a new sub-race starting, and we shall presently have to become members of it. We should remember that what was progress for the fourth sub-race is not progress for the sixth. That is precisely what the sixth has to learn. Its members must learn to work together. They are beginning to learn it a very little. The new sub-race is being set on foot in many places, perhaps most of all in the United States of America, though secondly in Australia and New Zealand. In America some are learning to understand the virtue of co-operation just a little. I think you have heard of the work of Mr. Ford in that respect, how he has brought his workmen to co-operate with him to a certain extent. I am told that other great firms in the United States are beginning to do something of the same sort, and there are some cases in England too.

That is the beginning of the common sense which is dawning upon a darkened world. Suppose there is a big business. The head of the business and his workmen all have one interest in common, and that is to do the work as well as possible, so as to bring in more business, and acquire a good reputation for the firm, and then to put that work before as many people as possible. It is obviously their common interest. If the man sells more goods, he is in a better condition, and can do more for his men; he can help them, and they can help him. It is a matter of common sense.

Theosophy is always a matter of common sense, though it is often common sense working upon higher and more extended premises than we have in ordinary worldly life. The ordinary world knows nothing of the unseen world, and in many cases to take that into account modifies our action down here; so we who study Theosophy have an advantage in that respect over the outer world, that we can base our reasoning on more and truer premises. We have that advantage, but even that comes as a result of study. Anyone may study who will take the trouble. In this higher world, this kingdom of the truth, we must be true all through. We must keep our duty before us all the time in our business and in our pleasure; in our home life and in our social life, we must remember our Theosophical knowledge and try to live up to it.

So when we are celebrating the passing into a higher life of the great Founder of our Society, Madame Helena Petrovna Blavatsky, let us realize that there are many things to be said about her, all in her praise, all in gratitude and love to her. Many of her contemporaries have also passed away; there are but few now left who can bear direct witness to her greatness. So we must register our testimony; for in hearing us speak of her, in reading what we write about her, you have this distinct advantage, that you have first-hand evidence of Madame Blavatsky from people who knew her closely and intimately. You may see a thousand opinions in the Press (especially the gutter Press) about Madame Blavatsky. Those people knew nothing whatever of her. How could they? But nevertheless, they are very confident in spreading their loathsome libels and their atrocious slanders. Come to the poeple who knew her if you want information about her, and then you will have the truth—a truth which, in this case as in so many others, shall make you free. The truth on any subject clears up doubts and difficulties, shades and clouds,

and the truth about Madame Blavatsky will clear your mind once and forever of any of these false and foolish beliefs which have been so carefully and so assiduously circulated by those who hate Theosophy because it prescribes a level of life which they do not yet wish to attain.

Do not forget that she is worthy of all your love and gratitude, your trust and appreciation. Without her there would have been no Theosophical Society at present. It would have come later, but it was she whose heroic self-sacrifice, at a cost to her personally which you cannot understand, made possible the foundation of the Society and the circulation of the Divine Wisdom.

We are proud to be members of the Society which she founded. We are proud to follow her to the feet of those Masters to whom her uttermost devotion was always given. Therefore let us always think of our duty to her and to those Masters, and let us do it at any cost of self-sacrifice which will promote the victory of the higher over the lower self. Let us stand firm not only in our belief, but still more in the action which flows from that belief. Let us stand as worthy members of the School of Wisdom founded by so great a Teacher.

A TRUE Theosophist must put in practice the loftiest moral ideal, must strive to realize his unity with the whole of humanity, and work ceaselessly for others.

H. P. BLAVATSKY

THE "UNIVERSAL FAITH" OF THE EMPEROR AKBAR OF INDIA DESCRIBED BY HIS PRIME MINISTER ABUL FAZL

O GOD, in every temple I see people that seek Thee, and in every language I hear spoken, people praise Thee!

Polytheism and Islam feel after Thee,
Each religion says, "Thou art one, without equal."

If it be a Mosque, people murmur the holy prayer, and if it be a Christian Church, people ring the bell from love to Thee.

Sometimes I frequent the Christian cloister, and sometimes the Mosque,
But it is Thou whom I search from temple to temple.

Thy elect have no dealings with either heresy or orthodoxy; for neither of them stands behind the screen of Thy truth.

Heresy to the heretic, and religion to the orthodox,
But the dust of the rose-petal belongs to the heart of the perfume-seller.

A WORLD IN DISTRESS[1]

THE REMEDIES AS SEEN BY THE THEOSOPHIST

Fourth Convention Lecture, Adyar, December 26, 1932

BY A. RANGANATHA MUDALIAR, B.A., B.L., M.L.C.

THE general title of the Convention Lectures of this year is, as you know, a "World in Distress; the Remedies as Seen by the Theosophist". When Mr. C. Jinarājadāsa asked me to speak, he suggested that I might limit myself to India and the way out of the economic and other difficulties here, seen from the Theosophist's standpoint.

It is obvious to all who have been and are following the course of events in the world that there is hardly a country where do not exist "conditions of distress". But the exact causes of distress may vary in their variety and intensity from country to country. So also, the remedies. However, Sydney Webb (now Lord Passfield) thinks that "Indian conditions present a field of study which is likely to be of real use not only to India; but, indeed, to the world".

The Indian population is nearly one-fifth of the whole world. This vast population lives mostly in villages; not in towns, as in Great Britain. Thus the prosperity or otherwise of the rural population possesses an importance in

[1] Abbreviated from the Lecture published by T.P.H., Adyar, as Adyar Pamphlet No. 171.

India which it may not have in other countries whose population is mostly urban. The facts are:

I. As regards food, over 260,000,000 people depend for their livelihood on agriculture; and, cultivation is proving more and more unremunerative. The reasons being: (1) As population increases, additional land of less and less fertility is brought under cultivation.

(2) In the past, India was not only an agricultural but a manufacturing and industrial country as well. But that did not suit British interests, and the Indian manufactures of cotton goods and the industries of iron and shipbuilding were therefore put down with a strong hand. Some may urge that serious attempts might be made now to revive these and other industries in India. But it is one thing to develop an already flourishing industry and quite another to re-establish it on old ruins, after allowing other countries to steal a very long march over India. Further, we are still without the power to organize our industries as we like; and so this transfer of people hitherto engaged in manufactures and industrial pursuits to an already over-burdened land still continues.

(3) The fertility of the soil also is steadily decreasing year by year and the cultivators are experiencing a growing difficulty to find sufficient manure for their fields. (4) Nor has the ryot "enough capital either for extending cultivation beyond his present limits or for procuring improved appliances". (5) The damage to crops by wild animals, specially where the fields are close to the Government forests which serve as a shelter to the wild animals during the day is considerable.

(6) The land tax is high and it is collected when the crop is still in the field. The ryot has no ready money to meet the demand, and therefore borrows what is required at usurious rates of interest.

(7) In tracts, and they are many, where rainfall is precarious, scarcities and famines intervene during which the ryots and their cattle suffer indescribable hardships.

II. As regards drink, the existing situation adds to the poverty of the ryot and involves his moral degradation. The Government's excise revenue has grown from 1·18 crores[1] of rupees in 1860-61 to 23·5 crores of rupees in 1929-30.

III. Irrigation is a matter of more vital importance to a population mostly agricultural than the railways. But up to 1920-21 the Government had spent on railways 658 crores as against 78 crores on irrigation. The total length of all roads metalled and unmetalled, maintained by the Government and the local authorities in British India, was in 1929-30, 1,83,456 miles for an area of 10,94,300 square miles. This works out to a mile of road for every six square miles. In Great Britain they have two miles of road for every square mile. As regards housing, its unsuitability for healthy living in villages is admitted even in the Government publications.

In view of all these handicaps the expectancy of life among the Indian people is the lowest in the world, *i.e.*, less than 25 years as compared with 45 to 55 in western countries.

What I have been describing so far is supported not merely by the statements of Indian leaders and writers but by official publications and writings of non-Indians who cannot be charged with any prejudice against the British Government.

What, then, shall we do to get out of the present tangle we find ourselves in ? Is there anything that we can gather from the past of India which will throw light on the causes that have led to her present deplorable state, and give us a clue as to the lines on which we should proceed hereafter to make the people contented and happy ?

That India was prosperous in the ancient days cannot be denied by anyone. Not only was India rich in what is popularly

[1] A crore is 10,000,000.

known as the prehistoric days, but she continued to be so even up to comparatively recent times. The most convincing proof of India's prosperity up to comparatively recent times is to be had in the successive invasions of which she has been the victim from the old Pathans to the present Britishers. As late as the beginning of the 19th century Sir Thomas Munro speaking of India testified to "a good system of agriculture, unrivalled manufacturing skill, a capacity to produce whatever can contribute to convenience or luxury," among other characteristics of her high civilization. The old system of village administration contributed largely to the above prosperity.

A study of the ancient Indian works, specially of the portions therein pertaining to God and His Universe, kings and kingdoms, duties of the rulers and the ruled, the respective dharmas of various castes and classes, the plan on which towns and villages were built, the functions of councils and guilds, leads us to the following conclusions:

(1) In the old days, a country, town or village was not considered to be a mere geographical area, consisting of a certain number of houses and people. It was held to have an individuality of its own apart from the persons composing its people. Like man, it was a soul with a mind and a body of its own.

(2) There is hardly an ancient classic among the Hindus which does not refer frequently to Devas (shining ones) and the Deva kingdom. They are credited with various functions, such as the administration of the laws of nature, looking after kingdoms and empires, as well as towns and villages, (Village Goddess is a very frequent expression), attending to men's prayers and so on.

(3) None can escape the Law of Cause and Effect. Neither in their individual nor in their collective capacity can people set themselves up against this Law of Ishwara governing the Universe.

(4) As the state, town or village is really each an organism informed by One Life and subject to One Law, it follows that, if the organism is to fulfil its highest purpose well and truly, its various limbs should be sound and work in perfect harmony with each other.

(5) Higher than all teachings was considered to be good conduct. "By good conduct man attains life. By good conduct he attains fair fame here and hereafter." This belief that prosperity depends on virtue still persists among the masses of India.

It is true that ancient India believed in divine guidance and the scrupulous operation of the Law of Cause and Effect which gave every man his due. However, neither the oppressor nor the oppressed could point to this law, one to justify his oppression and the other to resign himself to it.

What are the teachings of the Divine Wisdom, which should be familiar to all students of Theosophy? Briefly:

(1) One eternal, infinite, incognizable, real existence. From That the manifested God.

(2) From the manifested God, many spiritual intelligences guiding the cosmic order.

(3) Man, a reflection of the manifested God, the inner and real self being eternal, one with the Self of the Universe.

(4) Unfoldment of Life and growth of its vehicles under the operation of the Law of Sacrifice and the Law of Cause and Effect or "Action and Reaction".

A comparison of the principles which, in the past, governed the administrative policies with the teachings of the Divine Wisdom shows how close was the application of Theosophical truths to the daily practical problems of those days.

Woodrow Wilson is quoted by our President in her lectures on political science as saying: "Each people, each nation must live upon the lines of its own experience. Nations are

no more capable of borrowing experience than individuals are. The histories of other peoples may furnish us with light but they cannot furnish us with conditions of action. Every nation must constantly keep in touch with its past."

It may not be possible now to reproduce the old system of village administration in every detail. But that it can be revived within limits and with every chance of success is the observation of many statesmen and writers who have placed on record the results of their experiments. Recently, Panchayats were constituted in the Province of Madras to look after village forests which were till then under technically trained and highly paid officers of the Government; the Panchayats have succeeded where their official predecessors had failed; also from a financial point of view.

If these institutions are to be of maximum use, there should be the right kind of attitude on the part of the people and its officers to the village and its needs. The truth that the village is a living organism with a spirit, mind and body should be constantly borne in mind. It seems to me that the ancients, as if to emphasize this fact, almost invariably made the temple the heart of the village and the centre from which all activities were conducted; it had a school for training the mind of its future citizens; and it so designed the administrative machinery as to make itself self-sufficient and work smoothly, each part of it working in co-operation with the other and for the common good of the entire body politic. The remuneration of the officers and the other staff of the village consisted partly of grants of land, and of grain fees, to be given by every cultivator in the village in proportion to the area cultivated and the produce secured by him, and other perquisites given at the time of the more important feasts and festivals. This contributed not a little to general good-will in the village. So, it is of paramount importance that the ancient spiritual background should be restored. Places of

worship should be provided for the Hindu as well as for the Mussalman, for those who permit images in their places of worship and those who do not, for the contemplative as well as the practical people. None who comes to any place of worship with a reverential spirit should be denied admittance to it, because of his caste, creed or race. These places of worship should, as of old, be in the charge of the best available people—people of character, piety and knowledge. If, by any chance, anyone proves himself unworthy to hold this high office, the village Council should have the power to remove him and appoint a better man in his place.

There is no doubt, from what I have observed of the survivals of certain feasts and festivals and ceremonies that still continue in the villages, that there is a vague recognition of an intimate relationship between the human and the Deva kingdoms. I know this is a matter in which the credulous ignorance of the masses might be unscrupulously exploited. That is why I want men of knowledge and character, possessing the necessary occult vision, to make independent investigations into this aspect of village life and place it on a rational and scientific footing.

Then, there remains the body politic, whose many needs have to be administered by the village council. The question of how this council is to be constituted and what its functions should be was carefully gone into by the National Conference which was formed in 1923 and later, by the National Convention in 1924—both under the inspiring influence of our President. A draft constitution was drawn up establishing Self-Government, and the Commonwealth of India Bill embodying it, was finally sent to England in 1925 with a memorandum to the Government of Great Britain urging the early adoption and enactment of the Bill, if serious danger to the connection between India and Great Britain was to be avoided.

In brief, as regards education, the instruction imparted in schools must be such as to make the pupils good citizens; which is also the ideal of every Theosophist. Educationists like Dr. Arundale must think out and lay down the scheme of education both for the higher and the lower classes of School and the village committees might be trusted to look after their share of work in that scheme of education.

My experience of the village welfare associations which I helped to form in the days of the Home Rule agitation has convinced me that the old community spirit is only dormant and not dead and may be revived and rendered active once again. I will illustrate in some detail one instance out of many within my knowledge. As the result of a casual conversation I had with the people of a particular village, some of them took up my suggestion that they should see to it that their village had at least a night school. After their return home they duly started one with the help of about a dozen or more friends who agreed to pay each half a rupee a month. It then occurred to them that it was not to their credit that the two or three chief temples in the village should be in a dilapidated condition, and they forthwith undertook their repairs. Some gave cash, some timber, some carted free the materials, and some gave other labour and so on without minding their sectional and sub-sectional differences, and soon the temples were restored to a satisfactory condition. There was no rest-house for travellers and one was built. Some of the villagers were careless about their cattle and allowed them to roam at large during the day and sometimes during the night also. This was very inconvenient, specially to the owners of fields close to the village when they had crops on, and the village council appointed a man to watch the crops, whose duty was to see that stray cattle did not damage the crops. If anyone's cattle were left at large and caused damage to crops, the watcher reported the fact to the owner of the

animals, who then had to measure out and give a specified quantity of grain to the watcher. The people had frequently to go to distant courts to recover their debts or claims for damages for wrongs done to them, and the council decided to try such cases themselves. This meant some expense to the council who had to engage a man to summon parties and their witnesses. To meet this and other expenses, the petitioner in each case was required to deposit a rupee or half a rupee (how much exactly I forget now) with his written petition. The result was that both the petitioners and the counter-petitioners were saved considerable time and money, and that justice, not merely law as so often happens in the regular court, could be had at their very doors, so to speak.

Once, a girl of the village who had been married to a man of another village left her husband's house without telling anyone and came back to her parents. The husband's people in searching for her traced her to her parents' village; and learning that there was a local council which dealt with all local disputes, drafted a complaint and presented it to the council with the prescribed fee. The council met, and sent for the girl. The latter admitted that she had left her husband's house without anyone's knowledge, and pleaded in excuse that she could not put up with the ill-treatment accorded to her there. The village council sent a couple of respectable people to the village of the husband to enquire into the truths of her complaint and, on being assured that she had not exaggerated matters, sent for the husband's people and told them that as the marriage was meant to be for her happiness and not for her misery, they were not prepared to let the girl go back to them. The latter promised that they would not ill-treat her thereafter, but the council said that they were not prepared to accept their mere statement but would take a more lenient

view if some respectable people of their village gave the council an assurance that they would see that she was not badly treated. After that assurance was secured, the council permitted the girl to go back to her husband's home—no doubt with some words of admonition to her also. Thus this village council all unconsciously followed the example of the ancient councils and tried to bring about an amicable settlement satisfactory to both parties and prevented future misunderstandings. Whereas modern courts, by giving an award in favour of one party and making the other an absolute loser, cause one of the parties to form a grievance against the other and wait for an opportunity to revenge himself in some foolish way for the real or supposed wrong done to him.

To a Theosophist all these questions resolve themselves into this, *viz.*, that all the misery we are now witnessing in the world is the result of broken brotherhood. Family discords, as well as state problems like social, industrial and political troubles, are all questions of brotherhood. If only the principle of brotherhood were more widely accepted and practised, even the bigger troubles connected with large areas would disappear. Let us take but one case—the undesirable increase in the population of India.

When we try to find out which part of the people produces mostly this addition to the population, we shall find it to be those classes of people whose standard of living is relatively very low. Mr. J. T. Martin, in his report on the 1921 census, says that in India as in every other country, the most prolific portion of the population is at the lowest stratum of life. Further, in a country like India, along with the high birthrate goes also a high deathrate, specially among the infants, of whom two hundred in every thousand die within a year of their birth. There is no point in this huge waste of human strength and its gradual deterioration. The people living in overcrowded slums amidst dirt and squalor are our

brothers, and it is our duty to improve their condition and enable them to adopt a higher standard of life, and see that their children do not begin the struggle for life under a serious handicap. Reforms on above lines, all inspired by a spirit of kindliness and sympathy, will result in a reduced birthrate among the hitherto most prolific and the least civilized part of the population and lessen the otherwise heavy pressure of population on the resources of the country.

Again, a study of the laws of Reincarnation and Karma tells us that good or bad souls, if such epithets may be permitted for a moment as regards souls, will be drawn to incarnate according as the environment is pure and healthy or the reverse. So then, if attention is concentrated on improvement of sanitation, and hygienic conditions are brought about in villages and towns, better souls will incarnate in places where formerly we had the low and uncivilized population. If there is any country in the world where the ancient and ever true Dharmic ideal may be established more easily than anywhere else, it is perhaps India, and then India will undoubtedly have many lessons to teach to the rest of the world.

If only Great Britain will realize that the days of empires and commonwealths, each thinking only of itself and its own well-being, are passing or ought to pass away soon, and that the ideal now should be, in the words of our illustrious President, "a group of commonwealths or empires forming organized humanity" intent on the welfare of the whole of Humanity, the British statesmen will help and not hinder India from rising to the full height of her stature.

Our President has quoted in one of her books the perfectly true words of Mr. Rushbrook Williams: "The impending struggle between the East and West, foretold by many persons who cannot be classed either as visionaries or as fanatics, may easily be mitigated or even entirely averted, if the British

Commonwealth of Nations can find a place within its wide compass for three hundred and twenty (now three hundred and fifty) millions of Asiatics fully enjoying the privileges and adequately discharging the responsibilities, which at present characterize the inhabitants of Great Britain and the self-governing dominions." Like the true servant of humanity that she is, Dr. Besant passionately hopes that "the future of India will be united with that of Britain for the sake of both nations and for the sake of humanity at large".

We Indians, also, have to look to our duties and responsibilities. If people of different persuasions and castes—Hindu and Mussalman, Parsi and Sikh, Brahmin and non-Brahmin, the so-called touchables and the untouchables, and people of British India and Indian States, only realize that they are all parts of one organic whole; and that, according to the idea of Plato, when a part suffers it is not the part which suffers but Mother India in that part; how soon will not the present unseemly differences now dividing the people be composed, and the united move on the part of all India prove too strong for any earthly power to resist it for long? Assuredly we shall have then won by our behaviour all that we wish for our people—for their contentment and prosperity, and even more. For, verily we shall have sought then "the Kingdom of God and His righteousness," and discovered that "all these things have been added unto us". We shall have proved to the world that spirituality and material prosperity are not exclusive of each other but always go together.

THE PRISON-HOUSE

BY C. JINARĀJADĀSA

"HEAVEN lies about us in our infancy! Shades of the prison-house begin to close upon the growing boy" —so says Wordsworth in his famous "Ode on Intimations of Immortality". As often happens with a great poet's thought, we quote a part only; the part which we so often quote, because it seems an allusion to Reincarnation, are the well-known lines:

Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's Star,
Hath had elsewhere its setting
And cometh from afar;
Not in entire forgetfulness
And not in utter nakedness
But trailing clouds of glory do we come
From God who is our home.

There are not many in our present-day civilization who can grasp this Platonic thought that our life is a "prison-house". This world and its objects and interests are so "living," so "real," that we cannot conceive of any other, except in so far as it is a "dream world," and therefore "unreal". It is little use arguing on the subject. But those of us who are born Platonists must assert, in spite of every denial, that this world is a prison-house, indeed a Plato's cave where what we see are but shadows of shapes, not the true shapes themselves. I know that ever since I woke to Love as a boy, and to the call of Beauty when I came of age, this world is not only a shadow,

but more still, a shadow of a shade. For to me, as to every Platonist, the "idea" is more real than the "thing".

How shall we escape from our prison-house—from this world which insists on being made the measuring-rod for every other world? Our lot is cast in it; like a train that must run on two rails, life has already laid down our two rails—Dharma and Karma, Duty and Environment. We can go on the rails forwards or backwards. But we seem bound fast to the dead level which we call "this world".

Yet we are not altogether helpless behind our prison-walls, for we can break through. The man or woman who loves greatly breaks through, for a while; the artist during his moments of creation, the saint as he flames in adoration, break through, for a while. But to break through not only once, but to arrange so that the prison wall shall not be intact again—what is the technique for that? For it is a technique.

That technique begins when once we find the Work in which we see our soul's lineaments. Of old in India, when thinking of Brahman, "the One without a second," the wise ones taught us to say: "*Tat Brahma, tad asmi*—That Brahman, I am He!" But there is another way also; it is to say: "*Tat Karma, tad asmi*—That Work, that am I!" For the word Karma means Work.

Little use asking another: "What is my Work?" We must each experiment again and again until we know, beyond any doubt of ours, let alone the doubts of others, what is indeed our Work. (Fortunate indeed if, as we are born, we know instinctively what is our Work.) When each can say: "I know my Work," then he may consult an elder with the question: "How can I do my Work *better*?" For the elders are the experts in technique, and it is to teach the Technique of Perfection that they live on, in the prison-house of life whence they can escape to "Heaven," if they were so to will.

But they have willed to live with us in order to teach us the true technique of our Work.

Such are the Masters of the Wisdom, who live with us in our prison, where the Divine Things of God which They know are but shadows of a shade, in order to teach us how we may break down the walls of our prison-house. Yet They are helpless, even to help us, until we find our Work. For our Work is our road to Them, as also to our highest Divinity. "*Tat Karma, tad asmi*—That Work, that am I"—this is the Gospel of the New Day.

Oh, do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks; then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life, which has come to you by the grace of God.

PHILLIP BROOKS

KARMA IN "THE SECRET DOCTRINE"

BY J. KRUISHEER

(General Secretary of the Netherlands Section)

KARMA. He who through study and meditation unveils its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life—is working for the good of his fellow-men.[1]

Encouraged by the above-mentioned words of H. P. B., we will try and see whether we have the good fortune to disentangle something of these intricate paths of Karma; if these attempts lead us nowhere, which is quite possible, yet they in themselves seem worth while, if our study can be guided by the several hints scattered over the three volumes of *The Secret Doctrine*. Karma would seem to be a word of many meanings, which is generally the case when we try to translate one or another Oriental word with an occult meaning into any European language; and one of the greatest difficulties of Westerners, in trying to comprehend such words, lies in the fact that it is generally translated by one single word only, when the combination of several different words would give a much more approximately accurate idea. We generally use the word "action," the Law of Action and Reaction, but we are led to suppose that it is but a relatively accurate approximation of the deeper meaning behind it.

Karma. Exoterically, this is simply and literally "action," or rather an "effect-producing cause". Esoterically, it is quite a different thing in its far-reaching moral effects.[2]

[1] *The Secret Doctrine*, Vol. II, p. 319.

[2] *Ibid.*, Vol. I, p. 695.

Following up this line of thought we realize also that very often some of us inadvertently associate this "action" mainly with reactions, coming for the greatest part from outside, reward and punishment brought about by outward agencies and by a law outside ourselves; we forget that an equally important part of these reactions takes place entirely within ourselves, within our subtler bodies, changing them constantly according to our own self-made vibrations. Moreover, in common parlance, students when speaking of Karma sometimes lay more stress on results than on causes but the causes are much more predominant and primal—within as well as without ourselves.

Karma cannot be a law outside ourselves, unconnectedly acting in a more or less loose way upon ourselves. It does not bring to us from somewhere outside the results or effects of our doings as a terrestrial judge might condemn or reward, even though absolutely according to the utmost righteousness. Karma itself does not design nor predestine; it is man himself who plans and so creates causes, and Karmic law only adjusts the effects of man's deeds. The cause of its coming into action is the ever present tendency of Nature to resume a harmony which has been disturbed.

> We produce causes, and these awaken the corresponding powers in the Siderial World, which are magnetically and irresistibly attracted to—and react upon—those who produce such causes, whether such persons are practically the evil-doers, or simply thinkers who brood mischief.[1]

Mind is one of the very important, if not the most important, influences on or instruments for Karma; and it even seems that the mystic and mysterious connection between the Higher and the Lower Mind, called by so many different names and presented by so many symbols, has in some way or other to do with Karma. Mind is superior to feeling, and students of Theosophy have studied the creative

[1] *The Secret Doctrine*, Vol. I, p. 149.

power of thought, so that we need not argue here that our thoughts form the most influential part of our Karmic changes. We constantly change ourselves by our thoughts and feelings, resulting in actions; these thoughts and feelings in themselves are actions. If we are able to see Karma as "change," action and reaction (but for the greater part within ourselves), then with this knowledge of thought-power and its effects on the subtler bodies, it becomes clear that we "create" ourselves at every moment of our life. As a man thinks, thus he is; as a man thinks in his heart, so he becomes. This building or creating of ourselves is Karma, the ever-changing of man, or "man at work," a term I think our former Vice-President, Mr. C. Jinarājadāsa, used somewhere. Thus Karma is the Law of Creation. "Man at work" seems to be a good definition, for it gives the idea of a living constant change. But this implies also that Karma is the Law of every "Creation," be it the tiniest or the most exalted one; it is the Law of cyclic Evolution.

> At the first flutter of renascent life, Swabhāvat, *the Mutable Radiance of the Immutable Darkness unconscious in Eternity*, passes, at every new rebirth of Kosmos, from an inactive state into one of intense activity, which it differentiates, and then begins its work through that differentiation. This work is Karma.[1]

Here also Karma is called "work," the word we used in connection with "change". It is however also called "radiance" and is here inseparably connected with the birth —rather rebirth—of a living entity, Microcosmos or Macrocosmos. Consequently, Karma is the law that governs the coming into birth of each new manifestation into existence and matter, or rather *is* the active working of that manifestation itself. Karma is active only during life on earth; it is inactive during pralaya; it is but the spiritual dynamic effect of causes or forces produced and awakened into activity by our own actions.

[1] *The Secret Doctrine*, Vol. I, pp. 695-6.

It seems significant that the study of Karma directly leads us to a study of "Creation" or manifestation, making of Karma the law of manifestation as well as the law of retribution, "since the whole of the visible Kosmos consists of self-produced beings, the creatures of Karma".[1] So Karma is the Law of Manifestation of all creatures in their periodic reappearance in new forms or bodies within Time and Space; it manifests at every new incarnation, at every "descending into matter". "Nirvana is actionless; it is neither a result nor a cause but an ever eternal present IS," says Nâgasena. Hence it can have no relation to or concern with action, merit or demerit, since these are subject to Karma.

The descent from pralaya into birth we may find described in various and widely different ways, mostly symbolical or allegorical, and very often it is called a fall into sin. Karma—when used as a synonym for sin—means the performance of some action with a view to the attainment of a worldly end, which therefore hurts somebody else; and in this way Karma is also the effect of an act produced selfishly, and so evil and punishment become the agents of Karma, but only in an absolutely retributive sense do they become the servants of the good.

On the other hand, neutralization, liberation from sin and evil (from suffering) results in the mastering of destiny, the mastering of Karma, the lessening of the power which turns "the wheel of the law," the ceasing of Karmic working, the wearing out of the force which caused these "workings". So, Karma seems to be a real force, or the transposition of force; for its action is force and the effects are caused by force. In this way, man in action creates reactions and Karma in the world of thought and feeling, as well as in that of physical action; aye, in the former even more so than in the latter.

[1] *The Secret Doctrine*, Vol. I, p. 696.

Karma does not cease in this world of physical action in dense and tangible matter, but "works" first and foremost in the world of thought. We will deal with this fact presently.

Karma, the Law of Causation, the Law of Creation, is also the Law of periodic Manifestation into matter, the coming into action of a living being into reincarnation at each new periodical reappearance in the long, long series of rebirths. Behind each one of these relatively new appearances in bodies, lies Karma, work or action in a former manifestation, in another existence. This pushing backwards into Time should bring us in the end to the One First Cause, and then the question arises: what was before That? The First Cause in Itself cannot be anything else than a new Beginning of another Karmic Cycle; this Universe must also be the Reincarnation of a former Universe, is in its turn a new Karmic Cycle; and the Karma of this present one is the transplantation of another and former Cycle, the Karmic germs being brought over to the next one.

All this seems to indicate only one possible answer as to the question of the beginning of individual Karma. We all tend to believe too easily that Karma is but a very simple law or problem; yet when we try to penetrate somewhat deeper, it is this very difficulty of the first original Cause that seems insoluble. "Every one of our Egos has the Karma of past Manvantaras behind."[1] Of past Manvantaras! Every apparently newly created creature brings with it into its new existence the germs of former Karma (or existences). Only when we are able to look beyond the present cycle beyond finiteness, beginning and end, can we reach into the Infinite. Karma, as a Universal Law, is without beginning or end; Karma "is" always. It is only when considered within a somewhat limited field of a more or less limited part, that there is a question of beginning and end; as a general principle this is utterly

[1] *The Secret Doctrine*, Vol. III, p. 579.

impossible. At each new manifestation, Karma is the new succession of states of consciousness within the Eternal Now.

It seems but relatively true that at the moment of "individualization" or the genesis of Man—in the middle of the Third Round—an absolutely new creature or Monad is launched on the sea of life. The unmistakably true fact is that there is no absolute Karma-less Beginning at this moment of individualization into the human kingdom, nor at any other moment; but, on the contrary, at that very moment important differences do already exist. This should put us on our guard. There are three so-called good ways of individualization as also three wrong ones. Where then from these obvious cases do the apparently unjust differences "begin"? The only probability, in fact the only possibility, seems to be that there already existed Karmic "work" behind this once more coming-into-action of the Ego, even when in this Manvantara the Monad in question may manifest as an Ego for the first time. We repeat: "Every one of our Egos has the Karma of past Manvantaras behind."[1] From the animal, and even from the vegetable evolutions, is brought over past Karma. The starting-point clearly lies much further back (if there really is any) and the only true answer seems to be that the Monad carries with it Karma from former Manvantaras, as H. P. B. indicates. The selection therefore of one or other of the paths, even at this first dawn of renascent life, is once more a difference of age and a matter of experience. In other words, it is apparently not the first time—and, if so, neither the last time—that we as Monads appear as living creatures in the Karmic Cycles of the Universe. Even after becoming "Perfect," there is a pralaya and some new reawakening into Karma and action.

Our Real Being is everlasting, without beginning or end; so it is not philosophical reasoning if we cut off the

[1] *The Secret Doctrine*, Vol. III, p. 579.

series of manifestation at a certain point and assume that it has begun then and there. Our Real Being is not dependent on "individuality" but remains on a much higher level; it never had beginning nor end, never ceases to exist; what happens is but the unfolding or extending of "working-consciousness"—and this is Karma. Although the proposition sounds perhaps too bold, there seems no other way out but that, after a complete Cycle of Evolution—even unto Perfection (for this particular Cycle of Universe)—a new Karmic Cycle, a new Manvantara, a new reincarnation in another incarnation of the Universe lies before us. "The Eternity of the Pilgrim (Monad) is like a wink of the Eye of Self-Existence," as the *Book of Dzyan* puts it. "The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux";[1] and our Karmic Selves are each time once more reborn into these worlds.

"Karma . . . exists from and in Eternity, it cannot be said to act, for it is Action itself."[2] It begins (anew) or reawakens with the reawakening of a Self after Pralaya. "To make the working of Karma—in the periodical renovation of the Universe—more evident and intelligible to the student when he arrives at the origin and evolution of man, he has now to examine with us the Esoteric bearing of the Karmic Cycles upon Universal Ethics."[3] Work is the one essence of all existence in manifestation and so Karma is "the work or act of self-creation". Every moment of life *we create ourselves* by thinking, feeling, working and thus alter the effects on ourselves through our various subtler bodies: that "work" of ours is Karma.

(*To be concluded*)

[1] *The Secret Doctrine*, Vol. I, p. 45.
[2] *Ibid.*, Vol. II, p. 319.
[3] *Ibid.*, Vol. I, p. 820.

TOWARDS A RELIGIOUS SYNTHESIS

By JAMES H. COUSINS

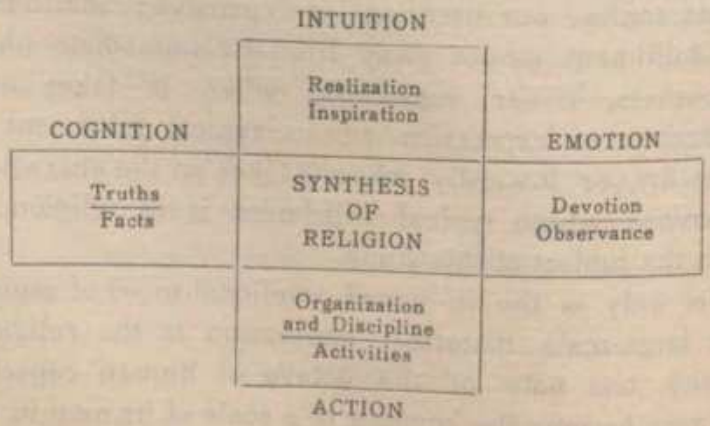
EVERY normal human individual is endowed in some degree with the capacities of intuition, emotion, cognition and action. These capacities operate in both an inward and outward direction; and the direction sets up a characteristic distinction within a particular capacity, thus constituting, in effect, an octave of human endowment: (1) illumination, (2) inspiration; (3) aspiration, (4) expression; (5) contemplation, (6) observation; (7) organization, (8) action.

The emotion-capacity—to the in-turned phase of which we here confine our attention—is expansive; and in pursuit of its fulfilment moves away from its immediate phase of consciousness, either outwardly, when it takes on the characteristic of *expression* whose typical fulfilment is in creative art, or inwardly, when it takes on the characteristic of *aspiration* whose typical fulfilment is in religion. The latter is the subject of this study.

Not only is the in-turned emotional mood of aspiration, whose large-scale historical expression is the religions of humanity, one note of the octave of human capacity; it itself may become the keynote of a scale of its own in which the other notes of the octave become subsidiary to it. Let us set out the octave of religion as aspirational fulfilment;

and, in order to avoid the psychopathic connotations that have gathered round the terms introvert and extrovert, and the false pedestrian sense that may be called up by the terms in-turned and out-turned, let us use the terms subjective and objective for the characteristic differentiation of the two faces of the quadruple Janus of human capacity.

The subjective emotional phase of religion is *devotion;* the objective emotional phase is religious *observance.* All religions have teachings that are local and taken as *factual,* such as the data of the birth, life and death of Jesus Christ; this is the objective cognitive phase. They have also teachings of *truths* that belong to no time or place, doctrines such as the omnipotence, omniscience and omnipresence of Deity; these are the subjective cognitive phase of religion. Their *activities* in the life of the world are objective action; while their internal *organization and discipline* are subjective action. The ultimate significance of religion rests in an inner experience whose objective phase is *inspiration* and whose subjective phase is *realization* of individual unity with the Cosmic Life; and these two phases are of the intuitional capacity.



This synthetical analysis of the octave of characteristics of religion in human endowment is found in the historical

religions. Behind the vast elaboration of Hinduism there is the simple *dharma* (duty or work) of ultimate identification of the individual life and the Cosmic Life, from which comes *moksha* (liberation from the relatively lower and objective degrees of life). This identification is expressed in the daily recital of the *gayatri mantram* by the Brahmins; an assertion of the identity of the spark of light in the individual with the Cosmic Light that is embodied in the sun. The Zoroastrian worship is also towards the Cosmic Life through fire. Neither Hindus nor Parsis "worship" the sun or fire as such, but as the special expressors of what they feel to be the central characteristic of life; the one conceiving it as illumination which dispels the ignorance that is the real separator of the individual and Cosmic phases of the One Life; the other conceiving it as combustion which purifies and unifies. The embodiments of their imaginative response to "the total push and pressure of the Cosmos"[1] are not persons but personifications; yet not mere personifications of mere abstractions, but the incarnations of the interactions of a Life that, though vastly vaster than the individual human life, is yet the same in essence. Francis Thompson, a Catholic poet, will help us to see the dissimilarity of similars in these two non-Catholic expressions of the Cosmic synthesis.

My little-worlded self, the shadows pass
In this thy sister-world as in a glass
Of all processions that revolve in thee:
Not only of cyclic man
Thou here discern'st the plan,
Not only of cyclic man but of the cyclic Me.
Not solely of mortality's great years
The reflex just appears,
But thine own bosom's year still circling round
In ample and in ampler gyre
Toward the far completion, wherewith crowned
Love unconsumed shall chant in his own furnace-fire.

[1] *Pragmatism*, by William James.

We therefore set the Hindu and Zoroastrian religions in the place of the intuition, as expressing humanity's most intimate response to the Cosmic Life.

When the religious impulse moves a stage beyond that of the intuition, it becomes more closely identified with the external capacities of the inner being. It gains definition and intensity, but loses largeness. It becomes psychologically local instead of universal, and carries the psychological limitation into time, place and personality. On the cognitive side it produced Buddhism, which abolished the Vedic Gods and the human soul, and laid out an eightfold way of escape from life. On the emotional side it produced Christianity, which, being emotional, retained the soul.

There is this difference, however, between Buddhism and Christianity: on the cognitive side the emphasis is more on the practice of the teachings than on the Teacher himself, for the mind seeks ideas rather than personality; but on the emotional side the emphasis is more on the Teacher than his teachings, for the emotions seek personality rather than ideas. Faith, not in truth but in a person, is the emotional substitute for understanding and its fulfilment in life. Through a confession of faith, some of the world's most noted ruffians are occupying special seats at Matthew Arnold's "eternal tea-party," while men of pure life and selfless activity, practisers of the teachings of Jesus Christ, are confined in the Cosmic tropics because they did not accept as historical fact the Cosmic symbolism that gathered about whatever of local factuality there is in the story of the Nazarene carpenter's son.

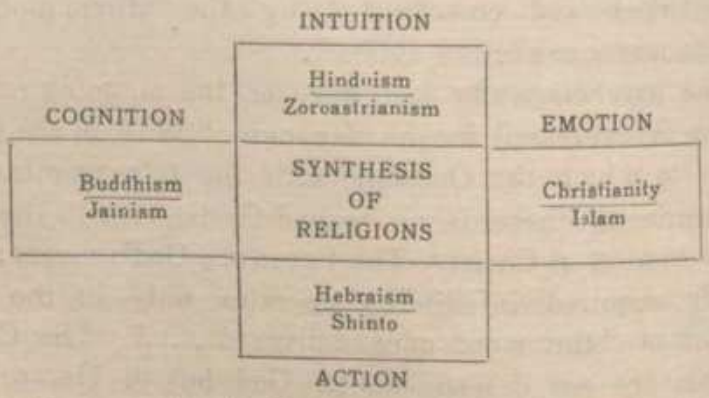
Along with Buddhism we may bracket Jainism, which arose a little earlier than Buddhism from the same Vedic roots, abolished God, but retained the soul, and sought to liberate it by right faith, right knowledge and right action. And along with Christianity we may bracket Islam, which

arose from the same Hebraic roots, and gathered its emotional force around the personality of the Prophet Muhammad.

In Hebraism the expanding religious impulse made a special identification with the organized group-life, the expression of the subjective-active human capacity. "The chosen people" was the one collective receptacle of the one truth, and this one truth could have only one source. Hence, "Hear O Israel! the Lord thy God is one God!" But He was a God of Law, not of Love. His utterances were edicts of the will, not statements to the mind or exclamations to the heart. The religious impulse, therefore, had to fulfil itself through an obedience that expressed itself in ceremonial remembrance of the "one God" and in daily individual life enlarged and co-ordinated by the affirmation that "righteousness exalteth a nation".

The psychologically last stage of the outgoing religious impulse is expressed in the Japanese "Way of the Gods," Shinto, to which the Occident adds the false terminal *ism*. In Christianity there is no second Christ, though there is a second coming of Christ. The Popes are God's vicars; their recently acquired infallibility operates only in the interpretation of "the word once delivered . . ." The Caliphs of Islam are not descendants of God but of His prophet. Hinduism regards the father of a family as an atomized expression of the God-activity in the Universe, and the mother as an atomized expression of the *shakti* or power-making instrument of the Cosmic Life. But the Japanese response to the religious impulse made the Sun-Goddess the ancestress of the Japanese nation, and the still unbroken line of Mikados her successive incarnations. Around the divinity of the Mikado the Japanese social organization grouped itself for many centuries, and continues to group itself. But interminglings from beyond the national boundary, and the political necessity, within the last seventy years of contact

with the outer world, for religious neutrality, led to a recent declaration that there is no official religion in Japan, and that Shinto has no sacred books, no dogma and no moral code. It is, in short, a national psychism by which the doors between the worlds visible and invisible are kept ajar, to be opened when some event of national importance is announced to the Sun-Goddess by the Mikado or his deputy. This is the extreme expression of the religious impulse limited to a group, and to a personality within the group, embodied solely in the action of ceremonial, and cut away from mental formulation and emotional reactions; such incursions as it receives, through mediumship, from beyond the horizon of the active consciousness being psychical, not intuitional.[1]



Looking synthetically at this juxtaposing of living historical religions, we see them, not as mutually exclusive and final statements of verity, but as essentially related but expressionally differentiated responses to the impacts of the commonly shared universal life. Where they have invested temporal personality and circumstance with Cosmic significance, they have done rightly, and on this rests their vitality and longevity. Where they have sought to exalt personality and circumstance to the place of the

[1] See *The Cultural Unity of Asia* for a more detailed exposition of this matter, and *The New Japan* for an intimate account of Japanese life; both by J. H. Cousins.

universal, to make the expression more important than what is seeking to be expressed and never can be fully expressed, they have committed the one heresy, and invited oblivion. It is this heresy that has provoked "the modern mind" and led to disruption in life.

We have now observed the co-ordination of the characteristics of religion in general, and of the dominant characteristic of the living historical religions, with the octave of human capacity. The co-ordination is not casual. It is essential. It rests on the fact that humanity is a unity, and that the commonly shared religious impulse necessarily takes on the characteristics of human capacity. As is man, so is religion in general. As is religion in general, so is a religion in particular. Nay, more, as is a religion in particular, so are its details. The octave of characteristics is found in every cross-section of every expression of life, and in every fragment of it. The crystal breaks in crystals. This is a profoundly important law of life, which only the synthetical vision can apprehend. It affects all phases of life; but we shall indicate its demonstration only in the phase of religion, and now enquire as to how it applies in certain aspects of the Christian religion.

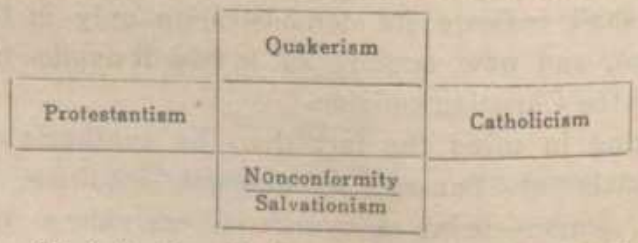
Bearing in mind the fact that the synthesis of simple fundamentals of human endowment—intuition, emotion, cognition, action—being a synthesis, we cannot treat any of its aspects as being completely separate from the others, while at the same time, it recognizes that time and space and embodiment have imposed various ratios of interaction upon them, with a special characteristic predominance; when we ask what response to the universal religious impulse Christianity has made, we are not asking for separate "denominations". Measured by bulk, there is more mysticism (intuitional receptivity) in Catholicism than in the combined other aspects of Christianity.

But in the matter of predominant mysticism within a group, we have to give the place to Quakerism—an obsolete yet persistent title for a widely spread group of individuals who call themselves Friends, and whose central religious exercise is waiting on the touch of the intuition with the least interference by cognition or emotion.

Catholicism gives the most complete expression of emotionalized religion in devotion to personality, not only to Jesus Christ, but to the Blessed Virgin and a vast company of saints; and in an aesthetical expression that produced the arts of Europe at their highest.

Protestantism arose out of a revolt against certain dogmas of Catholicism, and, while its revolt and its succeeding ramifications have their emotional aspect, it is essentially on the side of the cognition, roundly asserting the right of individual mental judgment.

Nonconformity felt the group-organizing influence; and Salvationism carried the Christian religious impulse to the utmost of expression in the external life of the people.



Thus Christianity discloses the fundamental characteristics of human capacity. Now take Catholicism. It too discloses its synthetical ancestry in (1) its worship of Jesus Christ and the Virgin Mary as the thither and hither aspects of the inner life of religion, (2) its emotional and aesthetical evocation of that life in the mass, (3) its elaborate doctrine and philosophy, (4) its group-life and individual observances.

Now take a detail of the religion. The central object of all Christian worship is Jesus Christ; and while at first glance

that statement of fact may seem complete, yet, on examination, it too shows the fundamental design: (1) its intuitive faith is an eternal association of the worshipper with the object of worship in heaven; (2) its mind cons the teachings of Jesus; (3) its heart ponders His life; (4) its external life seeks, at least in theory, to mould itself on the actions of Jesus.

So much for the appearance of the fundamental design of intuition, emotion, cognition and action in Christianity. Let us next enquire as to how far it shows itself in the two religions that command the devotion of the majority of the peoples of Asia, and that are related to one another as a tradition and a protest, even as Catholicism is related to Protestantism: Hinduism and Buddhism.

(*To be concluded*)

EACH religion is a jewel with its own colour; each religion is a gem with its own hue; and all are taken by the mighty Jeweller, in order to form the crown which He will place on the brow of Humanity. He takes every gem with its own colour and does not try to make it like its neighbour, but rather unlike, the more unlike the better; He fastens them together with the gold of Love, He sets them in the setting of Knowledge, and at the very top, He places the Kohinoor of the Divine Wisdom, the white diamond which has in it every colour and shows no one hue alone. Such is the crown of the future, such is the diadem that God is preparing for Humanity.

ANNIE BESANT

AUTHORITY

By the Rt. Rev. George S. Arundale

SOME years ago, His Holiness the late Pope Benedict declared that there are five plagues afflicting humanity at the present time. Four of them are: first, an abnormal aversion to work, second, an unprecedented hatred between man and man, third, an excessive thirst for pleasure as the great aim of life, and fourth a gross materialism which denies the reality of the spiritual in human life. Then comes the fifth with which this article is concerned—"the unprecedented challenge to authority".

Now what does His Holiness mean by the word "authority"? Does he mean authority which does not permit itself to be challenged, or which there are no means of challenging? Or does he mean authority which is unchallengeable because it is demonstrably authoritative, because its sources are visible, though not necessarily appreciable, to the average intelligence? Presumably he was referring mainly to the former type of authority, and in any case to authority without, not to authority within. He was probably referring to authority which must not be challenged because some person or body of persons declares that it must not be challenged. In other words, he was referring to an authority which must be regarded as such because it is declared to be such by another authority, the latter either being self-constituted or itself depending upon yet another authority; so that of authority there is no end. In fact, authority thus

becomes a circle which many people might regard as not a little vicious.

But why should authority not be challenged? Why should not authority continually be challenged as to its truth for us, and no less as to its respect and reverence for us? Is there anything we ought not to be constantly challenging so as continually to be sure that we are alive to it and that it is alive to us? If anyone say that it is not reverent to challenge this or that, are we necessarily bound by his declaration, by his judgment? Is his judgment sacrosanct, infallible? On what authority is it so sacrosanct or infallible? What can be sacrosanct save that which is true for us, real for us, sublime for us? Even this cannot, in the nature of things, be infallible? Only infallibility can gauge infallibility. Only the whole can know the whole; and is there a whole to know? That which is sacrosanct to-day may not be sacrosanct to-morrow, at all events so far as we are concerned, though no doubt all is sacrosanct from the larger standpoint. In any case, that which we are challenging is not Truth Absolute, whatever this may be, for we can know nothing about Truth Absolute. In all cases we are challenging our understanding of Truth. We are challenging conception, belief, tradition, convention, attitude, whether our own or those of others. We are challenging the masks of Reality, whether masks made by ourselves or made by others. And unless we do so challenge we shall never penetrate into that which the masks veil, we shall never pass from the outer court into the inner sanctuary.

Unprecedented challenge to authority is surely right. What authority can be above challenge? God? But He stands revealed to us, in so far as we may think we know what we mean by the word "God," only in interpretation from below, not in revelation from above. Where we have "God said" we have in fact but a translation, an impression, a stepping

down: and these from sources it would be enormously difficult both to define and to trace. We do not challenge God, but it is as reverent as it is necessary to challenge our understanding of God, to challenge the word itself and all its implications for their precise significance to us. It is sometimes regarded as blasphemous to reject God, to be able to attach no meaning to the word. But because we set up an image and worship it, are those who do not worship our image guilty of blasphemy? At best we possess but a poor and distorted image of God, be our conception of this word what it may. There is only one real blasphemy, and that is the blasphemy against Life, which is to live untruly to oneself. But to live out of accord with the image of another is surely not blasphemy, any more than it is blasphemy to disagree with someone. It is not well to be disrespectful to the images of others, but we have the right and the duty to worship where we will.

Is any teaching to be above challenge? Teaching, too, must needs be an interpretation from below, however much it may also be a revelation from above. The Absolute tempers the wind of its absoluteness to the relative, which must needs be shorn of its absoluteness. In other words, from the excess of the Glory of Truth our youthful and therefore ignorant eyes are veiled. We know but in part, and the utmost we know at any time must needs be but a fragment of that which is knowable. Hence, that the relative may grow in absoluteness, that our eyes may grow strong, that the part may grow towards the whole, challenge—which is change—is imperative, lest we imagine the part to be the whole, and ourselves to be full-grown. All teaching, by very reason of its being teaching, involves limitation; and hence must be challenged, though for a time it may usefully be taken as a working hypothesis, as an interpretation which must be tested by realization.

A Person? The same is true of Persons. Most teachers are infinitely greater than their messages or teachings. All teachers must needs veil their Light from the weakness of their pupils' eyes. If we would know our teacher we must challenge—not the teacher, but our understanding of him. Who are we to challenge the teacher? If at any time he have helped us towards the Truth, our gratitude must be eternal. And may it not be that when we doubt him we are not understanding him? May it not sometimes be that when we decide to leave him we are leaving one of whom we still have need? But if we have other lessons to learn which are not his to teach then may we have to enter other class-rooms and sit at the feet of other teachers, not forgetting him, but for the time learning elsewhere, and able to learn elsewhere partly because of him. We need not waste time in challenging teachers, but we do well to consider the applicability of their teachings to ourselves. This is right challenge.

A Church? What is a Church but a repository? However Churches may have been instituted, and whatever may have been reposed in them as instituted, they grow to be man-maintained, and to receive from man additions to and modifications of the original contents, until, it may be, these original contents are almost if not entirely lost in that which has accrued afterwards. And where there is alleged revelation from above we are bound in reverence to challenge the accuracy of its presentation below. The greatest reverence to the Chirst is to strive to discover what really is the nature of His Light, and not to be content with its appearance after passing through the coloured glass of some hearer or of some recorder of hearsay. No doubt this has its value, but it has a definitely challengeable value. We see through a glass *darkly*. We must learn to see face to face, and to this end we must needs challenge, change.

In all such challenge, let it be repeated, we are not challenging Truth. We are not challenging actualities, whatever these may be. We are challenging the Light as it appears to us after passing through the distorting and darkening media of the outer worlds. Who are we to challenge Truth? Who are we to challenge God? Who are we to challenge the Bringers of Light to the world? Who are we to challenge any person as to himself? Who are we to challenge any teaching as to its actual verity? Who are we to challenge persons and teachings, churches and faiths, as to their value to others? But we have the duty, out of very reverence for these persons and teachings, these churches and faiths, these treasured conceptions of Life, and no less out of very reverence for ourselves, to challenge our own judgment of them, our own pictures of them, our own relations to them, our own understanding of them. We must challenge their truth to us, for Life abhors mockery, hypocrisy and blindness, as it abhors a vacuum, which indeed these are. Inasmuch as Truth is in part understanding, true reverence must also be understanding. And the process of challenge is the process of taking constant stock of the contents of ourselves, that we may be sure we are living increasingly in the depths of Life from out the shallows, that we are increasingly moving away from those which are for us the greater darknesses into the lesser, from dawnings into days.

Surely, too, may we challenge authority as to its respect, nay as to its reverence, for us and for what we are. Authority which forbids search, and demands unseeing compliance with its assertions, and would enforce such autocracy by recourse to fear, is, to say the very least, a dangerous authority, and should be to many an authority all the more challengeable by reason of the means it adopts to secure unchallengeable sway and dominion. Indeed, it may well be

doubted if such "authority" is true authority for the majority, even if it be so for a few, if it be authority at all in the true sense of the word, as we shall see when we proceed to a definition.

Is not reverence, a sense of the more, a major quality of Truth? Whatever else may be in Truth such as we know Truth in these outer regions of Light veiled, it must at least convey to us the sense of "moreness," the sense of majesties and splendours beyond our ken. Truth may satisfy and cause to rejoice. But Truth also calls to depths and distances by the very fact of this inherent quality of reverence. True authority must, therefore, be reverent, and we have the duty towards ourselves to challenge it as to its power so to call us. It may be true authority and yet not call us. Then is it not true authority for us, though it may well be such for others. True authority must be reverent of ourselves, ever seeking to aid us to discover ourselves, to live in our own freedom and in our own powers and purposes, as these unfold themselves to us. God made man to be immortal and made him to be an image of His own eternity, nothing short of this, nothing less than this; not an image of an aspect in time, but an image of eternity. To such an end, how great a need for reverence in all things, to all things, in all relationships. For what is reverence but the very sense of eternity in the midst of time. To this must true authority call us. To this must we call ourselves.

Now let us consider what authority really is. Literally, that which increases. Literally and truly, that which does not increase, cause to grow, is not authority, even though it be called authority. The essence of authority is thus its fructifying power. Authority is a fructifying agent. And the acid test of its genuineness, of its reality, is its power to cause increase, to cause to grow, to fructify. Its nature is of less importance than its fruits. That which in some

causes increase, growth, may have the reverse effect in others, or at least may have no such effect at all. That which is literally authority to some may be the reverse of authority to others. But true authority, reliable authority, dependable authority, is the power which fructifies. Hence, one man's authority may well be another man's destruction. Authority is relative and not absolute.

Let us now see whence authority is derived. In the first place, since etymologically authority is a force which causes to increase, which causes growth, it must be omnipresent, since growth is universal. Authority, therefore, must be an aspect of Life. But, as authority, it must necessarily be a specialized aspect of Life. Authority is Life viewed in a certain light. Authority, by its very etymological nature, must be Life objectivized. Authority must be a vision of growth, and if it be true authority must cause growth. It must have these two characteristics, not absolutely, of course—no authority can, within the terms of our existence, be absolute—but relatively; relatively, that is, to an individual.

Authority is inconceivable without individuality, just as the idea of subject necessarily involves the idea of object. Authority is objective, and individuality is subjective. Authority, if true, is a vision of a larger individuality. It is a larger individuality objectivized. It is the less gazing upon the more. It is the less remembering the more. It is the less recognizing and reaching out towards the more. Such is the function of true authority, that is to say of authority which fulfils itself.

(*To be concluded*)

TECHNOCRACY EVOLVING UNIVERSAL BROTHERHOOD

By SAMUEL C. CONVERSE

"WHAT will result from Technocracy?" is a question asked by many in the United States, now that the movement is receiving less attention after several weeks of publicity given by newspapers, magazines and discussions in public forums. The answer must come from the American people.

Sponsors of the moment raised an old issue, but in such a colourful way that it has left an impression. Less publicity is being given to the movement, but it is not being forgotten. A large number of Technocrats are now digging in for a long campaign and preparing for a big drive to effect legislation which will mean greater economic equality.

Probably never before have the American Theosophists possessed a better opportunity for evolving Universal Brotherhood. Evolution of a system such as has been enunciated by the Technocrats presumably would mean the downfall of capitalism among the whole human race, thus eliminating nationalism and racial prejudice.

Capitalistic interests are continuing to hurl their barbs of ridicule, an effective weapon in the United States where there is much worship of words and catch phrases. But the serious-minded are convinced that Technocracy has established a strong case; that it has diagnosed the cause of the present economic chaos and all its suffering.

There are certain irrefutable facts. It is well known that some 14 million individuals are without employment;

that unemployment is affecting between 30 and 60 millions; that thousands and thousands of families are dependent on commissaries for subsistence; that the soup kitchens and bread lines are increasing in number and length. The American public have not been blinded to those facts.

In ever-increasing numbers they ask why is it that in a land where there is unlimited natural wealth there should be suffering; when grain bulges elevators why must there be hunger; when coal is stored in mountainous piles why must anyone suffer from cold; when warehouses are filled high with cotton, wool and commodities, why should there be want.

Technocracy's charge that mechanization of industry is the cause, that the machine has made the present economic system archaic and inadequate, is receiving serious and careful thought.

Technocracy, as almost every one knows, is the term applied to a survey and study which has been conducted during the past twelve years by a group of scientists; the survey has been conducted in the cold-blooded method of science; and it has reduced the last century's growth of the social, industrial and agricultural mechanism of the United States into terms of employment, production and energy expended. As a result of graphing and plotting such growth, Technocracy announced that the price or profit system must go or there would result social chaos.

Of course, both Technocrats and Technocracy have met with venomous criticism. Statistics and comparisons for showing how the machine has displaced human energy have been attacked and branded inaccurate and false. But even if wrong, these statistics have vividly suggested that either the machine must be curbed by man or there must come into existence a new economic system. Statistics are not necessary to establish that human energy is becoming less

and less necessary in the production of wealth; that it is becoming more and more a mere directive force. The telephone with its automatic dial and the motion picture theatre equipped with mechanical orchestrations are daily illustrations. The Press and magazines carry frequent articles describing new inventions, almost human in operation, that suggest displacement of human energy, thus adding to the vast army of the unemployed. Such inventions have become known to the general public.

There are many industrialists and businessmen who are ready to concede that Technocracy's prediction that the price system is doomed to failure is logical and tenable. How can it be otherwise? Profit is an element of the price system. Competition demands low prices. They in turn make low cost in production necessary. The machine has proven itself more efficient and cheaper than human energy. The use of the machine causes unemployment which reduces the market of consumption. Lower prices and cheaper production necessitate further use of the machine, more unemployment and less consumption. Thus it goes in a vicious circle, ever tightening and making the profits smaller.

Out of every dollar of income there must be two kinds of payments; those which vary with the prevailing price levels and those for fixed items. The former type does not affect profits. But not so with the latter. The following comparisons illustrate the effect of fixed items. In 1914 the per capita cost for interest and taxes in the United States, not including interest on government loans, was $29 for interest and $22·50 for taxes. In 1928, per capita interest was $65 and taxes charge was $75. In 1932, per capita interest cost had declined to $58, while per capita taxes cost had advanced to $84. Now consider the effect these figures have on the per capita net income or purchasing power. In 1914, it was $318·50; it soared to $609 in 1928, only to plunge to $175 in 1932.

That the United States is facing a crisis and new era is evident. The late President Calvin Coolidge admitted it in an interview given out shortly before his death. Some predict that there must be relief before another winter or there will be a social revolution. Others suggest that a dictatorship may become necessary.

Naturally, there is much opposition from capitalism. But the greatest barrier to acceptance of Technocracy or any reform will be American indifference. Whether or not any immediate change will result from Technocracy depends wholly upon the continuance of present conditions. There has not yet been enough suffering to overcome the American's prejudice to change from the old to the new. There are still vast numbers who insist upon the preservation of rugged Americanism—whatever that may be—and are unwilling to entertain any suggestions that sound of socialization. But there is every reason for believing that the wheel of time will bring some radical change of economic systems.

Like the man who was optimistic enough to express hope while on his way to the death chair that the electricians would go out on strike, are those who look to the foreign market, the share-work programme, a new invention or industry, some form of inflation or some other means, for a solution to the present unemployment situation.

But certain facts make such hope seem futile. The World War caused an industrial transition in the United States. Orders for munitions and goods showered on the American industries. The wheels of industry were geared at top speed so as to fill those orders. Since the Armistice, England and all Europe have been undergoing a reconstruction and rehabilitation. They are now able to supply most of their own needs. They have also become highly technologized and again are competitors for foreign trade. The gold standard and high tariffs also affect the foreign trade of the

United States. The foreign market does not seem to offer any solution. The share-work programme does not increase the purchasing power of the country and so the market of consumption will feel little change. Inflation is not deemed sound by many. Any new industry would very likely soon machanize, the same as in the past, and relief would be only temporary. Development projects would mean even greater taxation and it is taxes that are checking expansion of industry and drying up the market of consumption. There is every indication that some revolutionary and radical change of the present economic system is inevitable.

There is an ever-increasing number of persons who feel that something is wrong when an economic system makes it possible for a few to control the entire wealth, when luxury and happiness are for a few and the masses suffer in poverty. It will be these masses who will effect any change in economic systems. They have not forgotten that the Declaration of Independence was premised on the belief that men are created equal and that life, liberty and the pursuit of happiness are inalienable rights. These masses are growing stronger and greater.

Technocracy's suggestion that there be substituted for the present currency backed by metal, a currency based on units of energy to be distributed equally among all, has caused many to declare that such a programme would be inimical to property and personal rights. There are some who reply that the abolition of slavery deprived the South of certain property rights; that all human labour legislation has interfered with the right to contract; that prohibition and certain other laws have had a bearing on personal and property rights; but that there was enactment of such legislation for the welfare of society.

Among those who remain enthusiastic about Technocracy are thousands and thousands who are suffering from want;

those who have been deprived of savings when banks closed their doors, when corporations became insolvent; those who have lost their homes because of mortgage foreclosures. They are fast reaching a more ugly mood. They are not hesitant at voicing expressions for the need of a revolution by force if that is the only means of improving conditions in America.

England and Europe can look to the United States and expect almost anything. No one can predict what will come before another winter. There may be chaos and bloodshed, but presumably there will eventually come an improvement far more wonderful than any preceding one in the course of evolution.

In substance Technocracy has said: "There is too much waste and inefficiency. Elimination of it and the fullest use of the machine will make possible an era never before experienced by the human race. There will no longer be any amassing of fortunes by the few. Instead there will be economic equality. It is possible, by technologizing the whole system—social, industrial and agricultural—to evolve a system under which it will be possible, by the adult population between the ages of 25 and 45 working only 660 hours a year, for the whole population to enjoy a standard of living which now would require an annual income of $ 20,000."

Chimerical? Utopian? Perhaps.

But it is rapidly becoming the conviction of the public that there is something radically wrong with the present economic system. They are demanding a change; a new deal. Their demand is becoming louder and louder. It must be heard in time. If their cry leads to a reform that brings about any change that means better living and greater happiness, it is likely that similar changes will be adopted by the whole world; that the United States will have speeded up the evolution of Universal Brotherhood.

JAIL LIFE IN INDIA

BY TWICE-IN-GAOL

(*Concluded from p. 61*)

(5) *Accommodation.* Very often the prisoners are huddled together like a flock of sheep when there is a "rush" of prisoners to the permanent jails; sometimes more than double the usual number is sought to be accommodated in the wards. This causes great inconvenience and hardship to the prisoners. Regarding camp jails, one had better say nothing. The principle guiding them seems to be that Indians can be made to live in any way they, *i.e.*, the authorities, choose. Already the standard of life in India is so simple; and in the jails the adaptability of the prisoners is tried to its utmost limits.

(6) *Clothes.* The general prisoners are given two pairs of half pants, rather quarter pants, one sleeveless *kurta* or shirt, one towel, one cap and three blankets. This set has to last at least six months. During the cold season one more blanket and kurta are added, but no shoes. One finds this set scanty, imperfect and inconvenient. The three blankets—to serve as mattress, cover and pillow—are so loosely woven that they keep shedding bits of yarn which look like human hair and always keep flying about throughout the ward and the jail compound. The result is that it is seldom possible for a man to eat or drink anything that does not contain some hairs from the blankets.

(7) *Utensils.* To each prisoner are supplied two iron bowls, one smaller than the other. He eats in one and drinks out of the other. These vessels rust quickly, so that within half an hour water gets coloured; and food in contact with the metal walls gets so coloured that the prisoner has to be careful to leave the last coatings of food in the bowl. Recently they have improved the vessels supplied to A and B class prisoners, who in place of iron bowls are given aluminium plates, cups and tumblers.

(8) *Sanitary arrangements.* In the toilet arrangements all sense of human decency has been practically done away with. The latrines are in rows and open at the front. Water (used in India instead of toilet paper) is kept at another place to which the prisoner must walk and at which he must wait for his turn, for only one or two tin mugs are kept there for the use of a large number of prisoners. As water may not be taken into the latrines, each visit to the latrine is divided into two places. This arrangement is barbarous and needs immediate reform.

(9) *Medical aid.* As has already been pointed out, in our jails medicine is only used to avoid risk of life and not to cure diseases; and often there are very poor arrangements even for such aid. Especially is this the case with political prisoners who have to be herded together in the jail by thousands. Due to insanitary camp jail conditions hundreds of prisoners are always ill and generally there are only one or two sub-assistant surgeons to take care of them. The stock of medicine stored is small, and there are generally only four or five dozen cots for the most serious cases to lie on, while the others have to lie on the ground. This serious cause of complaint and dissatisfaction among the prisoners is common.

(10) *Labour.* No sensible man would object to the idea of work in jail as it contributes to the wealth of the

country. But the nature of this work needs our thoughts. Often prisoners are given extremely hard and humiliating duties to perform—not with a view to utilizing labour but with a view to humiliating them and crushing their spirit. For instance, the pressing out of oil from oil-seeds in the old crude fashion (which method is no longer used outside) is still current in jails. Two or three persons in a long day extract about 3¾ seers of oil from 10 seers of mustard seeds; and woe to those who must do this daily. The wheel must be always kept going by one of the two or three, for if the machine cooled down the extraction of oil would be impossible. The use of this shows an utter lack of regard for the welfare of the prisoners. No possible economy can be served by the use of such out-of-date machines. How much better would it be if useful arts were taught to the prisoners, which might be of great use within the jails as well as without. Something, no doubt, has been done in this direction, but much more still remains to be done. The oil-pressing mill certainly deserves to be buried beneath the surface of the earth. Moreover, these oil-mills are used by jail officials to extract bribes from well-to-do prisoners who somehow arrange to pay heavy amounts to be saved from this inhuman labour. Labour is supposed to be determined according to the health of the prisoner but in actual practice that is another open door to corruption and bribery.

(11) *Letters.* The C class prisoners are allowed to write and receive one letter in three months. The letters are delayed for days and weeks in being censored. Little imagination is needed to see how sad this is and that there should be more frequent and quicker exchange of letters.

(12) *Interviews.* Here again, an interview is possible only once in a period of three months. For A and B class prisoners the periods are fifteen days and one month respectively. Reform in this respect also is needed to ameliorate

the condition of the C class prisoners, not only as regards the period, but also regarding the method. For the usual method of interview is that the prisoner and his visitor do not meet, but only see each other through the metallic screens of two windows in the two opposite walls of the office room. And this interview is permitted for a few minutes only. Humanly speaking, arrangements should be made for more frequent interviews, longer interviews and real interviews—not a mere glimpse with two walls between. In this connection it is also necessary to note that there is practically no place for interviewers to stay or wait till the interviews are arranged. They come and sit or stand in the blazing sun and sometimes even in the rain for hours together. So some arrangement for them is essential.

(13) *Study.* By suitably utilizing the imprisonment period, by organizing some kind of mental culture and work inside the jails, the character of the criminals could be transformed. But as matters stand there are hardly any good books available for study. In some jails there are some books but they are far from serving any really useful purpose. What is needed is that every jail ought to have a small library of properly selected books that tend towards character-building. Sometimes even lesson books are not permitted to prisoners for use inside the jail.

(14) *Writing materials.* Barring A and B class prisoners writing materials are seldom permitted. This is a great hardship to educated prisoners and they often resort to unfair means to procure writing materials. The more the jail authorities show strictness in this respect, the more are they duped, for practically all jail news of importance find its way out sooner or later. But it involves the degradation of the prisoners as well as of the jail authorities. Surely a more generous gesture in this and other respects would go a long way towards smoothing the path for both.

(15) *Religious observances.* Quarrels arise between the jail authorities and the prisoners on the question of religious observances. Rules permit suitable arrangements of diet for such observances but generally not without some friction are arrangements made. The problem of singing softly in chorus morning and evening prayers has already been solved as stated above. Many an other similar point also requires similar solution; then much of the jail troubles that later on assume vast proportions would be avoided.

These are some of the important points regarding jail life in India which need immediate and proper solution. Of course the political prisoners have their own special difficulties, their own special advantages, their own special strengths and weaknesses. When there is a great rush of such prisoners they have to suffer very badly. The men go to jail with only the clothes on their persons and sometimes are not supplied their jail kits, and so these poor men have to pass days and weeks without any change of clothes, without any bath, before the jail arranges to supply clothes and that after a severe protest by fast or strike of some sort. In the camp jails they are herded together in large numbers, and conditions are always most unsatisfactory in spite of even the best efforts of the superintendents in some cases to improve them.

But sometimes the political prisoners by their lack of understanding of proper Satyagraha methods create great trouble in the jail. They are supposed to use the great opportunity they get during the jail periods for self-reform. Freed from all worries of outside life—care for the members of the family, the problem of livelihood, arranging for their particular work and so on—one could do lots if only one were to take the jail life as *tapasya* (austerity) as a Satyagrahi should. Working at themselves, reforming themselves, they must muster energy and strength for the work that lies ahead

of them. But generally the political prisoners, except in some cases, only debase themselves in one respect or another during the period of their so-called *tapasya*.

Coming again to the main question of jail reform, to me, fundamentally essential is a change of our whole attitude towards crime and criminals. The criminals are not really a doomed set of people only to be despised and punished by society. In the long course of man's evolution life after life, all men have to pass through such stages of barbarity. The only thing wrong about the criminals is that they are somewhat backward in evolution. They stand at a stage which the general mass of humanity has left behind. So that the crime instinct is more or less a kind of disease—not in the physical body but in the inner principles of man. The criminals are really younger brothers of humanity, standing just a little lower than the average man. Both the stage of the criminal and the nature of the disease he is suffering from require that mankind should have a very loving and sympathetic attitude towards them, just as wise people have towards little children. If children spoil something or do them some harm in their ignorance, they do not punish them but love them the more and so succeed in reforming them. Exactly similar should be our attitude towards the criminals. In the case of criminals, it will be found on due consideration that they are not the only persons responsible for the crimes they commit, but that society too is directly or indirectly responsible for such crimes, they are but the miserable tools. By treating criminals with consideration, love and sympathy, we shall be able to awaken in them their higher nature, which is only hidden behind their baseness, as the sun behind the clouds. Once that element of the man's nature gets roused, his criminal instincts will cease in due course of themselves, *i.e.*, by the contact of this higher nature.

Looked at from this point of view how utterly unsuited appears the present jail administration. It is thought necessary that physically powerful men should be in charge of the prisoners; what is really needed are men strong in their inner nature and so able to inspire and rouse the inner nature of others. Then again the medicine that has to be administered to such patients pertains more to the inner nature of man than to his physical needs. So an understanding of human nature in its various aspects is necessary for the proper handling of criminals. In this work, it will be evident that greedy, self-seeking persons of the world should not be given responsible positions. The men at the helm of affairs of an organization like this must understand human nature, must have some mastery over themselves and must be prepared to work from motives of pure unselfish service. These thoughts may appear too idealistic. But the real solution of the problem can be effective only along this line, as then the very root of the evil would be destroyed.

My object in writing this article is to point out the urgency and importance of jail reform. Some of the points may be found of universal application to crime and criminals in general and others apply particularly to Indian conditions. The suggestions made are only tentative. What this much-uncared-for department needs is immediate overhauling reform. Our mute brothers in jails are suffering. A sense of brotherhood must enable us keenly to feel their pangs, hear their mute cries to us from afar. Let us do something tangible and substantial to ameliorate their condition, and then the awakening of their own inner strength will help them to become good and useful men that they really are in their inner nature.

ART EXHIBITIONS AND THEIR VALUE

BY C. JINARĀJADĀSA

(An Address delivered at the opening of the Indian Arts and Crafts Exhibition at Gokhale Hall, Madras, April 3, 1933.)

THE value of an Arts and Crafts Exhibition is, first, to show the visitors what artists and craftsmen are creating of beautiful things for daily life, and secondly, to give the message how our daily life can be understood in a different way in the light which the gospel of beauty gives to everything. We have all of us to live from day to day, and our success depends upon the manner in which we do it. Therefore, education in the art of living is necessary for us all. One part of it is given by our secular education in school and college, and another part by the religious worship in temples and churches.

But there is another aspect of the art of living which comes when the individual understands that life is not something static but a creative and dynamic process. It is Art which teaches him that life is changing, and that he can create a world for himself which is sometimes more true and more precious than anything that his environment can give him of wealth or position. It is the poet who teaches how to create a new and more lasting world, though people usually think that poetry is mere phantasy. So, too, the portrait painter

gives a more true and lasting picture of the man whom he paints than does the mechanically more accurate camera.

A civilization is really great only when on all sides something of this creative quality of life is being taught to the citizen. That is supremely the function of the artist. Every beautiful object which the householder possesses *in the home* is telling him of a process of rejuvenation of himself, and how he is not the plaything of destiny that he appears to be. It is not every householder who can be a great creative artist, and yet until every householder does become some sort of an artist, however rudimentary, he is missing the great purpose of life.

The work of artists and craftsmen is complementary and not subsidiary to the work of statesmen and spiritual teachers. An Arts and Crafts Exhibition, if properly appreciated, becomes a source of civic purification and strengthening. Until every house has objects of daily use which are essentially beautiful, however simple they be, there will not be that real prosperity which gives contentment and the sense of life as something noble as well as lovely. There is a Chinese proverb which says: "If you have two loaves, sell one and buy a lily." Our modern gospel of progress says: "If you have two loaves, sell one and invest in Government securities." The Chinese proverb is the truer, for it tells man that he is an artist whose treasures are in his own heart.

THE MAGIC TUNE

By the Rev. F. H. ALDHOUSE

THE little river runs unpolluted to the sea, at no place along its course is a town, or large village. It is a streak of silver beneath the moon, it reflects back the gold of the sun, the stars are mirrored in its crystal wavelets. Beneath the varying foliage of trees; through the emerald green of Irish meadows, where sheep and cattle placidly graze. The birds sang above it, the winds played upon its surface. But the roar of commerce, the foulness of cities were unknown to it. Its friends were the singing birds, thrushes and linnets, larks and robins, the brown trout that played or basked within it, the big vary-coloured dragon flies, and the midges they hawked after. Its old magic life was unbroken, as it was in the beginning so was it now. Glens and streams, hills and woods where there is no disharmony, no bitter human sorrows, or sordid wickedness, or dull drab wrecking aimlessness, are not empty of life, they are full of it. Sweet, immortal existence, sparkling with joy, like the sunlight, pensive with beauty like the moonbeams remote from man's ugly, meaningless, cruel activities, as are the stars from the earth, lives as beautifully as do the flowers there. That is why running water, or sacred hills and wells and glens, are reverenced in Eirinn. One feels they are ensouled, and have a personality, that attracts and can enfold those that are in tune with it.

There was a little boy in my parish called Dennys Brennon, he was a pretty boy with black hair and grey Irish eyes, a clean and wholesome child, with a great taste for music. He could play the penny-whistle, till he almost persuaded you it was a piccolo, and a mouth organ was nearly an organ when he made music on it. In fact he was a genius on a small scale, and what seldom happens to such, his parents were quite sympathetic. His father was a successful fruit farmer, and his brothers Fintan and Kevin, both many years his senior, helped; and Dennys the baby of the family was also the pet, his musical efforts were appreciated and boasted of. He neither sought further cultivation of his gifts himself, nor did his friends think of such a thing, he just played and they listened and applauded.

It was about that time of the year when aged people generally go, that old Bartly Haynes the piper died. March it was. Bartly was a decent old man, well known at every wedding, wake and dance in the three counties, he had only one failing—"he liked the sup of drink". I do not think it shortened his hardy old life, but it left his pockets empty; and so he gave me his famous bagpipes as a gift in return for his funeral, etc.

I read the service over him, and took the pipes to the Rectory. I would have done what I did for the old man in any case, but I knew I would hurt him if I refused his gift. Yet what use were bagpipes to the Rector of the parish? I am not a musician. Then I thought of Dennys. Both he and his parents were extravagantly grateful. "See what a wish our clergyman has for Dennys," his parents said, they gave me fruit and vegetables in quantities in return. Dennys held the pipes (they were ullain pipes, which you can only play sitting down, the Irish pipes) on his lap with a look of absolute beatitude, then he got up, flung his arms round my neck and kissed me, yet in general he was a shy child. So I was

amply rewarded for my present. I went away just then for my annual holidays. On my return I found that the pipes had been mastered by Dennys after only two demonstrations by a professional performer, who had been attending Mrs. McGettigan's wake.

I was invited by Dennys' mother to hear him play "The Coolin" (The long-haired girl) which demands all the skill and temperament of a musician; and was charmed with the interpretation I was treated to. The summer came, the glory of June with its myriad leaves dancing in the sunlight, the chorus of birds, the sweet warm breeze filled with the scent of flowers. It was then that Dennys attracted my attention with his pipe music. He took to going into the field over the road opposite the Rectory. There is a small stone bridge across the little Cloumethan river there. It was on the bank at that place he took his seat, and played his pipes. It was about half-way between my house and his father's, and as the only passers-by in general were sheep it was a natural enough place to go to, where he would neither disturb or be interrupted.

One afternoon I crossed that field about four o'clock, I was returning from a visit to the O'Bryan family, an old man and his wife, she had just returned from a nursing home in Dublin, for she was very delicate, they were people of substance and could afford that. I was glad she was better, for they were kind people, and I had had my fears she was hopelessly unwell this time. I therefore came back in good spirits. I was twirling my stick and even whistling, for the fields are far from eye and ear. It was then I heard Dennys' pipes, I resolved to cross by the stone bridge, that I might chat with him, though there is a wooden one that is on the direct path to the Rectory. He was playing "The Fairy Hills"—you will find the tune in Bunting's *Ancient Irish Melodies*—and was so wrapped up in his music-making that

he never saw my approach. I stood quietly till his lilting, joyous, wistful melody ended.

"Well done, Dennys!" I said, you make me wish I was a fairy myself, that tune you know is supposed to be a real elfin 'ran'. Why don't you come up to the Rectory any time you want to play, there is only myself and Mrs. McHarry there, and we would only listen and never interrupt, we would be a more appreciative audience than the old ewes here."

Dennys seemed to wake up out of a kind of dream, for he rubbed his eyes before he seemed to take in who I was.

"Ah yes, Mr. Aldhouse," he said, "sure I'll play for you any time you like, and welcome, but I come here for the music that does be answering mine. If you listen you'll hear *them* too; wist now, if you'd hear."

I listened you may be sure, it may sound strange to you, but in Eirinn, and specially since the Saçanach (English) went, we are very near the life of Nature. I could hear nothing, but it was evident Dennys thought he could. His pale, ecstatic face was mobile with emotion and became flushed with pleasure, his hands beat time to a harmony inaudible to my ears. Watching the little clairaudient, I forgot to move or speak. Suddenly the tune must have ended, for his hands ceased to move, and he turned his face to me, there were tears of enjoyment in his eyes.

"Oh, Mr. Aldhouse, wasn't that heavenly, I try to play that betimes, but compared to it my airs are flat and tasteless, and disharmonious."

"Dennys dear," I said, "I think it must be your own love of music is glamouring you. Dear boy, I have been listening, and watching. I saw your happiness in some strange and beautiful dream, but dreaming with open eyes is not good." I would have said more when my young friend started in rapture again.

"Ah there is the Ceol Sidhe" (Fairy Music—pronounced Kayol Shee), he cried, "sit here, Mr. Aldhouse, you'll hear," and he caught me by the hand.

As I hope for salvation, I solemnly declare, when our hands joined, that moment there burst on my ears the magic melody. These were no "horns of Elfland faintly calling," imagined by the great Victorian poet Tennyson; it was clear as a wind playing through the June leaves, it had all the enchantment of the beauty of earth, but also a beauty fugitive but marvellous. The most beautiful memory of youth, the most tender moment of purest love, the reverence for beauty itself was in it. Whilst the boy's hand held mine, I was lifted clean out of myself, I forgot the personality I wear.

For what must have been about ten minutes, I was part of the Joy which is more ancient than the hills, the Beauty which is reflected in every beauty, as the sunlight gives all colour in Nature. Then Dennys let go, I was back in the sheep field, with the little river out of which all that wonder had come flowing dimpling under the bridge. Dennys stood up. "It's over, Mr. Aldhouse," he said smiling, "you heard as well as me?"

"Yes child," I answered, "I heard."

I afterwards found it was only by the river the Fairy Music could be found, that it always answered Dennys, never played till he had done so first, and was in exact proportion to the melody he made both in intensity and duration. I was too much spell-bound at the time to think of what my duty was and what I ought to do. To put a violent stop to the boy's ecstasy seemed wrong, a blasphemy against the very light itself, but could I encourage him in what might end in I knew not what—perhaps a complete rupture with earthly things, which after all was his sphere? Would he grow into an immortal musical genius? Would he pass into the Fairy World

and leave this? I could not tell. I was at a complete loss as to what I should attempt. But the problem was solved for me by circumstance. Within three days of my experience, Dennys' uncle died in Alabama. He, like his brother, was a fruit farmer, but on an enormously larger scale. He was childless and his property went to the family in Ireland, and they left Ireland for the States.

I have been many times to the spot where hand in hand with the young musician I heard that Joy of sound, but I can make no music for the Sidhe to answer, the Spirit of the river knows me not. And he, the child of genius, will he find across the Atlantic the Magic Life he knew here, I wonder and cannot answer.

WHEREVER music casts its spell,
Where vibrant strings their message tell,
Where is melodious harmony;
The Fairies join the Company.

In every joyous, wistful tune,
In harp's sweet call, in bagpipes' croon,
Soft everlasting voices sing
The wordless songs of Elfland ring.

With rustling leaves, with winds that call,
With songs of birds, with water's fall;
Into one cosmic hymn Divine,
The Fairy Music makes them twine.

F. H. A.

THE AURA IN HINDU LITERATURE

BY B. S. RAMASUBBIER

(*Concluded from p. 73*)

FURTHER references are as follows:

SMṚITI

Manu says:

> That (seed) became a golden egg, in brilliancy equal to the sun; in that (egg) he himself was born as Brahman, the Progenitor of the whole world. (*The Laws of Manu*, chapter I, verse 9.)

RĀMĀYAṆA AND THE KĀVYAS

Here also the evidence as to the knowledge of auras is not lacking. The advent of sages like Viśvāmitra is described in the following terms: "Blazing like fire," "Of great splendour," "Of fire-like radiance," "Shining with effulgence," "Of great lustre". (Verse 26 of chapter 27, verse 9 of chapter 29, verses 3 and 31 of chapter 31 of Bālakāṇḍa of *Rāmāyaṇa*.) When the presiding deities of the magical astras were given over to Śrī Rāma by Viśvāmitra, the description is as follows:

> Receive from me these sons of Bhṛśāśva, capable of taking any shapes at will and *of unbearable splendour* and endowed with

visible shapes and capable of conferring happiness. And some of them were like (*live*) *coals*; and some comparable unto white *smoke*; and some were like unto *the sun* or *the moon*. (Verses 10-13 of the 28th Sarga of Bālakāṇḍa.)

The coming of the Angel in the Putrakāmeṣṭi sacrifice is described as follows:

Soon after, Ṛiśyaśṛinga, in the course of the rite he was conducting, made an offering unto the Fire Āhavanīya, when there rose out of it a *radiant Presence* of vast proportions. Like a towering peak he stood; *and the blazing Fire or the noon-day Sun* was as nothing before the blinding glory of that mighty One. His face was fiery red and the hair upon it was of the hue of molten gold. (Verses 11-14 of the 16th chapter of Bālakāṇḍa.)

Kumārasambhava describes the advent of seven Ṛiṣis as illuminating the aerial regions with the light of their auras (*Prabhāmaṇḍalas*) when they suddenly manifested themselves with Arundhatī before Śiva. (Verse 4 of the 6th Sarga).

Śiśupālavadham describes the arrival of Nārada, first seen as a mass of light (*Cayas-tviṣām*) and then only gradually appearing distinct as a human entity with all his limbs. (Verse 3 of the 1st Sarga.) The phrase, *Ojasvi-varnojjvala-vṛttaśāliḥ*, is used as an attribute of Śrī Kṛṣṇa in the 35th verse of the 12th chapter of *Śiśupālavadham*. Mallinātha has read into it two meanings applying the sense of "strength" and "compound-words" to the word *ojas*. It is capable of a third rendering of translation, "encircled with the aura of colours," which, I think, conveys a happier sense, *ojas* meaning "radiance".

ĀGAMAS

That the idea of auras is well established in the Hindu mind, can be readily seen from the images in the Hindu temples of South India. The images are surrounded by an orb of light called Prabhāmaṇḍalam in the Āgamas, which are the sacred lore concerning temple-construction and iconography of the Hindus. (See the Appendix volumes of *Hindu Iconography* by T.A. Gopinatha Row.) The Prabhāmaṇḍalam varies

with the Sāttvic, Rājasic or Tāmasic nature of the Gods of the Hindu pantheon. A list of such colours is given below with the respective names of deities associated with them.

COLOUR		DEITY
English	*Samskrit*	
VIOLET:	Nīlalohita.	S'iva.
INDIGO:	Nīlam.	Mahādevī, Mahākālī.
BLUE:	Nīla, S'yāma, Nīla-s'ubhra.	Sūkṣmah, Indra, Vināyaka, Kriṣṇa, Nārāyaṇa, Rāma, Bharata, Vyāsa.
GREEN:	Harita, Pālās'a, Tamāla, Sasyāṅkura.	Bhūmī, Nara.
YELLOW:	Pīta, Pītala, Haridrābhā.	Lakṣmī, Brāhmī, Manu, Agastya, Sanatkumāra, Vasiṣṭha, Vis'vāmitra, Goutama, Angiras, Bharadvāja, Pulastya, Parās'ara, Jamadagni, Vālmīki, Gaṇapati, S'ri Devī, Yogas'ayanamūrti, Mahī, Lakṣmaṇa, Sītā, S'atrughna, Manmatha, Gaurī, Dhvaja, Aṣṭabhairava, Dhanada, Ārya, Tatpuruṣa, Pitṛis, As'vinis.
ORANGE:		
RED:	Rakta, Lohita, S'oṇa, Vāma, Aruṇa, Kunkuma, Kaṣāya, Sindura, Pravāla, Nīlatāmra.	Balavikaraṇikā, Balapramathanī, Sarvabhūtadamanī, Manonmanī, S'ivadūtī, Tripurābhairavī, Dīptih, Annapūrṇā, Bālā, Mahālakṣmī, Māhes'varī, Kaumārī, Cāmuṇḍā, Indrāṇi, Bījaganapati and six other aspects of his, Vīrāsanamūrti, Paras'urāma, Soumitri, Sukhāsanamūrti, S'akti, Dhanus, Ādityas, Īs'a, Nāgas, Vasus, As'vinis, Vāmadeva, Anantah, Trimūrti, Saṇmukha.
WHITE:	S'ukla, S'veta, Dhūmra, Pāṇḍura.	Siddhi, S'vetā, Sarasvatī Gouri, Dhvajagaṇapati, Yogasthānaekamūrti, Yogāsanamūrti, Yajña-varāhamūrtih, Aṣṭabhairava 4, 5, 6, 7 and 8, Vāmana (Brahmavarchasvi), Balarāma, Puruṣa, Kapila, Dharma, S'aṅkha, S'ambhu, Takṣaka, Īs'āna, Sadyojātam, Mahes'aḥ, Rudras, Sivottama, S'arvaḥ, Varuṇa, Vāyuḥ, Agni.

COLOUR		DEITY
English	*Samskrit*	
DARK:	S'yāma, Kṛṣṇa, Pralayāmbuda, Ghanas'yāma.	Bhūtamātā, Kālī, Rājamātangī, Tulasī, Cāmundī, Vaiṣṇavī, Vārāhī, Vīrabhadrā, Jyeṣṭhā, Abhicārikāsanamūrti, Ābhicārikas'ayanamūrti, (Nīla), Hariṇi, Bhogasthānaikamūrti, Ābhicārikasthānaikamūrti, Bhogāsanamūrti, Bhogas'ayanamūrti, Viras'ayanamūrti, Varāha, Daṇḍa, Khaḍga, Triś'ūlam.
VARIED COLOURS:		Astramūrtis, Vidyes'varas.

There is an evident overlapping of the colours of the spectrum in the Hindu empirical classification, although it tries to give accurate descriptions of various shades of colours likening them to luminaries, flowers, gems, etc., found in Nature; while Bishop Leadbeater frankly says that the colours of the higher worlds are hardly expressible in terms of this world.

From the above tabulation, it is understandable that the fierce aspects of the Deity are of black complexion, the mild ones of white radiance, the forceful and active are of red hue and the beautiful aspects are green and yellow.

The meditation of Gāyatrī, as prescribed in *Sūta Samhitā*, is a building of the thought-form of the Divine Mother, locating each syllable of the mantra in each of the 24 parts of Her body, for which 24 different hues are given to be meditated on. It is, I think, intended to convey an idea of Her aura. (*Sūta Samhitā*, chapter 6, verses 21-28.)

In the present day Tāntrik form of Sandhyā, now in vogue amongst the generality of Brāhmans, Gāyatrī is invoked as the Divine Mother before the meditational exercise of Gāyatrī-repetition is taken up. Her aura is the first that comes into our mind. The invocation is:

Thou art Light (Radiant Orb) (*Ojosi*). Thou art Endurance (*Sahosi*). Thou art Strength (*Balamasi*). Thou art Radiance (*Bhrājosi*). Thou art Divine Splendour (*Devānām Dhāmanāmāsi*). Thou art the Universe (*Viśvamasi*). Thou art the Life of the

Universe (*Viśvāyuḥ*). Thou art All (*Sarvamasi*). Thou art the Life of All (*Sarvāyuḥ*). Do Thou manifest. I invoke Gāyatrī.

The whole prayer can be summed up in "Ojosi," as the whole is an amplification of the idea contained in it. *Ojas* means the radiance of the physical body and yet not of physical materiality, it is of essential importance to the vital life of the physical body, which fact is mentioned in Suśruta's medical treatise as well as in Sāyana's commentary of some of the Sūktas of the *Atharvaveda Samhitā*.

THE SACRED TRADITION OF THE MAHĀBHĀRATA

(See verses 32, 36, 37 and 40 of the 344th chapter and verse 1 of the 346th chapter of Sānti Parvan.)

There is a section of *Mahābhāratam* known as Nārāyaṇīyam, which treats of the White Island, a sacred region beyond the Himālayas where the Lord of the World is said to reside with His assembly of White Inhabitants and which is impenetrable unless by virtue of devotion. The White Island, of great splendour, lies to the north of the milky ocean. Men there are all devoted to Nārāyaṇa and are of *moon-like lustre*. Men there are known as Whites meaning the Pure, all of equal radiance. The whole Island looks as if a *myriad suns rose at once*.

Ekatā and others, who went to that place to behold Nārāyaṇa, were struck down by a wondrous light and they could not see Him, being blinded by the effulgence of His aura. The aura of the Lord (*Prabhāmaṇḍalam*), difficult to be gazed at, can be seen after long practice of one-pointed devotion, towards Him solely and wholly. Nārada first worshipped these Pure Men and, by a fervent prayer addressed to Nārāyaṇa, the Lord showed Himself to Nārada in His divine form (*Paramam Rūpam*). The description of it is as follows:

His form was somewhat purer than the moon and differed from the moon in some respects. He somewhat resembled

blazing fire in complexion. The puissant Lord was somewhat of the form of *Viṣṭi* (a heavenly body). He resembled in some respects the feathers of a parrot and in some a mass of pure crystal. He resembled in some respects a hill of antimony and in some a mass of pure gold. His complexion somewhat resembled the coral when first formed and was somewhat white. In some respects that complexion resembled the hue of gold and in some that of the lapis lazuli (*Vaidūrya*). In some respects it resembled the hue of the blue lapis lazuli (*Nīlavaidūrya*) and in some that of sapphire. In some respects it resembled the hue of the peacock's neck, and in some that of a string of pearls. Bearing these diverse kinds of hues on His person, the Eternal Deity appeared before Nārada. (*Mahābhārata*, S'ānti Parvan, chapter 347, verses 1-6.)

This seems to me to be a fairly vivid description of the aura of the causal body of the Lord. One more reference about the aura of the causal body of the Lord is in the 11th chapter of the *Bhagavad-Gītā* entitled Vis'varūpadars'anam, and the whole of it is worth studying together with the description of the causal body of Arhats by the Right Reverend C. W. Leadbeater.

I am indebted for my extracts to the English translation of *Thirty Minor Upaniṣads* by the late K. Nārāyaṇasvāmi Aiyar; *Vālmīki Rāmāyanam* by C. R. Srinivāsa Aiyangar; Manmathanāt Dutt's *Mahābhāratam*; and also to *The Aura*; *Man: Visible and Invisible* and *The Chakras* by C. W. Leadbeater. The Samskrit texts consulted were *Atharvaveda Samhitā* (Bombay Edition); *Mahābhāratam* (Kriṣṇāchārya's Edition); the Adyar Library edition of the Minor Upaniṣads. *Śabdakalpadrumam*; *Vedic Concordance* of Bloomfield and the index to *Religion and Philosophy of the Veda*, by A. B. Keith; all were of invaluable assistance for the collection of my data. Brother A. Rangasvāmi Aiyer's list of references was also incorporated. I am glad to acknowledge that Mr. Jinarājadàsa's inspiration was the chief factor that guided my insight into a subject, of which I was totally unaware.

THE SELFISH CHILD

A NURSERY PROBLEM

BY HAROLD MORTON

MY small son has just discovered the use of pronouns. "I will shut my gate," "I will open the door of my room"—he is employing the first person singular without stint or reserve. A natural egoist, fearlessly determined to have all things related to himself, the boy has arrived at the first great peak of life. From his seemingly high altitude he surveys the whole Universe and finds that it can be expressed in terms of self. The star twinkling on the edge of outer space is his; the morning sun shines but to awaken him; the plants bring bud and flower for him; and his mother especially is there to cater to his every whim. He is intent on what his mother calls a "Charles-made world," though even as a fairly indulgent father viewing wholesale destruction, I have to admit it looks more as though Charles is intent on trying to unmake the world. However, we agree that he is trying to make all things self-related.

The fact is that we all relate things to ourselves, and though it is not considered good form to be emphasizing the personal self too much, our actions speak louder than words. We are all egoists, my son obviously and unashamedly, and we emphatically but covertly.

Yet adult egoism should be very different from that of the child. It frequently is not, for we discover that psychologically many people have been thwarted and their growth

stunted. Physically they pass to full maturity, but they may be entirely juvenile in their psychological growth. The commonest example is that of the man who lives to make money. Hetty Green, the New York millionairess, who lived in a slum and haggled over tradesmen's small bills was an extreme example, as was Russel Sage, "America's greatest skinflint," and worth one hundred million dollars at death; but around us in any great commercial city we may see such people by the score. Mentality in any one of them may be highly developed too, but the man's true place in the world has been undiscovered; he is a child still asking for more than he can use, not having learned to cast off what only hinders the expansion of true life.

We might say that the philosophical scheme of life is a journey from unity to diversity and back to unity. The self-centred child stands at the first position of unity. He and he alone matters. He is the centre of his circle, and everything relates to him. In the second stage he discovers that there are other interests to be considered, there are relations with other people that must be respected. His selfishness becomes intolerable to others as theirs is to him. Unselfishness should displace it. His world in that moment is shaken. It splits into a thousand fragments. The age of diversity is upon him. He may wander in a maze of many millioned parts trying to attain happiness, but happiness can be found again only in the discovery of unity. This gigantic philosophical problem is now to be worked out through living experience in the world.

Thus we propound a heresy. Selfishness is the most important thing in life's first stage. Moralists will raise their hands in horror, ethical reformers will entirely disbelieve it; but it is one of the profoundest facts of life. Self-centredness alone will co-ordinate the wayward impulses of the child and make him a unit of society. It would be fatal for a child to

arrive in the world without strong personal desires. Unselfishness should not belong to the nursery.

Day after day I watch the struggles of the children in the local kindergarten. They are passionately determined that they will keep what they have. Some of the mothers feel a little ashamed at the selfishness of their young hopefuls, though they would be alarmed indeed if they saw their children giving everything away. You can only appreciate a thing by having it, and if the child is taught not to love his possessions, he will never have anything to give away when he enters the stage of altruism and personal sacrifice. And what worse than to see a child desperately lying to himself in order to keep the rules of a morality beyond him?

Crossing to the West on the Trans-Australian Railway in the middle of summer, was a small boy, travelling with his grandmother. An ice-cream vendor passed up and down the passages shouting his delicacies. The boy, inverting his desire to meet the answer he feared, questioned the old lady: "We don't want any ice-creams, do we Granny?" I regret that she was so far removed from the realities of childhood that she answered: "No, we don't!"

Unselfishness grows only from selfishness. To hasten growth unnaturally may mean an insincere grasp of the new responsibilities undertaken. Teddy, my neighbour's child, is not allowed to play with the hose as he is bound to get his clothes wet. By forbidding this wholesome delight in the joys of wetness, Teddy is having another small disappointment added to his burden. He will always carry it, small though it seems. Yet what a load of unsatisfied desires is given to every child. Each one of these disappointments makes it a little harder for the adult to do the big generous thing, each makes it a little easier to be harsh with others in turn. The denial of self-will to a child creates a longing.

Unappeased self-will in the child ensures aggressive dominance in the adult.

In the ultimate all these nursery problems have their ramifications in the international world. When President Hoover offered a moratorium for the repayment of war debts, he displayed a vital part of his nursery training. He had been permitted to have, to hold, to appreciate, and then to realize by personal experience that we hold things best when we hold them lightly. Another person brought up with more puritanical ideals from earliest childhood might have been far less inclined to grant this respite, and would have risked a complete repudiation of their obligations by these other countries rather than renounce any immediate payments. It must be remembered always, a man is only a boy with a few years of life added to him, and he acts throughout the whole of life according to his gain or loss in the nursery.

Unselfishness is nothing but selfishness grown up.

TRAIN a child's intellect exclusively and he becomes a heartless villain; train his heart exclusively and he becomes a religious zealot; train his body exclusively and he becomes a daring monster; train his hand exclusively and he becomes a human machine. The world is too full of villains, zealots, monsters and human machines. It calls for the all-round education of to-morrow.

S. L. HEETER

TOWARDS THE NEW ERA

By ROBERT HACK

WHEN a new form of consciousness begins to make its appearance in the history of human evolution, it reveals itself contemporaneously in the most varied fields of human activity, gradually creating new forms for its full manifestation. Thus it is that philosophy, science, religion and art, as well as social and political institutions—forms already existing—are subject today to the influx of this new and powerful spiritual impulse which also moulds new forms, for the effectual realization of the new "level of consciousness" that humanity is now developing in its ever-continuing spiritual ascent.

The dominant tendency in the scientific and philosophic world to interpret the entire material Universe as a gigantic and marvellous piece of machinery reached its culminating point in the last quarter of the nineteenth century, when it maintained that life and consciousness must, in their ultimate analysis, be resolved and manifested as purely mechanical. This tendency has given place, in our twentieth century, to a radical change of opinion. The marvellous progress of science, and especially the new theories of modern astronomy and physics, have dealt a severe blow to the materialistic and mechanical interpretation of life and the Universe.

Thirty years ago, men of science maintained that the only thing needed was a greater effort on our part to enlarge our knowledge of Nature, in order to reduce the whole

Universe to a machine; perfect in its action, in its multiple co-ordinated parts and interactions, yet purely and simply mechanical. The Universe seemed to consist of a fortuitous conglomeration of atoms, destined to execute an infinity of movements and gyrations in time and space; and these, being without any determined object, and actuated merely by blind forces, were destined to a final relapse into nothingness. In this purely mechanical world, a particular grouping of the common chemical atoms, such as carbon, hydrogen, oxygen and nitrogen, had given rise to living cells and rendered possible the constitution of living organisms; these in time could develop consciousness, yet would nevertheless be subject, in their ultimate analysis, and always under the action of blind mechanical forces, to annihilation, leaving the world once more destitute of life.

In our days, however, science—under the leadership of eminent scientists in every part of the world—has finally discovered the fact (well known to occult investigators in all times) that the apparent solidity of the material Universe is an illusion, and that in reality the Universe consists solely of powerful forces and energies in a continual state of flux.

Thus, according to the distinguished scientist, Sir James Jeans, the best definition that can be given of the Universe, although very imperfect and inadequate, is that of considering it "as consisting of pure thought, the thought of what, for want of a wider word, we must describe as a mathematical thinker".

The distinction hitherto prevailing between physics and chemistry can no longer be maintained, for the reality of material substance is revealed as energy. This energy is *unique* in its essence, and manifests in diverse ways in the different molecular constitutions, in consequence of the varied and different phases of the evolution of matter. Under the apparently formal aspect of things we discover always the

life side in its *universal* aspect, and matter appears to us as an objectification, a symbol, *a representation of the idea*. To quote the words of Sir Oliver Lodge: "if we want fully to understand the nature of the physical world, the time has come to bring *life and thought* into the realm of the physical," to recognize a superior organizing Principle, ideating and directing in Nature, "an acting and guiding Principle, controlling matter and energy".

And if we remember the experiments of Sir Jagadis Chandra Bose, we see that the study of vegetable organisms leads us equally into contact with this universal consciousness; vegetable evolution is no longer considered simply from the point of view of an increasing organic differentiation in the forms, from the more simple vegetable organisms to those more complex, but we seek rather to penetrate and understand the phenomenon of *life*, evolving and manifesting through vegetable organisms.

The same tendency is revealed in the biological field. The evolutionary manifestations throughout the animal kingdom are now investigated with regard particularly to the evolutionary aspect of the psychic consciousness; attention is concentrated on the study of the nervous system—from its most simple forms in unicellular organisms up to the marvellously complex ones of the higher mammals—as the instrument, in the corporeal organism, of the psychic consciousness evolving in this kingdom of Nature.

And psychology, with its investigations into the innermost and essential nature of the human being, has succeeded in recognizing the true Self in man as transcending the mind. Bergson, who was the first to analyze this new form of consciousness, justly defined the human being as a *spiritual being* by nature. The psychologists of the "New Era" discover in their own selves a consciousness that transcends that faculty by which the consciousness itself

had up till now been cognized, and that surpasses all forms of thought, emotions and feeling, even every conception of time and space; that feels itself to be individual and, contemporaneously, universal and eternal. From the concept of sociological evolution we have now arrived at that of individual spiritual evolution.

A new method of research is established, that is, *the intuition*, the profound introspection of the innermost sanctuary of the individual, which permits of our recognizing and realizing ourselves as indissolubly united with the universal Life. In Bergson's own idea, by means of intuition, we re-enter the universal current of life, realizing that our individual "vital impulse" is nothing else but an individualization of the "universal life impulse," that we are only fragments, *self-conscious* sparks, of the universal life. Man is of the same essence as the Universe, the universal life is Spirit, and the human being is simply this Spirit in the phase of self-consciousness; his evolution is only an inseparable part of the universal process of cosmic manifestation.

Professor Driesch, considering particularly the disconcerting phenomena of prescience, premonitions and prophecies, observes that the reciprocal action and influence between human souls necessitates an encompassing sphere, a cosmic intermediary medium other than physical, and that the idea, therefore, of a "superman" in whom all beings find themselves united, presents itself thus to our mind; this idea, however, requires further development and enlargement. The *superman* becomes "*a locality, a state of consciousness*, in which all that a soul has experienced, experiences and will experience is perenially preserved . . . here the monad, as monad, is somewhat eclipsed . . . *it becomes*, under an aspect that we cannot yet define, *a part of the superior unity*".

Everywhere mankind is engaged in an anxious and disinterested search for truth, in satisfying its insatiable desire

for knowledge, seeking to reach and penetrate the Supreme Reality that is intuitively felt to underlie the phenomenal aspects of the Universe; it realizes that the same life ebbs and flows throughout all Nature, in all its kingdoms; that the whole of evolution, in all its various and successive phases, is a spiritual evolution, that everything has its integral and indissoluble part in the same universal conscience.

The spirit of this new form of consciousness manifests also in the more difficult and complicated field of international politics, directing gradually, even if somewhat slowly, peoples and governments towards a tendency to greater comprehension and co-operation, to a more cordial and friendly understanding, with better reciprocal relations between governments. If the wonderful dream of President Woodrow Wilson of the "League of Nations" is as yet far from realization, the institutions that have sprung into being since the World War and the stipulated treaties, as also the actual proposals for military disarmament, are yet a noteworthy and sure indication of a new spiritual orientation of the nations.

The Society of Nations, the Permanent Court of Justice, the Kellogg Pact of Paris, the proposals for disarmament, etc., are like the first gleams of a New Era of human brotherhood; in which co-operation, with mutual trust and esteem, will replace competition, rivalry, national jealousy, and all hegemonic and domineering tendencies; substituting arbitration for war, justice for force, in the common and constant aspiration towards the material, moral and spiritual welfare and progress of the whole human race.

If our impression is not mistaken, it would seem that both nations and governments are beginning to understand that an effectual military disarmament must be preceded and prepared by a genuine *moral disarmament*. Such a mental

and moral atmosphere, or psychological state, shall be inimical to the development of jealousies, antagonisms and suspicions between the various nations, which sentiments only increase misunderstandings and dissensions and finally break out in economic conflicts and sanguinary wars. Every nation has its place in evolution, its special function, and its own message to express to the world; it represents a particular note in the great symphony, in the harmonious concord of the whole of humanity.

Giuseppe Mazzini, the great apostle of Italian Unity, the prophet of humanity, expressed himself with clear intuitive vision—a characteristic of the great—in this manner:

> Life, then, was given to you by God that you might use it for the benefit of humanity, that you might direct your individual faculties towards the development of the faculties of your brothers, that you might add, with your own work, some element to the collective work of amelioration, and the discovery of Truth, that is slowly but continuously being prompted by successive generations. You must educate yourselves and others, strive to make perfect yourselves and others. God is within you, of this there can be no doubt; but God is likewise in all men that, with you, people this globe; God is the life of all generations that were, are and will be, and that have improved and will improve progressively the idea that humanity forms of Him, of His Law and our Duties. You must adore Him and glorify Him wherever He is. The Universe is His temple. And in whatever place nature is improved, in whatever place a truth is conquered, in whatever place one step is taken on the path of education, progress and morality, it is a step, it is a conquest that will benefit, sooner or later, all Humanity.

And after having incited the people of Italy to the development of their faculties, and of their mission, he said: "Remember that this mission is *the moral unity of Europe.*"

Even if the idea of *peace* between men and nations may appear as yet to many as an ideal and visionary aspiration, we *know* that we can place our full and entire confidence in the triumphant power of the *idea, the thought.* We allow ourselves to be intimidated by appearances, and we forget that the actual conditions are the result of a corresponding *mental state.* It is thought that

has built up the dreadful and imposing structure of armaments, that has erected barriers between nation and nation; and it is again thought that can and must modify, transform and revolutionize the actual situation of the world. Every nation, like every human being, envelops itself closely with material trappings, that correspond exactly to its moral state, to its own mental atmosphere. Wherefore, then, in its eternal ascension towards the Light, should there not finally blossom forth, from the human germ, the radiant flower of "peace"?

Living the Theosophical doctrine of brotherhood in our daily life, cultivating and developing the potentialities latent in our inner divine Self, we shall contribute in the most sure and efficacious way to the transforming and ennobling of the mental and moral atmosphere of our own nation and of the entire world. This will lead to the speedy realization of that Era of Universal Brotherhood, the New Era, of which we can already discern the precursory signs, the first luminous gleams.

In other words, Krishnamurti gives us the same admonition:

> Because the individual does not recognize the aim of his own being, he finds himself in a state of uncertainty and chaos. Because the individual has not resolved his own problem, the world problem remains unsolved. The individual problem is the world problem. If the individual is unhappy, discontented, unsatisfied, then the world around him is plunged in unhappiness, discontent and ignorance. If the individual has not found his own aim in life, the world will not find its aim either. You cannot separate the individual from the world. The world and the individual are one. If the individual problem can be resolved by understanding, so can also the world problem. Before communicating understanding to others, you must have understanding for yourself. When Truth shall be established in your heart and in your mind, it will remain there for ever.

OUR COVER

WE are very happy to have on our cover a picture of the Treasurer of the Theosophical Society, Mr. Albert Schwarz. For twenty-five years he has held this onerous office with such conspicuous success that nobody knows that there is a Treasurer, or at any rate has the slightest idea of the Treasurer's arduous functions. Quietly, unostentatiously, with perfect business knowledge, Mr. Schwarz year after year steers H. M. S. "Theosophy" on a straight course into the harbour of solvency, with what drain upon his own personal resources some of us may guess but nobody knows. At Adyar he is a tower of strength and a veritable fairy godfather, and the Society as a whole owes to him as to very few Theosophists, living or dead, an imperishable debt. Who is there who does not honour him and indeed love him? For a few months, owing to ill-health, he has delegated his duties to Mr. Hamerster, a deeply respected brother from Java, and has returned to his beloved Switzerland. But Adyar looks for his return towards the end of the year to resume his post and to continue in every one of us the perfect confidence that the financial business of the Society is safe and sound. The Society needs many more members of the Schwarz type, for he sets a noble example of a man of affairs who has discovered how to make his business capacity wiser for his Theosophy and his Theosophy wiser for his business capacity. I will not write more, for I know full well that Mr. Schwarz delights in hiding a veritable splendour of light under a dark bushel of impenetrable modesty; and he may not thank me for even this small lifting of the bushel. But some day I hope, when he cannot interfere, we shall find in our literature some permanent record of all that he was to the Society in one of its most splendid and difficult periods.

G. S. A.

GEORGE WASHINGTON'S VISION[1]

INTRODUCTION

I DO not know whether it is owing to the anxiety of my mind, or what, but this afternoon as I was sitting at this very table engaged in preparing a dispatch, something in the apartment seemed to disturb me. Looking up, I beheld standing opposite to me a singularly beautiful female. So astonished was I, for I had given strict orders not to be disturbed, that it was some moments before I found language to inquire the cause of her presence. A second, a third, and even a fourth time, did I repeat my question, but received no answer from my mysterious visitor except a slight raising of the eyes. By this time I felt strange sensations spreading through me. I would have risen, but the riveted gaze of the being before me rendered volition impossible. I essayed once more to address her, but my tongue had become powerless. Even thought itself suddenly became paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily, vacantly at my unknown visitant. Gradually the surrounding atmosphere seemed as though becoming filled with sensations, and grew luminous. Everything about me seemed to rarefy, the mysterious visitor herself becoming more airy, and yet more distinct to my sight than before. I now began to feel as one dying, or rather to experience the sensations which I have sometimes imagined accompany dissolution. I did not think, I did not reason, I did not move; all were alike impossible. I was only conscious of gazing fixedly at my companion.

THE VISION

Presently I heard a voice saying: "Son of the Republic, look and learn." While at the same time my visitor extended her arm eastwardly. I now beheld a heavy white vapour at some distance rising fold upon fold. This gradually dissipated, and I looked upon a strange scene. Before me lay spread out in one vast plain all the countries of the world, Europe, Asia, Africa and America. I saw rolling and tossing between Europe and America the billows of the Atlantic, and between Asia and America lay the Pacific.

* * * *

[1] Originally published by Wesley Bradshaw. Copies from a reprint in *The National Tribune*, Vol. 4, No. 12, December, 1880.

"Son of the Republic," said the same mysterious voice as before, "look and learn." At that moment I beheld a dark shadowy being like an angel standing, or rather floating in mid-air, between Europe and America. Dipping water out of the ocean in the hollow of each hand, he sprinkled some upon America with his right hand, while with his left hand he cast some on Europe. Immediately a dark cloud raised from these countries, and joined in mid-ocean. For a while it remained stationary and then moved slowly westward, until it enveloped America in its murky folds. Sharp flashes of lightning gleamed through it at intervals, and I heard smothered groans and cries of the American people. A second time the angel dipped water from the ocean, and sprinkled it as before. The dark cloud was then drawn back to the ocean, in whose heaving billows it sank from view.

* * * *

A third time I heard the mysterious voice saying: "Son of the Republic, look and learn." I cast my eyes upon America and beheld villages and towns and cities springing up, one after another, until the whole land from the Atlantic to the Pacific was dotted with them.

* * * *

Again I heard the mysterious voice say: "Son of the Republic, the end of the century cometh, look and learn." At this the dark, shadowy angel turned his face southward, and from Africa I saw an ill-omened spectre approach our land. It flitted slowly and heavily over every town and city of the latter. The inhabitants presently set themselves in battle array against each other. As I continued looking, I saw a bright angel on whose brow rested a crown of light on which was traced the word "Union," bearing the American flag, which he placed between the divided Nation and said: "Remember ye are brethren." Instantly the inhabitants, casting from them their weapons, became friends once more, and united around the National Standard.

* * * *

And again I heard the mysterious voice say: "Son of the Republic, look and learn." At this the dark shadowy angel placed a trumpet to his mouth and blew three distinct blasts; and taking water from the ocean, he sprinkled it upon Europe, Asia and Africa. Then my eyes beheld a fearful scene: From each of these countries arose thick, black clouds that were soon joined into one. And throughout this mass there gleamed a dark red light by which I saw hordes of armed men, who, moving with the cloud, marched by land and sailed by sea to America, which country was enveloped in the volume of the cloud. And I dimly saw these vast armies devastate the whole country and burn the villages, towns and cities that I had beheld springing up.

* * * *

As my ears listened to the thundering of the cannon, clashing of swords and shouts and cries of millions in mortal combat, I again heard the mysterious voice saying: "Son of the Republic, look and learn." When the voice had ceased the dark shadowy angel placed his trumpet once more to his mouth and blew a long fearful blast.

Instantly a light as of a thousand suns shone down from above me, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment the angel upon whose head still shone the word "Union," and who bore our National Flag in one hand and a sword in the other, descended from Heaven attended by legions of bright spirits. These immediately joined the inhabitants of America, who I perceived were well nigh overcome, but who, immediately taking courage again, closed up their broken ranks and renewed the battle.

* * * *

Again amid the fearful noise of the conflict, I heard the mysterious voice saying: "Son of the Republic, look and learn." As the voice ceased the shadowy angel for the last time dipped water from the ocean and sprinkled it upon America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious.

Then once more I beheld villages, towns and cities springing up where they had been before, while the bright angel, planting the azure Standard he had brought in the midst of them, cried with a loud voice: "While the stars remain and the Heavens send down dew upon the earth, so long shall the Republic last." And taking from his brow the crown on which was blazoned the word "Union," he placed it upon the Standard while the people kneeling down, said "Amen."

* * * *

The scene instantly began to fade and dissolve and I at last saw nothing but the rising, curling vapour I at first beheld. This also disappearing, I found myself once more gazing upon my mysterious visitor, who, in the same voice I had heard before, said: "Son of the Republic, what you have seen is thus interpreted: Three great perils will come upon the Republic. The most fearful is the second, passing which the whole world united shall not prevail against her. Let every child of the Republic learn to live for his God, his land and Union."

With these words the figure vanished, and I started from my seat and felt that I had seen a vision wherein had been shown me the birth, progress and destiny of the United States.

CORRESPONDENCE

The Sun Temple of Peru and the Druidic Circle

In Mr. C. Erck's very interesting article in the November number of THE THEOSOPHIST he quotes Dr. Rolf Müller as saying (page 197) that "The building of Kalasasaya is adjusted almost exactly to the four cardinal points".

On page 198 he further quotes Dr. Müller to the effect that the disposition of the building, as well as the proportion of the apparent length of the Temple walls, adjusted to the apparent course of the sun, "scarcely leave it open to doubt that here we have to do with an ancient observatory of the sun".

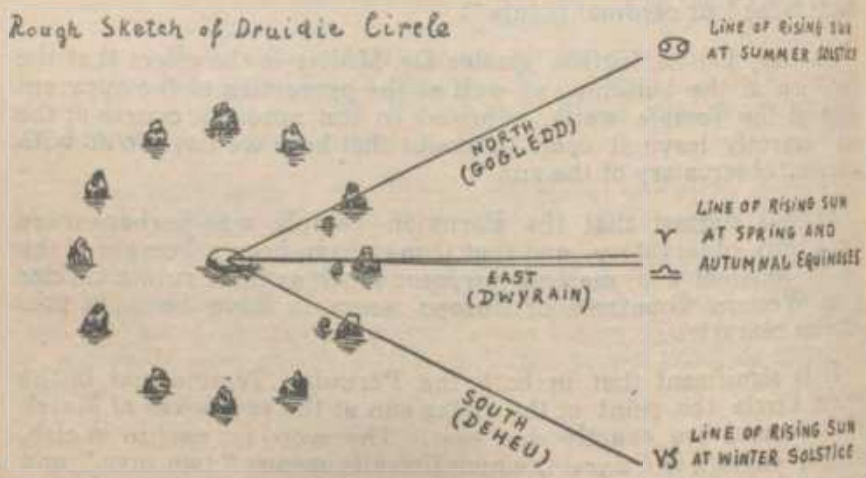
Might I suggest that the Peruvian Temple was perhaps more than a mere observatory, and that it may have been a Temple of the Sun for spiritual and magical purposes much as the Druidic Circles of the Western Countries of Europe seem to have been in pre-Christian centuries?

It is significant that in both the Peruvian Temple and in the Druidic Circle the point of the rising sun at the equinoxes of March and September are exactly due east. The word for east in Welsh, strangely enough, is *Dwyrain*, which literally means "two rays," and refer to the line of light from the rising sun at the equinoxes (when in Aries and Libra). In the accompanying diagram I have made the middle of the three lines, that exactly due east, as dual in order to suggest this fact. The other two lines to the north and south of the middle or east line seem to have some correspondence with the disposition of the walls of the Peruvian Temple as clearly indicated by the following sentences in the passage quoted on page 198:

"On the solstice of June, 1930, the rising sun—half the disc above the horizon—shows, at Tihuanacu, a declination of 24° 32·1′ north of the east point. On the solstice of December the sun rises with the same declination south."

I am not competent to write on the question of angles and other mathematical matters of interest, but may I point out that the Druids held four annual ceremonies at the four cardinal or

sacred points of the year? During these (and probably other ceremonies) the Presiding or Chief Bard stood on the central or Logan Stone in the centre of the Circle. The sheathed sword borne by the Druid celebrant—carried with the point towards his own breast as a symbol of harmlessness—was laid on the central stone on the left side of the Presiding Bard. Now it is a curious fact that the Welsh word for north is *Gogledd*, and is made up of two parts, namely, *go* which means "towards" or "in the direction of," and *gledd* which is the mutated form of *cledd* (sword). The sword is placed on the left or north side of the Chief Bard, and it seems as if the Welsh word for north was derived from a piece of ritual within the Druidic Circle. Equally significant is the fact that the Welsh word for South is *Deheu*, which means the "right side" or "right hand side". The south is on the right-hand side of the Presiding Bard when facing due East in his Circle, and this fact may have given rise to the word *Deheu*, which is both "south" and "the right-hand side".



The three lines raying out from the Centre of the Circle symbolize the triple Manifestation of the Logos. They are the Three-fold Utterance of the WORD; they are the NAME of God that was secret and unutterable. The Utterance was Music as well as Light in Three Rays or Forms. All creation, all living beings, sprang joyfully into existence, "co-instantaneously," at the Sound of the Voice, and all the worlds and all beings, in themselves, softly resound the harmony and music of the Creative Music.

The Presiding Bard on the central Stone stood in the Name of God, spoke in the Name of God, invoked and blessed in the Name of God, in a most wonderfully symbolical sense. When the Chief Bard thus spoke he must have become a most potent vehicle of Solar and spiritual power and blessing.

One might say more about the Three Rays as powers of creation, preservation and destruction (or death and renewal). The point of Death is that of the Dark Virgin at the time of the Winter Solstice; but the Dark Virgin is also the One who gives Birth to the "new" in every sense. Death and rebirth in every sense is in Her charge. But I have said enough I think for the moment!

D. JEFFREY WILLIAMS

Current Topics

May I be allowed to express a few thoughts, and ask for enlightenment upon three current topics?

1. To-day, we all are compelled to admit that practically every activity in which the Society is engaged is suffering from lack of funds, yet in THE THEOSOPHIST for February, Dr. G. S. Arundale is appealing for donations for a "Besant Memorial School" to be erected at Adyar to cost "£20,000, more for a College, still more for a University." On page 532 of the same issue we are told by the Vice-President, after referring to the existence of the Olcott Panchama Free Schools of which there are two, one near our Head-quarters and the other about seven miles distant: "It is much to be regretted that, on account of the paucity of donations . . . it will almost certainly be necessary to close the H. P. B. School"—which would appear to be one of the two schools referred to. There may, of course, be a satisfactory explanation of this peculiar situation. We were told some time ago that the "World University" would be a great necessity in the future. If, in the present economic crisis, a Memorial is decided upon by the Society (I am not objecting to the "idea" of a Memorial) why not let it take the form of placing the World University or some existing, yet crippled, activity, which should be just as near to the heart of the President, on a proper basis, instead of creating a new expenditure of such considerable dimensions, which must cripple existing activities still further?

In these circumstances, are we to understand that this venture has received official sanction?

2. The Vice-President in his address at the Annual Convention in trying to find the cause of the large decrease in Incoming Members, gives as his first suggestion (page 508) "that the fault lies with us and not with the public". "Us" evidently refers to the membership as a whole. He then addresses himself to "those who have grown weary and lost their enthusiasm . . . and whose interests are flagging". This expression also suggests that the present position is due to a defection on the part of a section of the members. I do not think that the responsibility for the situation lies with the ordinary members in this way. Mr. Rogers, in his excellent article in the February THEOSOPHIST, referring to Mr. Krishnamurti's talks at the Adyar Camp says on page 577: "I attended all the

sessions and was impressed with the obvious combination of surprise and bewilderment on the faces of the audiences. Apparently nearly all of them were mystified. Other experiences elsewhere make it certain that a large number of our members throughout the world are likewise puzzled."

Mr. Rogers is far from being alone in such observations. In my opinion this uncertainty is the main cause of the trouble. A certain amount of perplexity is noticeable even in High Places, and if the Enquiring Member of the Public—also being bewildered (as he is) between some of the announcements made at Ommen in 1925 and the physical plane situation in regard to them to-day, and the manner in which (to him) Theosophical Teaching is contradicted by Mr. Krishnamurti—hesitates to join the Society, why throw the blame on the members?

I was surprised to find that this was not given as even a possible reason for the decline in the number of new members.

3. Although the question of the election of the next President and its relation to "authority" has already been raised in THE THEOSOPHIST, one hesitates to refer to it at this juncture. I do not know, however, what part "authority" will play in the election of the next President. If it does play a part it is to be hoped that it will work out successfully, and in this instance be free from any complications.

JOHN GRIFFITHS

Shrinkage

The figures of membership in the Vice-Presidential address, with the statement that "the reports shew no lack of interest on the part of the public. Quite the contrary . . . Theosophy is now the great need of the hour," call for heart searchings. If, with great diffidence, a plain member may offer a suggestion, brother Theosophists are asked to consider it helpfully, not in any spirit of fault-finding. However reluctantly, one cannot but feel it as a sort of duty to tell any facts one knows, which may throw light on the very serious position marked by this "decrease in the percentage of gains".

Facts the most obvious are the hardest to see when one lives in the midst of them. Two causes of our decrease may be given in seven words: Wanting our revered President; and *unconscious* discourtesy.

The first is out of our power. No one can replace Dr. Annie Besant. When she came among us, and spoke, our membership went up by leaps and bounds, and always fell away between her visits. She had more pull than oratory can give, wonderful though her genius is in oratory. None the less, she herself had more drawing power than even her great lecturing genius gave her. Her greater gift is this: *She loves the people.* From the very beginning she

had a real, solid affection for those match girls she organized. She was genuinely moved by their difficulties and temptations. She has concern and she has respect for the unenlightened.

On the second point it is only fair to say at once that all those stated (or rumoured) to be initiates, give us a splendid example of public courtesy. It is among the ordinary members that there seems to be too much of the spirit of the "candid friend". Nearly all of us are guilty, at times, of forgetting that people will be hurt by disregard of their personal feelings.

When Dr. Annie Besant could visit her schools once in two years or so, her admonitions led people to try very hard to think of their companion of the moment. Lacking such reminders, it is fearfully difficult to keep going. We need to think out and rub in the fact that, in an imperfect world, imperfect people have not only a right to exist, but a right to have their feelings respected.

People are too often repelled by our absorption in books on progress, which leads us to disregard the personal feelings of those about us. We have no right to do this. Their efforts may be directed towards some other virtue than the one we have in mind at the moment. We are told that Madame Blavatsky taught her pupils to look for the unhappy one in any room and try to help that one. Our loved President and other Avenue Road esotericists do notice who is overtired, or without a seat, or sitting in a draught, or shy or feeling discouraged. Some such practice might help us, too, to consider persons more.

Unthinking Theosophical "Brotherliness" is too breezy—too outspoken. Some members, as well as outer public, prefer to retain some etiquette, some privacy of soul. Personal discussion of all and everything should be reserved for intimates, it may easily prove distasteful, and even give offence, in public life, however good the motive. Folks will not consent to be helped by those who hurt their most sacred feelings needlessly. It is more thoughtfulness that is needed. Theosophists so often talk with beaming smiles of encouragement to someone, without giving any thought at all to the person to whom they speak. One F. T. S., on hearing of an illness, said with radiant face: "Oh, but you ought to know better than that!" *Hinc illæ lachrymæ*—this shrinkage.

KATE SMITH

Politics of the T.S.

You may be interested in the following excerpts from a letter recently received from a member deeply interested in the viewpoints entertained at the beginnings of our Society:

Yes, your idea of a study of contemporary Theosophists meets with our approval. Indeed we have pursued the matter for some time much to our entertainment and instruction. Why we ever

indulged in the wild dream of a *rapproachment* between and among them we cannot now imagine. So many kings and so small a kingdom—and shrinking visibly every day! Personality and personalities so hugely important and the Cause a means to personal glory rather than service. There is poor old——all but on its deathbed, using its last precious life breath to glorify a man. And the——gnashing its anonymous teeth over its inability to eliminate all Theosophical competition. Dear old XYZ and ZYX and others, learned and splendid gentlemen, playing lone hands—alas!—and competition not only *between* the various groups but *within* as well . . .

But I cannot share your optimism as to the outcome, for I have found nothing that assures me that the Masters direct the Society, let alone dictate its policies and officers. Indeed every word They have uttered on the subject in the days of the formation of the T. S. were in direct opposition to such an idea. And H. P. B. likewise made it clear that the Masters believed too sincerely in the working of the Karmic Law to interfere with even the errors of a person or the Society.

For example: "The Masters do *not* (italics hers) guide the Society, not even the Founders; and no one has ever asserted that they did; they only watch over and protect it." (*Key*, p. 236, orig. ed.)

Again: "Far from our thoughts may it ever be to erect a new hierarchy for the future oppression of a priest-ridden world. (This in connection with Their refusal to interfere with the election of Mrs. Kingsford) . . . we feel and would have it known that we have no right to influence the free will of the members in this or any other matter. Such interference would be in flagrant contradiction with the basic laws of esotericism that personal psychic growth accompanies *pari passu* the development of individual effort, and is the evidence of acquired personal merit . . . Therefore were I to act up to Mr. Massey's suggestion . . . that 'a word only from Mahatma K. H. would be quite sufficient'. . . I would be actually making myself the quasi Pope she deprecates and an unjust and arbitrary one besides . . . Were I to have acceded to the lady's desire to appoint her as the 'apostle of Eastern and Western Esotericism' and try to force her election on even one unwilling member . . . I would then deserve to be taunted as the 'oracle of the Theosophists' and classed with 'Jo Smith . . . and Thomas Lake Harris' . . . I would recommend to her and others interested in the present dispute to appeal to the decision of the ballot, by which all may express their wishes without invidiously exposing themselves to the charge of discourtesy." (*The Mahatma Letters*, p. 407.)

I have no doubt They meant what They said, and it seems to me that subsequent events have more than proved it. It was Judge who began the "appointment" and the "succession" idea—and see what it did for the Society. A "nomination by the President" is constitutional and a courtesy due the outgoing official. A nomination

or appointment by a Master was unheard of until—you know about the *until* and how authentic it was. I hope nothing like that will occur again, but alas! there seems to be a tremendous amount of preparation of the soil for just such a seed going on at this moment in the magazines. If I were a candidate, with such confidence in the idea of the Masters' dictation, I would trust to Their preparation of the soil in the hearts and minds of the members and would be less feverishly anxious. But I imagine politics is too fascinating a game to stand apart from when the opportunity offers.

There again I catch something of Krishnaji's point of view, his dislike of organizations with their emphasis upon the personal and the objective. Not that I agree with him that we would be better without organizations, but I can understand his lack of enthusiasm for them, all things considered.

His detestation of personality worship and subservience, and likewise spiritual pretension, are understandable too. Yes, I agree that in some ways he reminds us greatly of H.P.B. Both were very frank along that line. Also as to freedom of thought, self-dependence, personal effort and responsibility, no leaning on others but seeking the light of one's own inner divinity—in all those matters there is a pronounced likeness. In some others, not so great a harmony. But you would be surprised to find at our Lodge some of the ardent Krishnamurtiites who are not happy in the other Lodges. I am sometimes surprised myself, yet I do think our meetings interesting enough to attract people of all types. We do not take up any of the Theosophical issues one way or the other, so perhaps it is the peace that appeals.

(There is more of it, but I think this is enough to stimulate thought. Those at Headquarters may not know it, but there is always a keen thirst for the opinions of the average member. Hence my appreciation of your Correspondence department, which you might well carefully expand.)

Z. K. D.

CORRECTION

KINDLY rectify in the next number of THE THEOSOPHIST that the remarks on the election of a President, published above my name as "Correspondence" in the March number, are not mine.

They are the translation into English of a part of an article on the subject in our Dutch monthly *Theosophia* from the hand of Dr. Max Westendorp who, as Assistant General Secretary, during a short period of my illness temporarily edited that part of our Monthly in my stead.

J. KRUISHEER

THE THEOSOPHICAL FIELD

IRELAND

IRELAND has a new General Secretary, Miss J. M. Nichols, who says she feels this "a great honour, and also a very great responsibility, and what I would specially ask for is Unity—Unity is Strength—and we shall be able to overcome difficulties—some that we are aware of and some that we know are lurking for the unwary, if we are firmly united, in upholding the principles for which we stand, and in showing that brotherhood which must always be the hall-mark of a Theosophist".

And John Barron writes from Belfast: In Belfast two Lodges working unitedly have on the average fairly good audiences on Sunday nights, and classes and activities almost every day of the week. The Erin Lodge in Belfast is a vigorous Lodge, doing steady good work, and meeting the Theosophical needs of a district, at a considerable distance from the other centre. Both centres could do with more members than they have, but under present conditions there is nothing to be despondent about.

Londonderry keeps to the famous motto of its town, "No surrender," and from all accounts good work is being done there. What we lack in the Northern Province is a Northern Federation. Bradford, Manchester and Liverpool over forty years ago demonstrated what could be done by starting a Federation, with the excellent results so well known, an example quickly followed all over the Theosophical world.

WALES

Mr. Peter Freeman, General Secretary for Wales, gives the following twelve ways to kill a Lodge:

(1) Don't go to the Lodge Meetings. If you do go—go late! (2) If you've got anything else to do, or the weather is bad, don't

think of going—remember the power of thought! (3) Whenever you do attend a Meeting, grumble as much as you can—and always be disagreeable! (4) Never accept any responsibility. It is much easier to sit back and criticize the others. It's their Karma. (5) Never make a practical suggestion; it might be carried out! If anybody else does, "wet blanket" that too! (6) Never offer to help—it might be accepted. Say you believe in brotherhood and others ought to practise it! (7) Never take the initiative. Why not let someone else do that? (8) If you are appointed on a Committee, hinder its work all you can. If you are *not* appointed, get annoyed about it! (9) When your opinion is asked at a Meeting, reply that you have nothing to say. After the Meeting, gossip about it! (10) Never do anything more than is absolutely necessary. If a few do the lion's share, tell every one the Lodge is run by a clique! (11) Never hurry about paying dues. Wait until you've had several reminders. Never offer to give a Donation! (12) Don't bother about getting new Members. Let those who do the other work do that too!

South Africa

Mr. J. J. van Ginkel, President of the Pretoria Lodge, writes that theirs is "the only centre in South Africa which has its own building and with its beautifully laid out garden makes indeed a very exquisite picture, a worthy channel through which the Master can send His blessings.

"We all remember our beloved President Dr. Annie Besant, in our thoughts, specially during our healing group meeting every Tuesday evening."

India

Each year at Easter a South Indian Theosophical Conference has been held in Adyar. This year, however, it met at Krishnarajasagara in Mysore, an Indian State, where it joined with the annual meeting of the Karnataka Theosophical Federation. Bishop Leadbeater travelled from Adyar to preside over their sessions, an arduous undertaking for his age and in this hot weather. To express their special appreciation of this and also this being his first visit to Mysore, the assembled members presented a welcome address to Bishop Leadbeater, eulogizing his present interest in and past services to the Theosophical Society. The Bishop's address *to* them as well as an account of the gathering will probably appear in the next THEOSOPHIST.

REVIEWS

Fifty-seventh Annual General Report of the Theosophical Society. (Published by the Recording Secretary, Theosophical Society, Adyar, Madras. Price Rs. 2.)

The Annual General Report of the Theosophical Society for the year 1932 is of particular interest, to all members, as showing how the good ship Theosophy is weathering the stormy seas of these days, which are wrecking many a vessel whose timbers are not staunch enough to stand the test.

The depression is, of course, having its effect on our membership figures. The total at the end of 1932 being 33,300 against 36,100 at the beginning of the year: this net loss of 2,800 is, however, smaller than the net loss for 1931, which was 3,200, and for 1930, which was 4,300.

The interesting figures contained in the Vice-Presidential address of Mr. A. P. Warrington, contained in this Report, show that these annual net losses of membership are due, not to an increase in the number of members leaving the Society, but to a reduced number of new members joining.

Mr. Warrington states: "It is these figures and many facts connected with our work that drive me to ask if there is not something about our Society—as its surface is presented to the world, in our Lodges and our magazines and on our platform—which is out of tune with the spirit of our times." This is matter for earnest thought, but there is comfort in the fact that our membership figures do show an annual net gain up to 1929, the first year of the depression, even if we have an annual (though decreasing) net loss thereafter. We have therefore a *prima facie* case against the Asuras in charge of the economic depression, and we may feel that a new epic battle is being staged, in which, as in the Ramayana, the forces of right will, led by the new Rama, avatar of Vishnu, gain the victory.

Reports of General Secretaries of the National Societies, which make up the bulk of the volume, are of much interest. Outstanding, as usual, are the pungent remarks of Mr. Albert E. S. Smythe of Canada; and the steady progress shown in America and Australia is worthy of note, the former with its 897 new members and the latter with its highly successful 2GB, Theosophical broadcasting station. In regard to the latter we quote as follows: "The Theosophical Broadcasting Station has established itself in the commercial world as a splendid paying proposition, and during the year it has given the Section an income of £800. All debentures, except that held by the Section, have been repaid during the year, leaving a profit sufficient to make extensive additions to plant, and to pay a ten per cent dividend."

In the Treasurer's Report it is interesting to note that the "Immovable Property at Adyar" is carried in the Balance Sheet at approximately 4 lakhs of rupees, equivalent to about £30,000 or $100,000. To support the Headquarters of the Society at Adyar there is the income from various endowments, donations and legacies, received during the year (including Adyar Day collections) and ten per cent of members' dues. Last year the income fell short of requirements by sum 16,000 rupees, which was made up out of surplus carried over. This surplus now stands at 11,811 rupees.

There are many other interesting details, with which no enthusiastic member should fail to acquaint himself.

E. M. S.

A World in Distress: The Remedies as Seen by the Theosophist, by A. Ranganatha Mudaliar, B.A., B.L., M.L.C. (Adyar Pamphlet No. 171, published by Theosophical Publishing House, Adyar, Madras. Price As. 3.)

This is the fourth of the Series of five Convention Lectures bearing one general title, which were delivered by different speakers during the last Convention of the Theosophical Society held at Adyar in December, 1932.

It relates the conditions in India and contributes the Indian viewpoint to the Series. The author is a politician, has been Minister to the Government of Madras and has done much social work, specially in the villages. His tale of India's woes is simply told and convincing. Unemployment and economic distress are something new in many countries of the world to-day; in India

poverty and unemployment have become chronic diseases. The remedies suggested are briefly Home Rule in the village (and for the country); restoration of real religion; and work for these by Theosophists in a spirit of brotherhood. The pamphlet will be welcomed by those who think with Sydney Webb that "Indian conditions present a field of study which is likely to be of real use not only to India, but, indeed, to the world". (An abbreviated version of the lecture appears in this number of THE THEOSOPHIST.)

D.

The Adventures of Rex and Zendah in the Zodiac, by Esme Swainson. (The Rosicrucian Fellowship, Calif., U.S.A. Price $2·00.)

The story of the adventures of Rex and Zendah in the Zodiac is very interesting. It is exactly like a fairy tale but more exciting. We both like the land of the Balance more than any other. The adventures are very wonderful, and we feel as if we may go to the signs of the Zodiac, when we read the story. If you read and finish the story, you feel as if it will be nicer if the story is longer. The most interesting part of the story is how Rex and Zendah got into the gates of the Zodiac. The things that are done in the Zodiac are most useful to men.

RADHA (Age 9)
VASANT (Age 10)

Krishna Bai, by Ramdas. (Anandashram Series No. 3, Ramnagar. Price As. 4.)

This "Life-Sketch of a Yogini" is yet another testimony to the existence in the world of souls who are so conscious of the Divine Life within that it shines through them, irradiating their person and every act they do. In the booklet under review many testimonies are given as to the effect upon the writers of Krishna Bai's presence; "the very embodiment of light, purity and grace" is the description of her by her guru, whilst another writes that "the Divine Shakti and splendour has become manifest . . . through Krishna Bai".

Like other "saints" she showed strong self-will in youth; "a rebuke from her teacher made her abandon the school," and suffering was necessary in order that the true nature might be awakened. Bitter grief at the death of her husband led her to seek the things that are lasting, and in a Math at Hubli she first became conscious of a longing to serve. Her one cry was "O God, make me wear out my body in the unsparing service of all". Having to return for a time

to the care of her children, Karma led her presently to the Ashram of the Sadhu Ramdas who became her teacher, and in spite of some persecution and opposition, she devoted herself henceforth to her vocation. No work was deemed too menial, and we read of her sweeping the roadway to the Ashram, repeating constantly meanwhile the name of God. "She freely lent her services to all classes of people without distinction." One of her replies to a questioner is striking: "Give up the egoistic consciousness that you are either the doer or the non-doer."

E. M. W.

What Colour Means to You, by Ivah Bergh Whitten. (The C. W. Daniel Co., London. Price 2s. 6d.)

In this little book, the author gives a very clear outline of her method of healing by colour. In these days when colour is receiving so much more attention than formerly, she should have many interested in her system. On page 53 she explains the harm of "aspirin or other narcotics"; we take it that she considers smoking a narcotic. The "Spectrone" Lamp should prove a good Doctor to those sensitive to colour and less expensive than an ordinary Doctor!

More Notable Nativities, compiled by Maurice Wemyss. ("Modern Astrology" Office, London. Price 1s.)

This is a useful collection of Horoscopes for those interested in Astrology. A few more feminine horoscopes might have been added; 10 in a 100 seems a very small percentage; surely there is not such a dearth of notable women.

A. J. M.

MAGAZINES RECEIVED:

Advance Australia News Service	March.
The American Theosophist	March.
En Avant	January.
Boletin Oficial de la Sociedad Teosofica en Mexico ...	March.
Boletin de la Sociedad Teosófica Española ...	March.
The Buddhist	March-April.
Buletinul Teosofic	February.
Bulletin Théosophique	March.
The Canadian Theosophist	March.
The Christian Theosophist	March-June.

Gnosi	January-February.
The Hindustan Review	January.
The Indian Review	April.
The Liberal Catholic	April.
The Modern Review	April.
The Orient	January-February.
De Pionier	April.
The Review of Reviews	March.
La Revue Théosophique le Lotus Bleu	February.
Teosofia	March.
Teozófiai Kozlemények	March.
Teosofija	No. 1 of 1933.
Teosofisk Tidskrift	March.
Theosofie in Ned.-Indië	April.
Theosophia	April.
The Theosophical Scroll	March.
Theosophy in India	January-March.
Theosophy in New Zealand	March.
Toronto Theosophical News	March.
The Vaccination Inquirer	March.
World Theosophy	March.
The Young Builder	April.
The Young Theosophist	April.

BOOKS RECEIVED :

Music, by Cyril Scott (Rider & Co., London).
Naked Ascetic, by Victor Dane (Rider & Co., London).
Adyar Pamphlet No. 171 (T. P. H., Adyar).
More Notable Nativities, compiled by Maurice Wemyss ("Modern Astrology" Office, London).
The Uttara Gita, by B. K. Laheri (T. P. H., Adyar).
Sribhāgavatam, by V. K. Ramanujachari (Author, Kumbakonam).
The Fountain of Life, by S. N. Agarwal (The Indian Press, Allahabad).
Entry into the Kingdom of Heaven (Warangal).
Message of Peace (Mirzapur).

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

Registered M. 91

THE THEOSOPHIST

JUL -1 1933

THE TWO CHILDREN

IN THE

HEADQUARTERS HALL

ADYAR

Marble Statue

by

Mlle. Henny Diderichsen, F.T.S.

of Copenhagen, 1911

June, 1933

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VOL. LIV No. 9

THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

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ON THE WATCH-TOWER

By C. JINARĀJADĀSA

The President.

THE news is both good, and bad. It is good, for Dr. Besant is still with us, the flag of Idealism which rallies us all and makes us dedicated more than ever to the cause of Wisdom and Service. It is bad, because the onset of advancing age gains steadily, though slowly. No crisis is expected, but her strength is diminishing very slowly. She is not confined to her bed, however, but even to walk now to Bishop Leadbeater's room is far too severe a tax on her strength. In the past, she has shown some power of recuperation, and it may be that the present set-back will be compensated for by a little strength later.

***

The World Crisis.

It is the advance in Science, and the onward sweep of the tide to Unity and Universal Brotherhood, which have given us within the last two decades the use of the word "world" as an adjective, in such phrases as "world crisis," "world economics," "world conscience," and so on. Such a conception of the world as a Unity is of course inseparable from an understanding of Theosophy. Much as the call to Nationalism is heard by the Theosophist as by every citizen, yet the Theosophist is pledged to see that the duties of Nationalism do not run counter to the larger duties towards all Mankind as a whole.

It is this call to think of and feel for the world as a whole which has once again been made to Theosophists by one of the Great Ones, who, since 1875, has guided the Theosophical Society. These are His words:

The world is at a crisis in its history; it is a time when its progress or failure for the next century depends upon a wise, unselfish choice on the part of those who guide it. And such a choice is possible only if a wide, brotherly, far-seeing attitude can be attained. You of our Society should speak for us with no uncertain voice. But before you can do that, you yourselves must open your hearts to a world-wide view. You must put aside your petty personal prejudices, your insignificant local interests, your countless little unconscious selfishnesses, and learn to think for the world; for only so can you rise to the emergency, and quit yourselves like men.

***

Surely then it is the duty of each Theosophist loyal to the Masters and to Their great Plan to see that he rises out of the local interests of city and people, and does his utmost to inculcate on friend and neighbour "a world-wide view". Once, King George of England called on the citizens of his Empire to "think Imperially". In a more profound and radical way must the Theosophist think *for the World*. For, it is so easy to become absorbed in the struggle with one's Karma and Dharma, and forget that "thoughts are things," and that every *right* thought of a Theosophist on the great World Crisis to-day does help statesmen to see more clearly through the fog of policies, and strengthens the hands of those few who are striving to stem the tide of the evils of Nationalism and economic competition. It was the then young Theosophist Bertram Keightley, as a young man just back from College, who said finely in 1883: "I am a Theosophist before I am an Englishman." That is the attitude among Theosophists

which will make them a World Influence, even though they be few in number.

The Persecution of the Jews.

Persecution anywhere and in any form is an outrage on Universal Brotherhood, and the campaign of persecution launched vigorously against the Jews by official Germany has sent a thrill of horror throughout the world. Why Central Europe has the awful bacillus of a hatred of the Jewish race *as a race* endemic in its organism is difficult to comprehend; it showed itself to Theosophists in 1923. For then the European Congress met at Budapest, and, as usual, the Theosophical seal was stamped on the badges to be worn by the delegates. As all know, the uppermost symbol on the seal is a Swastika. The organizers of the Congress were forced to punch a hole through the Swastika, and put a ribbon through it, lest every Theosophist be construed as a Jew-hater and Jew-baiter. So too, three years ago, when the latest photographs of Dr. Besant were taken, there appeared on the negative the beautiful gold Swastika with its nine gems which she wore as a *Theosophical symbol.* But before the photograph was released from Adyar, I instructed the photographer to "block out" the Swastika, which in Central Europe is the sign of anti-Semitism and Hitlerism.

Every intelligent man in Europe and America has heard time and again the long series of accusations against Jews as individuals and as a race. But no accusation whatsoever —*even if it be true in part*—ever justifies hatred. "Never anywhere at any time did hatred cease by hatred; only by Love hatred ceases," said the Lord Buddha. Each thought of hate—however seemingly justified—is as the sowing of the dragon's teeth, and the crop reaped by the sower for

himself and for his people is misunderstanding of his nearest and dearest, and strife for himself and for those whom he loves.

And supposing, merely as a hypothesis, that the Jews are this and that, have done this or that to handicap a Nation's growth (omitting all thought of what they undoubtedly do to *help* that growth), yet the eternal Law was proclaimed by the Lord Jesus Christ: "Needs must be that evil comes, but woe unto him through whom the evil cometh". It is this unvarying law of God which statesmen in general do not understand, and evidently least of all those who lead Germany to-day. For the present hatred of Jews in Germany and the unjustified sufferings imposed on them—on the just as on the unjust among them alike—is as a millstone round Germany's neck, in the eyes of those who see with an inner vision, weighing her down and thwarting her expansion into her larger destiny.

***

For those of us who owe much to Germany in the domain of culture—and where has she not led: Science, Medicine, Scholarship, Music, *and in each of these departments how many German Jews have not been the leaders?*—the present plight of Germany is sad to contemplate. For it is a reversion to a terrible and evil past when she threw herself open to an obsession by the Dark Powers who fight against the victory of the reign of Peace and Love. That she, who has suffered so greatly as the result of past blunders, should once more blunder calamitously, and once again open the hearts of her little ones so that evil enters into them till it warps the vision of Truth which God has given them as little ones —it is this horror which is more awful than even the persecution of the Jews.

***

The Ending of Slavery.

The end of Slavery is not yet. For how should such an institution which has come down through the ages vanish because at last a World Conscience has been born that Slavery as an institution has served its purpose, and that henceforth it is an outrage on the inherent greatness of individual man, as of the Nation of which he is a part? On October 12, the League of Nations, after ten years' inquiry and discussion, has called on all its component members to suppress slavery "in all its forms". Here are extracts from the London *Times* which explain the work planned by the League:

Existing systems of slave-owning vary widely in character. They are embedded in social and religious customs; some affect only boys, others mainly girls; some are required to satisfy industrial demands; others domestic purposes; others, again, for less defensible objects. In Abyssinia, as Lord Noel Buxton has pointed out, the services of the Church require a large number of slaves.

The actual work is to be undertaken by the Secretariat of the League. The first step will be the appointment of seven expert advisers to assist the Council of the League. These are to be permanent appointments in the sense that the members will be appointed for an indefinite period, and will meet every second year. The Commission will "cease to exist as soon as the results anticipated in the campaign against slavery had been, or were on the point of being, attained".

It may be hoped that the Permanent Commission now to be set up will give early attention to the subject of raids into British territories. To-day these involve heavy charges and impose serious embarrassments upon the Kenya and Sudanese Administrations, the cost alone being estimated at more than £25,000 a year. The number of raids actually recorded by Governments concerned within recent years is now about 150. The two worst are known to have occurred this year in the Sudan; one in March last, which involved destruction of native villages and property, the killing of a number of men and the carrying away captive of a large number of people. In June there was a further raid, again involving considerable loss of life and property, but the details of this raid had not come to hand in time for report to be made to the Assembly Commission. The assertion that in recent years the market demand for boy and girl slaves has considerably increased in several territories receives some confirmation from these two raids because, from the facts already known, out of a total of 82 captives carried off 55 are known to have been children.

***

Young Theosophists.

Dr. Besant's mind constantly turns to the cherishing of the youthful members of the Society, so that they may be trained to fill the places in the ranks of the workers left vacant as the elders depart "Yonder". On April 18th, she wrote out the following brief message to Australian Theosophists:

MY DEAR AUSTRALIAN BROTHERS,

My love and blessings are with you. Guard the younger brethren.

ANNIE BESANT,
Warrior.

A little later, on May 6th, I had occasion to mention to her how so often people objected to the proceedings of young people as lacking in respect towards their elders. Her reply was brief: "Bother! I like to encourage the young ones, because they will have the new ideas."

***

Krishnaji.

For two days, from May 4th to 6th, Krishnaji came to Adyar to see Dr. Besant, *en route* to Bombay, whence he sailed for Egypt, Greece, Italy and Holland. As he was recovering from fever, and was badly in need of rest, he gave no addresses during his brief stay. Besides, the purpose of changing his direct route from Calcutta to Bombay and coming to Madras was solely to see Dr. Besant. Mr. D. Rajagopal has announced that Krishnaji will return to India in October. Early in 1934, it is planned for Krishnaji to go to Burma, Java, Australia, and so to the Camp at Ojai. Towards September of 1934, it is hoped that Krishnaji will start on his tour of South American countries.

***

The Philippine Islands Section.

Theosophy has been slowly gaining adherents to its ranks in the Philippine Islands. As the Islands are possessions of the United States, the Lodges have been on the roll of the American

Section. They have lately grown to the requisite number seven, and met formally in a Convention to inaugurate themselves as the National Society of the Philippine Islands. A cable to this effect was received by Dr. Besant, who replied with a cordial welcome. The formal application will be sent by the Lodges through the American Section at Wheaton. In this work, the President's warmest praise and thanks go to Warrant Officer George N. Ragan, of the U. S. A. Army, a devoted Theosophist, who is stationed at Manila, and who has helped our Philippine brethren in every possible way with his militant enthusiasm.

∴

Anagarika Dharmapala.

This month of May, there passed away at Sāranāth, the sacred Buddhist centre near Benares, Anagārika Dharmapāla, whom many will recall in Europe and America. A few months before his death, he took formally the vows of a Buddhist monk—he had lived the life for fifty years,—and was ordained at Sāranāth at a great conclave of Buddhist High Priests from Ceylon. He then took the name Devamitta, but he will be best known in the West as " Anagārika Dharmapāla ". As a youth, the coming of H. P. B. and Colonel Olcott to Ceylon awakened in him a missionary zeal, and he was ever devoted to the memory of H. P. B. and grateful for her motherliness towards him. He helped Colonel Olcott as interpreter and assistant in the work of organizing Buddhist Schools ; for a while, he similarly assisted C. W. Leadbeater in his work for Ceylon Buddhists. In 1893, he accompanied Dr. Besant and Dr. G. N. Chakravarti to the Parliament of Religions at Chicago. But later, for many years, he disapproved of Theosophists in general, the division having risen at the time when Colonel Olcott found that he could no longer guide the somewhat reckless enthusiasm of Mr. Dharmapāla, in the matter of a lawsuit which the latter brought against the Hindu priest at

Buddhagaya—where the Lord Buddha attained to Wisdom—to wrest from the priest a spot which should be under the control of Buddhists. But the Hindu Mahant had vested rights, and Colonel Olcott felt that Mr. Dharmapāla was not proceeding in the right way over the whole matter, and strongly disapproved of the lawsuit, which Mr. Dharmapāla finally lost, after the expenditure of heavy sums donated by pious Buddhists. Since then, he was apt to look with disfavour upon Theosophical activities.

The Venerable Devamitta Dharmapāla, as he will now be known, was a great Buddhist missionary. He organized the Mahā-Bodhi Society, a Buddhist Temple and Āshrama in Calcutta, and as his crowning work, he built a large Vihāra or Shrine and Meeting Hall at Sāranāth itself, where the Lord Buddha delivered His first sermon. After the cremation of his body, part of the ashes were taken to Ceylon, where the Buddhists met in their tens of thousands to do honour to a great Buddhist missionary. In a two-mile long procession, the ashes were taken to a temple in Colombo, there to have a stūpa or mound erected over them. As the ashes had to pass through Madras, they were deposited in the Buddhist Shrine at Adyar during the twelve hours' interval between trains. A few days before passing away, the Venerable Devamitta Dharmapāla made a vow as follows:

> Let me die soon; let me be reborn. I can no longer prolong my agony. I would like to be born again twenty-five times to spread Lord Buddha's Dharma.

***

The Acting Editor.

I had hoped to be released for three months from editorial duties, in order to grapple with the appalling arrears of correspondence which have accumulated on my many tables. But man proposes, and the Plan disposes. Bishop Arundale and Mrs. Rukmini Arundale left for Europe at the end of April. I am, however, grateful to him for one month's release.

THE SECRET DOCTRINE

By H. P. BLAVATSKY

Vol. I. Original Manuscript of 1885

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CHAPTER I

ON EASTERN AND WESTERN OCCULT LITERATURE

(*Continued from p. 143*)

THE *Anguis in herba* has shown its head. It is the perfect, the *wonderful similitude of the life of Apollonius with that of the Saviour* that places the Church between Scylla and Charybdis. To deny the life and the *miracles* of the former, would be to deny the trustworthiness of the same Apostles and patriotic writers on whose evidence is built the life of Jesus himself. To father the Adept and his beneficent deeds, his resurrections, acts of charity, healing powers, etc., on the "old Enemy," would be rather dangerous at this time. Hence the stratagem to confuse the ideas of those who rely upon authorities and criticisms. The Church is far more clear-sighted than any of our great Historians. The Church *knows* that to deny the existence of that adept would lead her to denying the Emperor Vespasian and his historians, the

Emperors Alexander Severus and Aurelianus and *their* historians and finally to deny Jesus and every evidence about him, and thus preparing the way to her flock of denying *herself* finally. It becomes interesting to learn what she says through her mouth-piece, de Mirville in this emergency.

"What is there so new and so impossible in the [Damis] narrative concerning their voyages to the countries of the Chaldees and the Gymnosophists," he asks. "Try and recall, before denying, what were in those days those countries of marvels *par excellence*, as also the testimony of such men as Pythagoras, Empedocles and Democritus, who ought to be allowed to have known what they were writing about. What have we to reproach Apollonius with?

"Is it of having made, as the oracles did, a series of prophecies and predictions wonderfully verified?—No; because studied better now, the *oracles* are no more for us what they were for every one (in the past century) from Van Dale to Fontenelle.[1]

"Is it of having been endowed with *second sight* and having had visions at a distance?[2]—No; for this phenomenon is at the present day *endemical* in half of Europe.

"Is it of having boasted of the knowledge of every existing language without having learned any of them?—But who is there that does not know, that such is one of the criteriums of the presence and assistance of a Spirit, of *whatever nature*.[3]

"Of having believed in transmigration [reincarnation]?—It is still believed in [by millions] in our day."

[1] Many are they who *do not know*; hence they do not believe in them. (Ed.)

[2] Just so; and if Apollonius perceived from Ephesus, during a lecture he was delivering before an audience of many thousands, the murder of the Emperor Domitian in Rome and notified it, *at the very moment it was taking place* to the whole town, then again Swedenborg who saw in the same manner from Gothenburgh the great fire at Stockholm and told it to his friends, no telegraph being in use in those days.

[3] No *criterium* at all. The Hindu Saddhus and Adepts acquire the gift by the holiness of their lives. The *Yog-Vidya* teaches it, and no "Spirits" required for it.

No one has any idea of the number of men of science who long for the re-establishment of the Druidical religion and the transformations of Pythagoras.[1]

"Of having exorcised the demons and the plague?—The Egyptians, the Etruscans and all the Roman Pontifs had done it, long before him.

"To have conversed with the Dead?—We do the same to-day, or *believe* we do so [which is all the same].

"To have believed in the *Empuses*?—Where is the demonologist that does not know that the Empuse is the *South Demon* signalled in David's *Psalms* and dreaded then as it is feared even now in all northern Europe.[2]

"To have made himself invisible at will?—It is one of the achievements of mesmerism.

"To have appeared after his [supposed] death to the Emperor Aurelian above the city walls of Tyana and to have compelled him thereby to raise the siege of that town?—Such was the rôle [or mission] of every hero *beyond the tomb* and the reason of the worship vowed to the Manes.[3]

"To have descended into the famous den of Trophonius, and to have redeemed from it an old book preserved for years after by the Emperor Adrian in his *Antium* library?—The trustworthy and sober Pausanias [had descended there before him[4]] and came back no less a believer than he had been before going.

"Of having suddenly disappeared?—Yes; like Romulus, like Votan, like Lycurgus, like Pythagoras,[5] that is to say,

[1] The Theosophists and their list of *Secret* Members can testify to the truth of it.

[2] Psalm XC. But this is no reason why people should believe in that kind of Spirits. There are better authorities for it.

[3] De Mirville's aim is to show that all such apparitions of the Manes or disembodied Spirits are the work of the Devil, Satan's simulacra.

[4] [The words in square brackets are left out in H. P. B.'s MS. I have supplied them from De Mirville.—C. J.]

[5] He might have added: like the great Sankarâcharya, Tsong Khapa and so many other *real* adepts—even his own Master, Jesus; for this is indeed a criterium of true adeptship, though to disappear "one need not fly up in the clouds".

always under most mysterious circumstances, ever attended by apparitions and revelations, etc."

"Let us stop here, and repeat once more: had the life of Apollonius been a simple *romance*, never would that man have obtained such a celebrity during his life time or created such a numerous sect, so true and so enthusiastic, after his death.

"And to add to this—never would a Caracalla have raised a heroön to his memory,[1] or Alexander Severus

[NOTE: The MS. here breaks off short. On page 136, Vol. III, *The Secret Doctrine* (Third and Revised Edition), will be found the continuation.]

(*To be continued*)

[1] *Lampridius*, "Adrian," XXIX.

WHITE LOTUS DAY CELEBRATION

May 8, 1933

As in previous years, so this year the residents of the Adyar Headquarters met in the Hall at 8 a.m. Since H. P. B. had requested that on this day in memory of her the members should read extracts from the *Bhagavad-Gītā* and *The Light of Asia*, the meeting began with a reading in Sanskrit of the *Gītā*, Chapter 2, by Dr. G. Srinivasamurti. A translation in English was then read by Mr. Ernest Wood. The reading from *The Light of Asia* was by Bishop Leadbeater, of Chapter 8, beginning with the words "Behold, I show you Truth," and closing with the words "The heart of it is Love, the end of it is Peace and Consummation sweet. Obey!" After the readings, the following addresses were delivered:

I. *Ernest Wood*

The question naturally comes to me, what is the thing about her with which I am most impressed? I think I will put it briefly by saying that she was very seldom herself; that she was so much occupied in meeting other people as far as possible on their own ground, that it was only occasionally that she retired into her own true mood and perhaps made some small statement. I think there was, and I suppose is, in H. P. B. that sturdy character of sympathy for living beings of all kinds, from highest to lowest, that you can hardly find

paralleled. It was that, no doubt, which made her so adaptable—though many say she was not, because she became irritable about many unreasonable things—and which made her so versatile. So that when a scholar perhaps brought her some problem in which he was interested, she would take the trouble to go into that matter, and put her thought along with his.

When we are reading H. P. B.'s words, we find she goes out in a new direction, and then occasionally she comes back; and when she comes back, we find that she rests with a kind of satisfaction upon a position, an attitude that I would call Advaitic, if at the same time we can say that it is Buddhistic. It was the thought that that which she herself felt most of all, and to which she desired to lead us, was something which could not be described in terms of anything that we knew already. You will find the idea coming out in practical ways, as in her disapproval of Spiritualism; but even there she would try to meet people on their own ground.

The essence of her disapproval was the idea that the spirit of man should be thought of in terms of a form which had been cast aside. Of course, she agreed with many people that a form after death resembling this one might exist, but all the same she did not want men's thought to rest there, and she did want them to conceive of the real spirit; therefore I think her dislike of Spiritualism, at any rate for the use of the word "spirit" in connection with any of these forms which persist for a little time after death. It is really a Vedantic position, that we are not to fix our mind on facts we already know, describe things in terms we already know, even though glorified. It is also the Buddhistic position, because you know how the Buddha objected to people trying to think of the Ultimate or the Nirvanic state in terms of anything they already knew. Things are all materialistic in experience. The fruit of experience is not to be determined

in terms of experience. You remember the occasion when somebody asked the Buddha whether man was immortal; and He replied: "Not what you know or think of as man."

So we see the same thought in Madame Blavatsky. Though she is willing to deal with things of this world, she will not have the fruit of her endeavour bound by the colours of this world. The same thing comes out in *The Voice of the Silence*, where there is so much talk of the "path of woe," not of happiness. I have thought that this emphasis on the path of woe is simply intended to prevent people from picturing the goal in terms of happiness that we know now. This is only pleasure, and from the standpoint of the real thing is negligible. Things which give pleasure will cease to give it as we pass along. Therefore it is always a path of woe, yet greater and better than any happiness that we know anything about. The whole endeavour of that group of thinkers is to prevent clinging to form, or the predetermination of our meditations and aspirations.

II. *C. W. Leadbeater*

Brothers, year by year this celebration comes round, and we have to remember, to be grateful to, and to rejoice with our Founder, as time goes on. I suppose there are each year fewer of us remaining on the physical plane who met her in the flesh, but those who did not should direct their thoughts of love to her nevertheless. Certainly, what our Brother Wood has just said was one of the prominent factors in her character—that she could meet every one on his own ground. Indeed, she often reminded us of that most celebrated text: "By whatsoever path a man approacheth Me, on that path do I welcome him, for all the paths men take on every side are Mine." And she brought that down even into the physical plane in the most remarkable way.

I suppose we could not have called Madame Blavatsky a pandit at all in the ordinary sense of the term; her knowledge of Sanskrit was that of comparatively a few words only. I doubt whether she could have parsed or translated it; but she certainly had the faculty of successfully meeting each person's questions. She had not that erudition which comes from having learned many things thoroughly, yet practically no subject could be mentioned on which she did not throw some fresh light, and from an unexpected angle. No matter what question was raised, Madame Blavatsky had something to say about it, something sensible, enlightening, something new, usually even a little bizarre. She must have had—well, I really can hardly picture what the content of her memory and her brain can have been. An enormous mass of facts, unquestionably facts; but I should think, if I may say so with all deference, they were probably not grouped together or arranged; but the facts were there, and they would come out. She had always something to say, and it was always worth saying.

That great Pandit, Swami T. Subba Row, said of her *Secret Doctrine*: "It is a most wonderful book, but I cannot review it; there is no method in it. It is a heap of jewels; but if you want to make an ordered ornament of them, you will have to do the arranging, for she has not."

At the same time she knew certain great rules which would always apply; and yet there were so many exceptions to them. The mind of Colonel Olcott, her great colleague, worked just the other way. He did not know anything about details; he said so frankly; but he could stand up and speak upon any religion whatever—I have heard him myself—and he could always explain them, even down to quite small matters. I once asked him, (for I knew him well enough to do that): "How do you do it? You have not studied all these religions in detail, any more than I have!" "Of course I have not, my boy," he said; "but I know my Theosophy, and that will always

explain them." But that was not Madame Blavatsky's method; she brought out the details. She was wonderfully adaptable in that way. She was never confused; she always had something to say, always something kind, helpful, beautiful. She was a very, very wonderful person. Quite truly, we ne'er shall look upon her like again.

She was chosen to found this Society, and she carried the work through. It has just been said that she violently attacked Spiritualism. She did, and there were many points in it that needed exposure, or at least explanation. She began by trying to help Spiritualism, because Spiritualists agreed with her on the one point that life is eternal—that man can never cease to be. In the world at large—you must remember that I am speaking of fifty years ago or more—very few believed in survival after death. The world was materialistic beyond anything you can imagine in these days. So, naturally, she thought: "Here is a great body of people, the Spiritualists, who have already convinced themselves of the survival; surely I can do something through them by working with them." But then she found, much more than I (for I too carried on the investigation of Spiritualism for years) that the Spiritualism we had to investigate was so very personal, and the people engaged in it seemed to have little idea of the rules governing events. They knew and were convinced about the survival after death; they were quite sure of the continuity of life; but they were prepared to accept any evidence that tended in that direction without much examination, without any scientific arrangement of the ideas. That naturally led to many deceptions, and they seemed to be prepared to swallow anything.

Madame Blavatsky was not that kind of a person at all; she had a healthy scepticism; she demanded a more coherent theory; and she knew that many statements that passed as true with the Spiritualists were unfounded and inaccurate.

She saw that their attempts to bolster up fraudulent mediums were harming the cause. So at last she had to abandon that line, and approach the subject from a different point of view; hence Theosophy.

We owe her more than we can ever realize. As your President has said, the position of a man in relation to the teacher who has first helped him to the truth is unique. He cannot feel in exactly the same way towards any other person, however great, however helpful. This kind of gratitude we all feel towards her who passed from among us this day forty-two years ago. Remember she still lives; and though she is living a very different kind of life this time, she may well be preparing herself for a subsequent incarnation in which she (or he) will resume the direct teaching she gave in her last birth. We do not know that that is so, but it is perhaps permissible to speculate. You may be sure that she still takes a very vivid interest in her Society, though she very rarely interferes with it in any way. If she would allow it, thousands of members would crowd round her and make her present work impossible, so she always says: "It is not my business to explain now what I wrote in my past life."

Never forget her. Never cease to be grateful to her. I believe that as the years roll on, she will be more fully understood, and she will receive that meed which is her due, the gratitude and kindly remembrance of many, many centuries yet to come.

III. *C. Jinarājadāsa*

I should like to contribute what is my understanding of H. P. B. as a great messenger of truth. I have little doubt that each one of us who is a confirmed Theosophist, that is, who has found the great truths of Theosophy in the workings

of his own soul, would have discovered these truths to some extent whether the Theosophical Society were in existence or not. There is already sufficient light of Truth in us to impel us to seek it in the world and to find it. But had there not been the work of H. P. B., we should have had to seek perhaps for years and years before we saw illumination for ourselves. The President has said again and again about H. P. B.: "I owe everything to her, she brought me to the Truth and to my Master." Yet we can all see that if H. P. B. had not existed, our President would have discovered the great synthesis of Theosophy for herself, and given to the world its great message of inspiration which she has made the mark of her own life.

But it was the work of H. P. B. to have cut down for us, as it were, the jungle of error, so that when the inspiration came to us to seek Truth, we found the road to it quickly. It is for that reason that we owe such deep gratitude to her. She "blazed the trail" and made the path easy for us.

So much is being written about H. P. B., so many old facts from documents published, that it is fairly easy for the dispassionate observer of events to understand what she really was as a personality. I cannot help feeling that, to one who will survey her life as a personality, that is, as H. P. B., apart from the work which she did, the supreme fact which will reveal itself to him is her uttermost devotion to her Master. The greatest thing in her life was, less Theosophy as abstract truth, and more her Master as the embodiment of it. You find that again and again in all that she wrote. It is true that she went forth into the world to give a message, but it was the message of her Master. Never did she think of herself as the giver of Truth of her own, but as the agent of a Wonderful Person to whom she was utterly pledged.

That being so, it is somewhat strange that, in the development of the Theosophical teachings, such a supreme fact of

her life has become obscured, and that people have emphasized more the teaching she gave, and less her Teacher. That is, I think, as she herself would have wished; yet I cannot help being a little amazed at the position. It is as if some person were to come and say: "I have found the most inspiring Person in the world, and this Person is as the firstfruits of a great harvest to come for all men. All I am I owe to Him, and He is the most wonderful Person you can imagine." Would you not think, seeing how great and fruitful was the proclaimer's life, that people would at once ask: "Who is He; how shall we find Him?" Yet very few who have studied her teachings feel the intensity of that supreme fact in her life, and try to pass through the teaching to the Great Ones who are the embodiments of the teaching.

It has a parallel in Palestine, where to St. Paul it was not the teaching that was so great, as the Teacher. In Christianity St. Paul stands next to the Christ as the great exponent of the religion; but Paul was great because of a great Personality. In the same way, H. P. B. was what she was because of her Master. So, I do feel that we have yet to learn many things about her in the light of that powerful fact, that all the time, night and day, she was trying to do the will of her Master.

We are all aware how intensely devoted she was to the Theosophical Society, because she saw that it was only the Society that could really stem the tide of Materialism and lay the foundation of that Universal Brotherhood which is the dream of all idealists. Again and again she speaks of the Society as her very child round whom all her dreams are woven. Let me read to you a few lines of hers which were found on the back of a letter, where she summarizes brilliantly what Theosophy is, and what it is we must do to become true Theosophists.

12.

one eternal Truth, and one ~~Eternal~~ infinite ~~universal~~ changeless Spirit of Love and Wisdom as Truth in the Universe, as one ~~possible~~ Light for all, in which we live & move & have our Being.... We are all Brothers. Let us then love, help, & ~~defend~~ mutually defend each other ~~everyone~~ against any Spirit of untruth or deception ~~notwithstanding~~ "without distinction of race, creed or colour".

One eternal Truth, and one infinite changeless Spirit of Love, Truth and Wisdom in the Universe, as one Light for all, in which we live and move and have our Being. . . We are all Brothers. Let us then love, help, and mutually defend each other against any spirit of untruth or deception, "without distinction of race, creed or colour".

Our duty is to live that great creed which she has given to us, to practise Brotherhood.

Naturally, whenever we think of H. P. B. on this day when she passed away, we must also think of her colleague, Colonel H. S. Olcott. Only last week, when Bishop Leadbeater and I were with the President one morning, once again she made that statement which was published a year ago, when she briefly sketched these two personalities, H. P. B. and the Colonel: "H. P. B. gave to the world Theosophy, H. S. Olcott gave to the world the Theosophical Society. Each was chosen by the Masters: which brought the greater gift?"

The more we survey the work of this organization and understand the significance of the message of Theosophy, the more we realize how these two Founders are absolutely inseparable. But for the work of Colonel Olcott as an organizer, much of the significance of H. P. B.'s message would have simply been lost like water in the sand. He gave the channel needed in the form of an organization; he constructed it, modified it, and laid it down upon a broad democratic basis. He made possible for people to find Theosophy, and to organize their devotion to it as Lodges and Sections, so that they might work together for Universal Brotherhood.

It is forty-two years since she passed away, but it was sixty-three years ago—in 1870—that she came out from the Āshrama of her Master to give the Light to a darkened world. It has been done so magnificently that, like a great religion, the Theosophical Movement has particularized itself into various Theosophical sects, if one might call them so. That does not matter. The Truth is so great that it can be contained only in many vessels and not one, and shine

through many windows and not one. We who are students of Theosophy feel deeply the profound gratitude we owe to H. P. B. Year by year those who knew her are passing away, but that too does not matter, because there remain as the testaments of her devotion the Lodges and the Sections, the Parent Theosophical Society itself, and all the other Societies which look to her as their Founder.

I would like you all to repeat with me her "Golden Steps".

(*This was done by all, standing.*)

THE man who knoweth God, is ever uncontaminated—
As the lotus is untouched by the water.
The man who knoweth God, is ever stainless—
As all things purified by the sun.

The man who knoweth God, looketh on all men as equal—
As the wind bloweth on the rich and poor alike.
The man who knoweth God, is the purest of the pure—
As filth cannot permanently attach to fire.

The mind of the man who knoweth God, is enlightened—
Like the firmament above the earth.
The man who knoweth God, is the most exalted of the exalted—
Yet his mind is the most humble of all.

The man who knoweth God, is priceless.
God abideth with the man who knoweth Him.
The man who knoweth God is the perfect being.

GURU ARJUN (Sikhism)

SOME ASPECTS OF THE WORLD-MOTHER

By the Rt. Rev. C. W. Leadbeater

It is interesting to note how widely different are the various conceptions of the World-Mother which exist, not only in this country or in that, in this century or in that, but here and now in neighbouring districts of India, or even side by side in the same State. And these dissimilarities create remarkable and sometimes quite violent contrasts in the surrounding psychic atmosphere, as I will endeavour to explain.

Every student of Occult Science is aware that, just as every living being is at all times radiating a complex set of definite influences upon his fellow-men, so, though of course in a lesser degree, do what we call inanimate objects radiate an influence of their own, and furthermore they readily absorb the magnetism, the thought and the feeling of human beings, and pour out that also. Every church, every temple, thus reflects the thought and feeling of the worshippers who habitually assemble there; and this influence may extend to a considerable distance from the building itself. The curse of the stockyards of Chicago may be felt at a distance of many miles from its source; and in the same way the auric influence of many a church, many a temple, may cast a blessing over an appreciable portion of the country-side.

The character of the influence so spread abroad must obviously depend upon the nature of the worship. If the

devotion be pure and true, the radiation is entirely beneficent; if, on the contrary, there be self-righteousness, criticism and disputation, a confused and turbid current will be the result, which can only be harmful instead of helpful. Far worse still is the effect of the unspeakably horrible abominations and atrocities perpetrated by the worshippers of the demon called Kāli; each temple devoted to these loathsome and sadistic practices is a lurid spot which curses the surrounding country, and makes it unfit for human habitation. One wonders how India can ever regain her ancient purity and spirituality until this ghastly savagery is finally stamped out.

Knowing what we know of the origin of the Aryan race, it is difficult to believe that this sickening wickedness is Aryan at all; it seems far more probable that it belongs to primitive aboriginal tribes, and has been only gradually introduced into Hinduism. Some writers maintain that it can be clearly shown that the crime of Kāli-worship crept into India through Bengal and Assam, where the population is not truly Aryan, but a mixture of Tibeto-Burman, Shan, Mon-Khmer and Munda tribes, with a dash of Aryan blood in the higher castes. However it may have come, there can be no question that its influence is wholly evil, and that advancing civilization, to say nothing of religion, demands its complete extinction.

The filthy and disgusting cult of Kāli is at once condemned by all decent people, but there are other presentations of the Great Mother which, though less blatantly blasphemous, are nevertheless so widely and strangely divergent from the truth as to be seriously misleading. It is not easy to imagine how these misconceptions arose; but I have thought it possible that, as the World-Mother has several departments under her control, some religious teacher of ancient days may have had his attention drawn exclusively to one aspect of her work, and endeavoured to symbolize that.

We think of her chiefly as concerned with the supervision of the feminine sex, and most especially at the time of child-birth, and we know how keen is her interest in any attempt to promote the spiritualization of the whole idea of motherhood and of marriage. We know, too, that in her capacity as guardian of womankind she naturally works in close collaboration with the agents of the Lipika, the Lords of Karma, whose business it is to find suitable births for the vast host of egos waiting to come into incarnation. May it be that in that capacity she sometimes has to act as a judge might—to decide, however regretfully, that a certain ego is not yet quite worthy of an incarnation which would otherwise be advantageous for him? And furthermore, may some ancient seer, encountering a case of that sort, have erroneously regarded the very Queen of Mercy and Compassion as a stern and inflexible arbiter?

If we may venture to suppose some partially clouded vision of that sort, and if in addition we allow full weight to the ever-present feeling of austerity and asceticism which permeates the whole fabric of Hinduism, it may help us to understand a little better the strange impassivity, the almost hardness, of some of the Indian presentations of Pārvatī, such as Durgā, Karalā, Chāndā, Chāmundi and others. But indeed her forms, her aspects, her names seem almost infinite in number. In these days we think of her most readily as Consolatrix Afflictorum, "Consoler of those in Affliction"—an aspect which we emphasize more prominently than did our remote ancestors. The nearest approximation in antiquity to our conception of her is probably Kwan-Yin, the Mother of Mercy and Knowledge in Northern Buddhism as promulgated in China and Tibet. Even in Hinduism it does sometimes peep through, as it were, in Umā, called the Goddess of Fertility, in Bhavānī or in Jagadambikā, which means literally Mother of the World.

In Greece and Rome these aspects were treated as different deities, much as they are in India, and except among the philosophers, I fancy that the Mediterranean nations had much less grasp of the unity behind it all than India has; and the conception of one whose especial mission it is to console, comfort and help all who are in trouble, sorrow, need, sickness or any other adversity seems to have been almost wholly absent.

I can remember very vividly how intensely we were inspired in those old days by our whole-souled love and devotion to Pallas Athēnē; it would be impossible to feel more strongly towards the Great World-Mother now, and yet there is a subtle difference in the emotion—a difference very difficult to explain, and almost certain to be misunderstood.

If we are to attempt to express it, I think we must begin by trying to define exactly what we mean by love and devotion. Our modern idea of love is closely intertwined with compassion, and, unless it is of the very highest—so high as to be almost abstract, and therefore to many a little unreal—it may be tinged with sentimentalism, with the possibility in extreme cases of degenerating into maudlinism —a condition which in that earlier civilization we should have regarded with the utmost horror as unmanly, and, when considered in connection with Athena, distinctly blasphemous. I think our love for her, our devotion to her, had for its principal qualities intense admiration, reverence, the earnest resolve to be worthy of her, to deserve well of her, not to disappoint her, to serve her, not in the least slavishly, but above all efficiently, without any thought of reward or return.

We were by no means devoid of compassion or sympathy, but that was to us a separate quality, unconnected with love or devotion. We may have been less tolerant of inefficiency and weakness of character, and therefore perhaps less patient with them, than men are now, for to us such feebleness

savoured strongly of ingratitude and selfishness. Athena had chosen us; we must not fail her; to do so was disgraceful, unthinkable. I cannot say that our feeling in the matter was exactly religious; perhaps it approached more closely to what we mean in these days when we say: "Such a thing simply is not done!"

Another complication not readily comprehensible to us in the present day is the intimate identification of Athena with the State. Pallas was Queen of the Air and the Goddess of Wisdom, but to us above all she was Pallas *Athēnē*, the tutelary deity of our city, and one certain way to please her was to be a good citizen—to work unceasingly along one line or another for the public good. A very parochial conception of the World-Mother, you will say; and of course that is undeniable, but I can testify that it was marvellously effective. May not some modification of the same idea account for the partial and misleading representations of the same Great Lady which we find in India?

My attention was directed to this matter a few days ago, when I had the pleasure of visiting the kingdom of Mysore. It seems that the royal family of that country has for some generations devoted itself especially to the service of an aspect of Pārvatī called Chāmundī, who is consequently somewhat in the position of a guardian, a protectress, of the State; not quite our conception of a patron saint, such as St. George for England, St. Denis for France, St. Andrew for Scotland, St. David for Wales or St. Patrick for Ireland—rather more than that, yet not so precise as Pallas Athēnē.

These modern European attachments have a slightly symbolical air, and perhaps do not enter very prominently into the life of the people, or occupy much of their daily attention. Here in India such sentiments are more vivid and realistic. The city of Mysore, the capital of the State, lies at the foot of a hill of considerable height which

is specially dedicated to Chāmundī, and I am told that His Highness the Maharajah frequently visits the temple on its summit, and strongly supports the cult.

Naturally enough, as a consequence of all this devotion, that hill has an atmosphere of its own, which is readily perceptible to any sensitive person, and the influence spreads, though not quite so strongly, over the city which lies beneath it. It is on the whole a favourable influence, though I think it could be greatly improved if the people understood their deity better. The fact that the monarch is himself a religious man predisposes his subjects to think along similar lines, and that is a powerful antidote to the careless materialism and preoccupation with money-making which so often prevail among those who should know better.

But though Chāmundī is regarded as protecting her worshippers, she is not considered as wholly beneficent. They think of her rather as one who destroys evil than as one who sheds blessing, and so there is a faint tinge of fear in their feeling, which causes it to fall short of the complete confidence of that perfect love which casteth out fear. I was told that there had been a time when the people insulted Chāmundī by offering her blood-sacrifices, but happily that horror is now a thing of the past. It may well be that the shadow of that terrible evil has not even yet been altogether dissipated, though every day of the purer and higher worship must tend gradually to lighten it.

The hill is extensive, and on a spur about two-thirds of the way up there is a gigantic image of a bull, carved centuries ago out of one huge boulder—an animal of far more than elephantine size. It evidently shares in the devotion of the pilgrims and other worshippers, but the atmosphere which surrounds it is quite different from that of Chāmundī. It must be dedicated to her spouse, the august Mahādeva Shiva himself, yet the influence flowing from it seems to me

less strained and somehow more friendly than that at the summit.

Unexpectedly I encountered not many miles away yet another manifestation of the influx of power from the inner world—a variety unlike either of those on the hill, yet having something in common with them. It is well known that the unseen world around us is inhabited by vast numbers of nature-spirits at widely different stages of evolution. Every tree, for example, has its own "spirit," its ensouling life, which, though in truth it is but part of a group-soul, is nevertheless for the time being and during the life of the tree a separate entity, in just the same sense as is the soul of an animal. That, however, cannot be correctly described as a nature-spirit; it is simply a fragment of Divine Life manifesting through the vegetable kingdom as one of the stages of its long development. Round it may cluster many thousands of tiny nature-spirits whose work it is to assist in the unfoldment of leaf and flower and fruit; and apart from all this wealth of life it often happens that a Deva of a different type may select that tree for his abode, just as a particular bird might choose it as an eligible place for his nest.

Whenever a number of trees are gathered together into a wood, a Deva with higher powers will be put in charge of the wood as a whole, and over him and many of his brethren will be placed a still more advanced Deva, who will supervise a larger district, containing perhaps some miles of the countryside. Such an entity is not infrequently seen by the sensitive, and is classified as an oread, a wood-god or sometimes simply as "The King of the Wood". (Cf. *Lore of Proserpina*, by Maurice Hewlett.)

A similar arrangement obtains in the case of a river, a lake or a waterfall. In classical literature frequent references will be found to these river-gods and wood-gods, and they are often credited with actual interference with the affairs of

श्री कावेरी, "SHRĪ KĀVERĪ," THE GODDESS OF THE SACRED RIVER KAUVERY

Undoubtedly in certain rare circumstances they have the power to materialize themselves, and so have been seen and described. We even read of them in ancient books as entering into matrimonial relations with human beings, and many Greek and Roman heroes and heroines were supposed to be their sons and daughters. Naturally in the present materialistic age such stories are discredited or regarded as mythical, and it must be admitted that modern scepticism and the general conditions of modern life are unfavourable for any such manifestations from that unseen world. But those who will take the trouble to study the literature of the subject, or make personal investigations in the right quarters, may not fail to find evidence that the legends of our forefathers had more foundation than is commonly supposed.

In India at any rate the idea of a spirit of the river or the lake is not unfamiliar; so I was not surprised to see at Krishnarâja-sâgara a statue of what is locally called the Goddess of the River Cauvery. Krishnarâja-sâgara is a village some [illegible] miles from Mysore, and here has been erected a colossal dam nearly two miles in length—a truly stupendous work which is even already of the greatest benefit to the State, not only irrigating a vast area, but also supplying it with electric light and power.

It was this spot which had been chosen for the Federation meeting which I had the honour of attending, and we were in the most comfortably accommodated in the building which had been constructed for the use of the engineers who had charge of the operations. At the rear of the dam a large public park had been laid out, and in a niche of the mighty wall overlooking that park is placed the statue of the river Goddess—certainly a very suitable spot for such a memorial. Although the dam has only recently been completed—indeed, I believe there is still some decorative work to be done—the villagers had evidently already enthusiastically accepted the idea of

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It was this spot which had been chosen for the Federation meeting which I had the honour of attending, and we were in fact most comfortably accommodated in the building which had been constructed for the use of the engineers who had charge of the operations. At the rear of the dam a large public park has been laid out, and in a niche of the mighty wall overlooking that park is placed the statue of the river Goddess—certainly a very suitable spot for such a memorial. Although the dam has only recently been completed—indeed, I believe there is still some decorative work to be done—the villagers had evidently already enthusiastically accepted the idea of

this new centre of influence, for garlands were hung round the neck of the image, and flowers in profusion heaped at its feet. I was surprised to note the vigour and scope of the radiation so quickly established, and greatly enjoyed its entirely beneficent character. Here was no sense of fear or repression—just a rush of joy and gratitude for the blessing so freely poured out; and I wished that the whole State could have bathed in that wholesome and invigorating magnetism.

Two unexpected features attracted my attention. First, that though this was assuredly the influence and work of the river Goddess, an entity clearly distinguishable and readily accessible, there was permeating that wonderful outflow a distinct, an unmistakable flavour of the far mightier power of the World-Mother herself. I ought to have expected that; I ought to have remembered that she is Queen of all the Angels in addition to her multifarious other offices, and that consequently spirits of the river, the wood and the air come directly under her supervision, especially those of them who manifest in feminine form; but until I came face to face with the fact at Krishnarāja-sāgara I had not realized how much of her power could be sent through a local centre like this.

The other unusual feature was that our Cauvery spirit had two coadjutors. Under any such Deva as would be put in charge of a wood, a lake, a river, a hillside, there are always a number of lesser entities, who act as assistants or apprentices; but in this case there were two beings obviously higher in rank than apprentices—not equal in power to the Cauvery angel, but of similar type, willingly and gladly co-operating with her, and furthermore each bringing a force of her own as a contribution to the general store of energy. This little enigma was speedily solved, for these assistants were found to be the angels of two tributary streams which flow into the Cauvery a few miles away—an interesting instance of the way in which Nature's finer forces work together to an appointed end.

AUTHORITY

By the Rt. Rev. George S. Arundale

(*Concluded from p. 198*)

But it is not to this kind of authority that in all probability His Holiness refers when he deprecates "the unprecedented challenge to authority". He is concerned with a very subtle form of authority, which perhaps ought not to be called authority at all, to an authority which ought to be accepted because it actually does that which those who are to be subjected to it may not know that it does. He is probably thinking of his Church and of its fundamental dogmas and teachings, of that which is essential to membership of his Church. Such-and-such doctrines cause growth, even though the individual may be insensible of growing by reason of them. Therefore they should be believed. Which is to say that there must be harmonious accord between the individual and the teaching, or, shall we say, the truth.

So far, perhaps, so good. If there be such harmonious accord, then the authority is true, at all events for the individual, for it causes him to grow, or, if we must be meticulously accurate, it causes him to feel that he is growing, to feel that he is increasing. Let us hope that when an individual is conscious of growth he is actually growing. But there is a difficulty which involves great danger. The Church and its doctrines must be believed.

They are the only authority, because they are the only means of growth—of grace, the words mean the same thing. If they are not believed there is no growth. There is no growth outside them. They *are* growth. If there be not harmonious accord with them, then the individual is not growing, and he who is not growing is dying, is to all intents and purposes dead. Here we have authority of the most dangerous kind, first because it arrogates to itself omniscience, second because, in proportion to its strength, it may create fear and hypocrisy. On what basis does it arrogate to itself omniscience? On the basis of man-made standards. We must believe because we are hearing the voice of God. Who says we are hearing the voice of God? People like ourselves, men like ourselves. We are thus not in fact relying on God but on human beings more or less like ourselves, and upon distinctly human interpretation of certain events and circumstances which may be superhuman, but which we gaze upon through human agencies. Even if we could recognize the voice of God, be our definition of the word "God" what we will, we have yet *ourselves* to hear it declare that such and such teachings and doctrines are expression of the Life of God. And even if they are, we have yet *ourselves* to learn that realization of them is salvation, and non-realization of them damnation. We may be told these things through intermediaries, interpreters, who may call themselves God-appointed, though we must be at liberty to call them self-appointed; but who has seen them face to face with God?

This is surely not true authority, but tyranny and coercion masquerading as authority. Not necessarily maleficent tyranny. Probably not. In the case of the Church, surely not. No doubt it is benevolent tyranny. But can it be true authority, save as regards those in whom it causes increase and growth? For the rest it cannot be authority, not even for those who give it lip-acceptance. Authority

to be authority, must have at least heart acceptance, and in due time head acceptance too. Authority is life. Save as it evokes *life* it does not cause to grow. From mere words, from mere forms, empty of life, it shrinks away and is not. No one truly believes who does not *know* in his heart. True authority generates heart-knowledge, even though it may not be able to generate head-knowledge. We may know without knowing how we know. Some day we shall know *how*. But to know is of infinitely greater importance than to know how. Wisdom is born in the heart and dwells in the heart. It takes shape in the mind. That it should be born and dwell matters infinitely more than that it should take this or that shape. Time shall give it shape, but a Power far greater than Time is needed to give it birth. True authority causes us to become aware of more of ourselves, or, if you will, more aware of ourselves. True authority causes us to become more alive. True authority gives us joy and peace and will and wisdom and discontent. By these tests we may distinguish between true authority and that which masquerades as such, that which in fact enslaves though it may appear to free. Be it remembered, however, that the same authority which is one man's meat may be another man's poison. Again let it be repeated: Authority is not, and cannot be, absolute. It is relative to the individual. Hence that which to us is masquerade may be to others truth. Hence that which to us may be tyranny and coercion may to others be true authority, causing increase and growth. Let us judge for ourselves, but beware of judging for others. What we have to be sure about is that we *are* growing. We must be immensely true with ourselves in this regard. We must be sure. We must *know* we are growing. Then is our authority meat. Otherwise it is poison masquerading as meat, so far as we are concerned.

Let it now be said that no one can do without authority, and if Pope Benedict be deploring the non-recognition of this fact, then we are in hearty agreement with him. But if there be to-day an unprecedented challenge to authority, is it not in reality a challenge to any stopping short at the initial processes of authority? Authority induces vision, vision of splendid things, of splendid hope, of wondrous possibilities. But authority itself does far more than this. This is only the beginning of the work of authority. And to-day we are saying that vision is not enough. To-day we are saying that to gaze is not enough. To-day we are saying that vision, gazing, must be followed up by movement, by achievement, by experience. This is what Dean Inge presumably means when he tells us that in this age of ours we are moving from authority to experience. At all events this would seem to be what he ought to mean. Until now religion has been largely a matter of vision, largely a matter of the vision-half of authority, of the gazing-half of authority, oblivious, neglectful of the experience-half, ignoring that movement towards the object of vision which is the fulfilment of authority, of true authority. Authority has failed save as the individual achieves. Authority has failed save as the individual becomes. Authority has failed save as the individual has a sense of achieving, of becoming, so that authority, working in him, causes him to sense an increase in stature, in power, in wisdom, in understanding.

Authority is everywhere, for authority is the intimation of the larger life, and where is such intimation absent save to the eyes of those to whom it is visible only in specific form. Authority is everywhere. Authority is in tree, in grass, in flower, in rock, in sea, in river, in every creature, human and subhuman, in the very air, in fire, in earth, in sky. Authority is everywhere because everywhere is there the intimation of the larger life which waits upon our entry into it. Authority

is in ourselves no less than without. We need not to go without for our authority. We need not to go to persons. We need not to go to things. Within ourselves shall we find all the authority we need. Perhaps we must become our own authorities. Yet authority without may arouse the authority within—the God without knocking upon the doorway of the home of the God within. And when we truly become our own authorities, then shall we recognize all authority, whether within or without.

Thus is authority within ourselves no less than without. Let us seek authority, and follow it. Let us learn to know authority, so that we may be able unerringly to distinguish between that which is authority for us and that which is not authority for us. Let us follow recognized authority in persons. Let us follow recognized authority in teachings. Let us follow authority in whatever garb, so that it gives us the sense of growth, of increase; for to follow such authority is to follow our own higher, our larger, selves externalized. And to follow is to become.

But let us not hesitate reverently to discard authority if perchance it ceases to induce in us such sense of growth and of increase. Reverently, because the authority has helped us. Reverently, because that which once has helped us is in fact always helping us, though we know it not; and shall ever help us, though maybe we cannot conceive this. Reverently, because our discarding is in reality the veil of an illusion of our ignorance, however needed the veil for the time may be. We are not in truth discarding. We are not discarding in terms of eternity, but only in terms of time. Reverently, because it may well be that our discarding is by no means as necessary to our well-being as we may deem it to be. Perchance it were better that we did not discard. Experience will tell us in due course. But, while irreverent discarding is in any

case regrettable, infinitely regrettable because growth is adding and not subtracting, infinitely regrettable will be a discarding which some day may be seen as loss and not as gain, as a driving away of that still able to serve us, as a driving away of that which has served us well and has therefore deserved well of us, deserved our gratitude.

Let us strive to be sincere friends with authority, for authority in its true nature is the birth of the greater within the less, is the intimation of the whole within the part, is the seed of truthfulness within truthlessness, is the voice of God the Man within God the child. Let authority be fulfilled, not ignored. Let authority the intimation be sought within and without. Let authority the intimation be sought everywhere, for such authority every one needs. Let each individual find such authority within and seek it without. It is both without and within, and no one is there for whom it does not exist both without and within. And let such authority be fulfilled in due time in experience, in the merging of subject and object. Do not be afraid of authority—be it the authority of yourself, of another, of some teaching or theory, of some book or music, of some colour or form—provided you gain from these a sense of constant growth and increase. To fear authority is to be its slave. Do not even be afraid of the authority of the letter. Let the letter have its sway. The letter is the approach to the spirit, though there be many who seem to remain in the letter and move not towards the spirit. To remain in the letter when the letter has fulfilled its function, to remain in the letter without moving in the direction of the spirit, without desiring to move in the direction of the spirit, is to die. But each must decide for himself as to when the letter has been fulfilled, as to when he should be restless to pass beyond the letter, and even more as to the nature of the spirit involved in the letter itself, so that while obeying the letter, it

letter there be, he gets ready to pass to the spirit within and to find a spirit infinitely different from the form in which it has garbed itself to win his notice. The letter killeth, truly. To live in the intimation and never to strive to proceed to that to which it calls is surely to decay and wither away. But to rejoice in the form so truly, so completely, as to gain vision of the substance of which the form is but a feeble shadow, and to pass onwards, as it were from the form, from the letter, into the glories that it hides as it proclaims: this surely is to live, and to live in ever-growing abundance. It is to pass from form to form, from form to life, from letter to spirit, and from life to life, from spirit to spirit, unceasingly, from an infinity of intimations to an infinity of experiences in an ascending crescendo of joy, of peace, of wisdom and of power. There is no form without its glory, life. There is no darkness without its light. There is no shadow without a shining substance. There is no letter without its word. We may not stay, but we may rest awhile. We may not dwell in prisons, but these may be gardens for us until we reach their limitations. And then we pass beyond the prison-walls, and as we pass these disappear for us—leaving us free of erstwhile prison and of the garden into which we newly enter, until once again we reach its limitations and pass beyond to add another garden to our kingdom.

Do not be afraid because authority is not at first experience. Never is it experience at first. First it is intimation. Wisely journeying in authority we reach experience. But faith and hope and trust, belief and confidence have their place in life no less than knowledge.

Grasp this aspect of authority with courage and with power, and drive it home; for when you drive it home you reach experience. But you must drive it home, blow by blow. Otherwise it ceases to be true authority for you. It

becomes false for you. For when authority ceases to fulfil itself, to cause increase and growth, to lead towards experience, it does not merely leave you with your growth arrested, but takes away from you even that which you have and causes you to shrivel and dwarfen into lifelessness.

Authority is never negative. Either it increases stature, or it decreases stature. It never leaves stature the same. Its nature matters little. It may be person or thing, book or music, idea or action, form or perfume. What matters is what it does to you. And remember that its value can never lie in what other people may say it does to you. Face your authority, or any authority, yourself. Let there be no intervention save that of challenge to you: Are such authorities true for you? Do they cause you to grow? Do they lead you on the pathway of or to experience, that is, to realization of that of which they treat, identification with that of which they are in earlier stage the intimations?

If authority causes you to move away from the less to the more, from the shallows to the depths, from your unreal to your real, from your darkness to your light, then is such authority power for you, be it what it may for others. It is a freedom for you, be it a prison to others, do others declare that it is a prison also for you.

Do not complain if your authority be flouted by another, if your authority be despised by another, if another leave it and you "behind". Be happy and at peace if, leave you as he may and perchance as he ought, he leaves you in your truth, even if its form be an authority he flouts. It is truth that matters, neither authority nor form nor shape nor place. Where you dwell in truth, dwell happily, be its form what it may. Let another separate you from your authority, from your form of truth whatever it may be. Let him separate you if he can. If he can, he may have done well or ill. He will have done well if you are in fact dead in authority. He may

have done ill if the authority from which he has separated you is the opening for you to a larger life. In either case he separates you, he is able to separate you, because in fact the authority means little or naught to you. If you are alive in your authority, if your authority is alive in you, if intimations be fulfilling themselves in experience, if authority is a mode of transcendence, not more, not less, then none shall separate you from such authority, for it is your very heart and life.

Do not quit authority because others tell you to leave it. If you do so you are but substituting one authority for another. You do not quit authority when, on authority, you leave some other authority. You are not outside authority but within another. Those who tell you to leave may have left authority or an authority because they deem they have fulfilled it, or because, having weighed it in the balance, they deem they have found it wanting. As for you, you must judge for yourself. You must weigh for yourself. You must decide for yourself. Listen carefully to others' warnings. Heed with attention their advice. But make up your own mind. Beware of being led astray from a pathway which is yours because others decry it. Because on the map of one of life's pilgrims a road is marked "not to be trodden," "dangerous," "unsafe," "leading nowhither," it does not follow that it must so be marked on your map. That which must so be marked for another is not necessarily so to be marked for you. That which is not to be trodden by another may be right for your treading. That which is dangerous and unsafe for another may not necessarily be dangerous or unsafe for you. That which for another leads nowhither may lead somewhere for you. Be your own judge.

Take not authority lightly up. Enter not lightly into authority. Neither lay it lightly down, for save experience there is naught more precious than intimation, save the

attainment of a goal there is naught more precious than a vision of the path that leads to it, save achieving a triumph there is naught more splendid than being steadfastly set towards it. And authority may at least turn us in the right direction, even though it merge, as we travel, into experience. Who, looking down the vistas of his past, shall say: "Authority has done naught for me?" Who, looking down the vistas of the future, dare say: "Authority has no more to do for me?" Who, looking down the vistas of the past, shall even say: "Blind obedience has done naught for me?" Who, looking down the vistas of the future, shall dare to say: "I have done with blind obedience?"

Sometimes, perhaps rarely, it is well to obey blindly. Is there never occasion for this? Is there never occasion to do as we are told, that some good end may be achieved which would not come were it to have to wait on our clear sight? Surely, sight is infinitely better than blindness. Surely, to see and walk with firm, unfaltering footsteps, is infinitely better than to be blind and to be led half-haltingly along. Yet sometimes it is better to move along a road in blindness rather than not to move along the road at all.

Do not, then, be afraid of an authority which no sense unfolded in you can justify, provided that somehow—maybe you know not how—dimly you apprehend within that authority an intimation towards a larger life. From the dim shadow of intimation you may pass onwards into the bright light of experience. Therefore, do not fear an authority which perhaps the head cannot justify but which the heart somehow approves. But sooner or later the time must come when head and heart are one in strong accord, or such authority is not for you as you at present are.

And when a time comes for you to lay an authority down, when you discover it is not for you, or when it has

achieved its purposes, even then lay it reverently down. It is for someone if not for you. To some it is intimation of the larger life, though not to you. To some it is bread, though to you it be stone. But if it have helped you on your way, even though you deem you need it no more, then indeed would you do well to treat it with reverence, for though you may think you are laying it aside, in fact it has become part of you for ever, and at least in the more distant future you shall recognize a rung on which your feet rested on their way to rungs beyond. To that which at any time has served you, which has helped you on your way, you owe an imperishable debt of gratitude. To-day, perchance, you may repudiate the debt, and seek to banish the authority out of sight. But with the softer, truer wisdom of to-morrow you will bless the debt you owe and place the authority, which now you cast aside, among the treasures of your home.

WHOSOEVER adapteth himself, shall be preserved to the end.
Whosoever bendeth himself, shall be straightened.
Whosoever emptieth himself, shall be filled.
Whosoever weareth himself away, shall be renewed.
Whosoever humbleth himself, shall be exalted.
Whosoever exalteth himself, shall be abased.

The sage doth cling to simplicity; is an example to all men.
He is not ostentatious; and therefore he shines.
He is not egotistic; and therefore he is praised.
He is not vain; and therefore he is esteemed.
He is not haughty; and therefore he is honoured.
He does not compete with others; no man is his enemy.
He shall go, without doubt, back to his Home in peace.

Tao Teh King

THE CHILDHOOD OF HELENA PETROVNA VON HAHN (BLAVATSKY)

AS RELATED CHIEFLY BY HERSELF AND HER SISTER VERA

I

CHILDHOOD AND HEREDITY

"MY childhood? Spoilt and petted on the one side, punished and hardened on the other. Sick and ever dying till seven or eight; sleep-walker; possessed by the devil. Governesses two—Mme. Peigneux, a Frenchwoman, and Miss Augusta Sophia Jeffries, a Yorkshire spinster. Nurses—any number. No Kurd nurse. One was half a Tartar. Born at Ekaterinoslaw [1831]. Father's soldiers taking care of me. Mother died when I was a baby.[1] Travelled with father with his artillery regiment till eight or nine, taken occasionally to visit grandparents. When eleven, my grandmother took me to live with her altogether. Lived in Saratow when grandfather was Civil Governor; before that in Astrakhan,

[1] Child, rather; she was eleven years old. It seems that "Miss Augusta Sophia Jeffries gave up her task in despair, and the child was again left to her nurses till about six years of age, when she and her younger sister went to live with their father. For the next two or three years the little girls were chiefly taken care of by their father's orderlies; the elder, at all events, greatly preferring these to their female attendants. They were taken about with the troops to which their father was attached, and were petted on all sides as the *enfants du régiment*." (*Incidents in the Life of Madame Blavatsky*, by A. P. Sinnett, p. 17.)

where he had many thousands (some 80,000 or 100,000) Kalmuck Buddhists under him."[1]

"I was quite familiar with the Lamaism of the Thibetan Buddhists. I passed months and years of my childhood among the Lamaist Calmucks of Astrakhan, and with their great priest . . . I had visited Semipalatinsk and the Ural-Mountains with an uncle of mine who had possessions in Siberia, on the very borderland of the Mongolian countries where the 'Terachan Lama' resides, and had numerous excursions beyond the frontiers, and knew all about Lamas and Thibetans before I was fifteen."[2]

Madame Helene F. Pissareff, an old friend of the family, says:

"The physical heredity of H. P. B. is interesting, as among her ancestors were representatives of France, Germany and Russia. By her father she was descended from the reigning Mecklenburg Princes, Hahn von Rottenstein-Hahn. Her mother was granddaughter of Bandre du Plessy, an exiled Huguenot, obliged to leave France on account of religious persecution, who, in 1787, married Prince Pavel Vasilievitch Dolgoruky; "their daughter, Princess Helena Petrovna Dolgoruky, married Andrez Michailovitch Fadeef and was Helena Petrovna Blavatsky's grandmother, who herself brought up the early orphaned children. She left the memory of a remarkable and highly cultured woman of unusual kindness, whose learning was quite exceptional in her age; she corresponded with many scholars, among them Mr. Murchison, the President of the London Geographical Society, with many noted botanists and mineralogists, one of whom named after her a fossil-shell discovered by him—Venus-Fadeef. She knew five foreign languages, painted beautifully, and was in every way a remarkable woman.

[1] *The Letters of H. P. Blavatsky to A. P. Sinnett*, pp. 149, 150.

[2] From a Reply of H. P. B. to Mr. Arthur Lillie in *Light*, September 10, 1884.

She herself educated her daughter Helena Andreevna, mother of Helena Petrovna, and transferred to her her gifted nature. Helena Andreevna wrote novels and stories, was well-known under the *nom de plume* 'Zenaida R.' and was very popular in the forties. Her early death evoked universal grief; and Brélomsky devoted to her several eulogistic pages, calling her 'the Russian Georges Sand'. . . .

"Left early an orphan,[1] Helena Petrovna spent the greater part of her childhood in the home of her grandfather Fadeef, first in Saratoff, later at Tiflis. . . . In the summer, the whole family moved to the Governor's summer residence, a large and ancient mansion surrounded by a garden with many mysterious nooks, a pond, and a deep ravine, behind which ran a dark forest descending to the banks of the Volga. The ardent child saw in nature a mysterious life of its own; she often conversed with birds and animals, and during the winter her learned grandmother's study presented such an interesting world that it would have fired even a less brilliant imagination. The study contained many curious things: various stuffed animals, and grinning heads of bears and tigers; on one wall there were charming little humming-birds, glittering like so many bright flowers; on the other sat owls, falcons and vultures, and above them, under the very ceiling, a large eagle spread its majestic wings. But the most awful was a white flamingo, which stretched out its long neck, as if it were living. When the children came to their grandmother's study, they sat astride on the black stuffed horse or on the white seal, and in the twilight they fancied all these animals began to move, and the little Helena Petrovna told many terrible and captivating stories, especially about the white flamingo, whose wings seemed to have been sprinkled with blood. Besides the phenomena

[1] Though her mother died when she was eleven, her father lived till October, 1873. (*Old Diary Leaves*, First Series, p. 29.)

due to her connection with nature and evident to all, there were others visible to her alone. From early childhood the clairvoyant child saw the majestic figure of a Hindū in a white turban, always one and the same. She knew him as well as she knew her own relatives, and called him her Protector, saying that it was He who saved her in dangers.

"One of those accidents happened when she was thirteen years old; a horse she rode became frightened and ran away; the child was unseated and, getting entangled in the stirrup, hung on to it; instead of being killed, however, she felt round her body somebody's arms, which supported her till the horse was stopped. Another accident happened much earlier, when she was quite a baby. She wished very much to examine a picture hanging high up on a wall and covered by a white curtain. She asked someone to uncover the picture, but her wish was not gratified. Once, being in the room alone, she pushed a table to the wall, put another small table over it, and a chair over this again, and succeeded in climbing to the top of it, holding with one hand to the dusty wall and with the other reaching out to the curtain; she lost her balance and remembered nothing else. Coming to, she found herself lying on the floor safe and sound, both tables and the chair standing in their usual places, the curtain drawn over the picture, and the only proof of all this having really happened was a little trace of the small hand, left on the dusty wall under the picture."[1]

Let Madame Blavatsky continue the story of her childhood:

"*Visit to London.* In 1845 father brought me to London, to take a few lessons of music. Took a few later also—from old Moscheles. Lived somewhere near Pimlico—but even to this I would not swear."[2]

[1] From an article entitled "Helena Petrovna Blavatsky," by Madame Helena Pissareff, in THE THEOSOPHIST, January, 1913.

[2] *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 150.

Mr. Sinnett relates this amusing incident of the visit:

"Her pride in her knowledge of the English language received a rude shock. She had been taught to speak English by her first governess, Miss Jeffries; but in Southern Russia people did not make fine distinctions between different sorts of English which more fastidious linguists are alive to. The English governess had been a Yorkshire woman; and as soon as Mdlle. Hahn began to open her lips among friends to whom she was introduced in London, she found her remarks productive of much more amusement than their substance justified. The combination of accents she employed—Yorkshire grafted on Ekaterinoslaw—must have had a comical effect, no doubt, but Mdlle. Hahn soon came to the conclusion that she had done enough for the entertainment of her friends, and would give forth her 'hollow o's and a's' no more. With her natural talent for speaking foreign tongues, however, she set her conversation in another key by the time she next visited England in 1851."[1]

Madame Blavatsky continues the narrative of her first visit to England thus:

"Went to Bath with father, remained a whole week, heard nothing but bell-ringing in the churches all day. Wanted to go on horseback astride in my Cossack way; he would not let me, and I made a row, I remember, and got sick with a fit of hysterics. He blessed his stars when we went home; travelled two or three months through France, Germany and Russia. In Russia our own carriage and horses making twenty-five miles a day."[2]

"Writing in French, we Russians sign *de* before our names, if noblemen of the '*Velvet* Book'. In Russian—unless the name is German, when they put *von*—the *de* is dropped. We were Mademoiselles *de* Hahn and *von* Hahn.

[1] *Incidents in the Life of Madame Blavatsky*, p. 38.
[2] *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 150.

I would not put the *de*, and never did to my Blavatsky name, though the old man was of a high noble family of the Ukraine —from the Hetmann Blavatko, becoming later Blavatsky in Russia, and in Poland Count Blavatsky.

"What more? Father was a Captain of Horse Artillery when he married my mother. Left service after her death, a Colonel. Was in the Sixth Brigade and came out a *Sous Capitaine* already from the *Corps des Pages Imperiaux*. Uncle Ivan Alexievitch von Hahn was Director of the Ports of Russia in St. Petersburg. Married first to the *demoiselle d'honneur* Countess Kontouzoff, and then *en secondes noces* another old maid of honour (a very stale one) Mdlle. Chatoff. Uncle Gustave married first Countess Adlerberg—then the daughter of General Bronevsky, etc., etc. I need not be ashamed of my family, but *am* of being 'Madame Blavatsky'; and if you can make me naturalised in Great Britain and become Mrs. Snookes or Tufmutton, I will 'kiss hands,' as they say here. I do not joke. Otherwise I cannot return to India."[1]

"My own sister [Vera] is three years younger than I am (Mdme. Jelihovsky). Sister Lisa is by father's second wife; he married in 1850, I believe, a Baroness von Lange. She died two years after. Lisa was born, I believe, in 1852—am not sure, but think I am right. My mother died when my brother [Leonide] was born, six months after, in 1840 or 1839—and this I can't tell."[2]

According to her sister, Vera (Madame Jelihovsky), who is more certain of dates, it occurred in 1842. Madame Jelihovsky tells the story of the death of their mother as follows:[3]

"Our mother, Madame Helene de Hahn, née Fadeew, died when she was twenty-seven. Notwithstanding her premature

[1] Written in 1888. See *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 160.
[2] *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 159.
[3] From an article entitled "Helene Petrovna Blavatsky," by Madame Jelihovsky, published in *Lucifer*, November, 1894.

death, such was the literary reputation she had already acquired, that she had earned for herself the name of the "Russian Georges Sand"—a name which was given her by Belinsky,[1] the best of our critics. At seventeen years of age, she was married to Pierre de Hahn, Captain of Artillery, and soon her time was fully occupied in superintending the education of her three children.

"Helene, her eldest daughter, was a precocious child, and from her earliest youth attracted the attention of all with whom she came in contact. Her nature was quite intractable to the routine demanded by her instructors. She rebelled against all discipline, recognised no master but her own good will and her personal tastes. She was exclusive, original, and at times bold even to roughness.

"When, at the death of our mother, we went to live with her relations, all our teachers had exhausted their patience with Helene, who would never conform to fixed hours for lessons, but who, notwithstanding, astonished them by the brilliancy of her abilities, especially by the ease with which she mastered foreign languages and by her musical talent. She had the character and all the good and bad qualities of an energetic boy; she loved travels and adventures, and despised dangers and cared little for remonstrances.

"When our mother was dying, although her eldest daughter was only eleven years old, she was filled with well-founded apprehensions for her future, and said:

"'Ah well! perhaps it is best that I am dying, so at least I shall be spared seeing what befalls Helene! Of one thing I am certain, her life will not be as that of other women, and she will have much to suffer.'

"Truly a prophecy!"

(*To be continued*)

[1] Madame Pissareff spells this name Brélomsky.

THE TEACHINGS OF KRISHNAMURTI

VII

MEDITATION

COMPILED BY H. C. BAKSHI

TO meditate is to create, and to contemplate is to gather the material with which you can create. If you contemplate, if you pour out your devotion, you are gathering material. When you contemplate, you dream, you go away to other planes, other fields, other pastures and gather; and when you meditate, you concentrate all that you have gathered and you build.

Meditation should help you to get into touch with the reality of life, with the beauty of life, and with that happiness which is eternal. Meditation should give you the impetus that you need for spiritual attainment. You must watch, recollect and compose yourselves, so that your minds and your hearts become tranquil, so that like a still pool you can reflect the glory of the Beloved.[1]

Meditation is or should be the understanding of the heart. If you meditate on a fixed form, naturally it will help you, but it is not necessary you meditate in order to understand and if you can understand without form so much the better. You

[1] *Star Bulletin*, March, 1929, p. 5.

are apt to be caught up in the form and since all form is changeable, if your meditation is not the result of understanding, the form will bind you and demand of you the sacrifice of your obedience. I would put it in this way: meditation of the heart is the understanding of those things which are taking place around you, and trying to put that understanding into practice in daily life.[1]

Many friends of mine come to me and ask me to tell them how to meditate. I look at them for a long time, not patronisingly, not pityingly, but with sorrow in my heart, wondering whether by meditation they are going to solve the sorrow of the man on the bridge sitting in the rain, or the pain of the dog which is hungry and mangy and which every one avoids. If you do not help in such things, what is the good of your meditation, of your *tapas*? I do not know why you should meditate if you cannot give of your little understanding to another.[2]

Every one in the world is very self-centred, and if you purify that self-centredness, you are doing meditation. Whether you do it in one manner or another is not of very great importance. If I said that I recommended meditation you would then ask: "There are half a dozen systems, which must I choose?"; and if I chose one for you—which I am not going to do—you would be bound in its narrow limitations, you would be caught in its petty tyranny. I meditate myself by going out for a walk in the woods, or talking to another, or listening to music, or going out for a drive, or digging in the garden, or washing dishes. You think that by segregating yourself in a small room you will be able to meditate. It is much easier to meditate in the open where there is life, where you come into conflict with life at every moment of the day. Do not meditate just for half an hour

[1] *Star Bulletin*, August, 1931, p. 19.
[2] *Ibid.*, January, 1930, p. 13.

but, if you are wise, make the whole day full of meditation, consideration and thought.[1]

You may read the literature of the world, you may meditate, you may worship at every shrine, you may offer up flowers, but if you do not know how to treat another with affection, take another into your heart, all your meditation, all your sacrifices, all your knowledge, will be of no avail.[2]

You must free your intelligence of all sense of individuality through action, not through mere meditation. Meditation is only the concentration of action in thought, but there must be the expression of that thought in your life.[3]

If you laid down a law, a dogma, sets of rules for meditation, it would not lead you to that freedom. Not that I am against meditation ; I would not put away a single moment of contemplation. On the contrary, you should contemplate all day long, meditate all day long, not set an hour for meditation and then forget it the rest of the day. Contemplate the whole day long. But you cannot lay down a law for contemplation.[4]

Meditation is concentrated thought in action. Contemplation is thoughtfulness without the least effort.[5]

[1] *Star Bulletin*, May, 1931, p. 17.
[2] *Ibid.*, January, 1930, p. 14.
[3] *Ibid.*, January-February, 1932, p. 7.
[4] *Ibid.*, November, 1929, p. 20.
[5] *Ibid.*, October, 1930, p. 3.

THE SOCIAL CREDIT PROPOSALS

By D. B. L. RIDDETT

IN his article "The Economic Crisis and the Way Out," published in the January number of THE THEOSOPHIST, Mr. L. C. Soper makes the common error of assuming that all our economic ills are due to our system of production for private profit. At first sight this belief appears justifiable, but closer examination invalidates it. The one outstanding fact with which the world is faced to-day is the existence of a vast amount of goods—wheat, coffee, cotton, rubber, fruit, as well as manufactured articles—that cannot be sold at any price that will allow producers to recover costs, let alone profits. Side by side with this apparent glut, there exist millions of unemployed and their dependents, reduced to the verge of starvation, and needing these "surplus" goods. The problem is clearly one of distribution.

Since barter is no longer possible, the sole method of distributing goods and services in our present complex civilization is by means of some form of ticket system. As a measure of value and a medium of exchange, what we call "money" functions as our "goods tickets". If a man has no tickets he receives no goods. This fact cannot be disputed. It is therefore futile for Mr. Soper to deny that the World Crisis is not a financial one. Money is no longer solely a claim to goods and services. It has become a commodity, bought and sold in the Money Markets. It is scarce and dear, plentiful and cheap, according to the whims and vagaries of the

International Financiers who control the actual manufacture, as well as the issue, of nearly all the money in existence. The life-blood of humanity is ordered by a few individuals, and there are no guarantees that they are *interested* in even *considering* the actual needs of humanity.

The controllers of money dictate economic policy. Mr. Soper confuses the control of *administration* with the control of policy. The nationalization of production does not necessarily carry with it control of financial policy, as witness Russia, where the Soviet has been compelled to re-institute private lending, among other of the old financial methods that the new order sought to abolish.

However, the actual cause of the depression is more fundamental than Mr. Soper imagines. It has been demonstrated that the total purchasing power issued during a given period is not—and cannot be—sufficient to buy the goods produced during that period. This startling analysis has never been controverted by any economist of standing (mere opinions are worthless, and arguments supported by facts are never forthcoming), while such an eminent authority as Dr. Eisler, the Austrian banker, concurs with the statement.

Now let us see what this analysis means. It means that the total payments of wages, salaries, dividends and profits (the total earnings of Great Britain for a year) are permanently insufficient to buy the total production of that year, at any price that will maintain producers in solvency. If profits and dividends are eliminated, as Mr. Soper suggests, the total of wages and salaries will still be insufficient to cover actual costs of production—even if all production be State-owned. There is no method whereby industry can possibly issue sufficient purchasing power to *consumers* to recoup its own minimum costs.

This fundamental flaw in our modern accounting system is responsible for the present uneconomical indebtedness of

individuals, industries and States to the financial institutions. In the past, the discrepancy between prices and purchasing power has been made up largely by means of bank loans—"export" loans to foreign countries, and internal loans to States, and to industry for further capital production. Loan was piled upon loan, with no hope of repayment, until finally further loans had to be made, to allow debtor countries to meet the bare interest payments. Then the financiers called a halt, lest their ability to manufacture money should be questioned by the weary peoples. Let there be no doubt upon this matter. It has been established by Mr. Reginald McKenna and a host of banking and economic authorities (*vide* McMillan Report) that Central Banks can manufacture money, by means of loans issued in the form of overdrafts, practically without limit. This new money costs but pen, ink and clerical labour, yet it reaches the world only as a debt—a mortgage against future production. As it must be repaid in money, not goods, and as the goods can only be sold subject to the terms permitted by High Finance, the position is indeed cheerless.

With the restriction of "credits" or "loans"—*i.e.*, creations of new money—purchasing power could equate prices, only provided that goods were destroyed wholesale, and that increasing numbers of producers went bankrupt, and solved their difficulties in the only way left to them—by suicide. This has occurred with tragic progression.

It is, therefore, obvious that some method must be designed whereby purchasing power can be placed directly into the hands of consumers. All purchasing power, passing through industry, trails behind it costs that are greater than the total amount of goods tickets issued. There is no scope in this short article to elaborate proofs of this analysis. They are to be found in the writings of Major C. H. Douglas (who propounded the statement) and a host of subsequent writers.

Enough to say that the analysis is confirmed by the recent report issued by the American body named Technocracy. That the upholders of the present system have sought to discredit this report is naturally of little consequence. It was to be expected.

Stripped of the inevitable technicalities, the remedy proposed by Major Douglas is comparatively simple. First, the power to create and issue new money is fundamentally a function of the State that Finance has been allowed to abrogate. This power must be restored to the Treasury alone.

Secondly, the discrepancy between total production and total consumption for a period, say one year, would be calculated. This is known as the Just Price Formula, and would be a fraction, say one-third. Retail goods would, therefore, be sold during the ensuing period for one-third of accounting cost. The loss incurred by the retailer would be made up by a draft from the Treasury—a creation of new money. Safeguards are provided to prevent profiteering, all goods being produced at an agreed profit. The formula itself is automatic and not arbitrary.

The third part of the scheme is the National Industrial Dividend. The displacement of human labour by the automatic machine has progressed, and must continue to progress at such a rate, that the number of persons who cannot *usefully* be employed in industry, will be for ever on the increase. Machinery stands ready to serve mankind. To-day men are displaced, and left to starve in a world packed with machine-made goods. The Socialist ideal of every individual working a few hours a week is not practical from the standpoint of technical efficiency. It is calculated that ten per cent of the population, working about twenty hours a week, can supply more than the nation could *possibly* consume. It is, therefore, proposed to create new money, equal to the appreciation of productive capacity of this new machinery, and to pay it to

every man, woman and child in the community, upon the sole qualification of citizenship, and without regard to work performed. The continuance of wages, as at present, would ensure a plentiful supply of labour, even if the creative urge inherent in every one were not alone sufficient to guarantee adequate production.

Theosophists will quickly realize the value of the National Dividend. Those who are not required in industry will be economically free to follow those cultural pursuits so necessary to evolution. The band of servers will no longer be hampered by lack of the means to live. True art will flourish. The Ancient Wisdom will be known once more in every land. Wars, being economic, and a result of the hopeless struggle for export markets to square the account books, will no longer be forced upon reluctant nations. Science, hospitals, and all those essential cultural services which languish to-day for lack of funds, will receive an impetus undreamed of in our times. Let Theosophists make no mistake. The Social Credit Proposals of Major Douglas can offer more to Theosophy than can any other economy that has yet been propounded.

Mr. Soper asserts that the introduction of Nationalization in England would result, as it did in Russia, in a much lower standard of living during the transition period. This is almost certainly true, as plant would probably be destroyed in the internal strife inevitable when property rights are abrogated. But no such undesirable results would follow the introduction of Social Credit. The standard of living would increase progressively from the very beginning. This alone should be sufficient to recommend the proposals to all people who stand for Peace and Brotherhood.

THE LIBERAL CATHOLIC CHURCH AND THE THEOSOPHICAL SOCIETY

BY C. JINARĀJADĀSA

A VERY distinguished member of the Theosophical Society, who has been for many years a General Secretary of a National Society, has written to me as follows:

I take the liberty to ask you a little about the Theosophical Movement in which I have been working since about 40 years. It seems to me as if this Movement in the last years had undergone a not desirable change which makes me earnestly troubled.

I understand that nothing in this world of changing can remain the same for ever. Theosophy in itself as *Divine Wisdom* cannot change, but certainly as human knowledge, and the Theosophical Society must also change for being able to serve the claims of a certain period of time. But in its real essence it must be the same. It must for ever be a Society for liberty of thought, tolerance and Brotherhood. But there has entered a new, foreign spirit in the Movement which gives to the Society a certain colour, not really its own—let it be frankly spoken; it is the spirit of the Liberal Catholic Church. I have, of course, nothing against the Church—far from that, I myself belong to it. But let everything go for what it is worth. And T. S. makes all Churches unnecessary. As it is now, it seems as if the Church would swallow the Society. And the Church is raising recruits with methods which nearly come into competition with E. S.

Perhaps I am mistaken, but it also seems to me as if the methods of L. C. C. had a little taste of Jesuitism.

As I have been asked for my opinion, the following is my reply.

Dear Brother,

Regarding your questions, let me first take up the last point where the methods of the Liberal Catholic Church are described as having "a little taste of Jesuitism". I have nothing to say on this matter, as it is one that concerns the members of that Church and not the Theosophical Society.

But I am concerned with the point which you bring forward that there has entered into the Society a "foreign spirit," because many of the Society's members who are Christians have dedicated themselves to develop a particular line of Christian teaching as exemplified in the Liberal Catholic Church.

I have been in touch with the Theosophical Movement for the last 45 years, and have been a member of the Society for 40 years. I have witnessed many changes, and not a few upheavals. I must frankly say that I see nothing in anything happening to-day to give me any sense of alarm as to the future welfare of the Society.

It is quite true that many have made the accusation that "the Liberal Catholic Church is capturing the Society". I see no sign of this whatsoever. On the other hand, from my standpoint, the L. C. C. is doing one part of the work of the Society which has been done by the adherents of the other religions, but, until the entrance of the L. C. C., not by its Christian members.

Theosophy is the Divine Wisdom, but it needs to be applied constantly to daily conduct, both in the individual and in the community. If there are certain fundamental truths, particularly as to the true Way of Salvation, it is the duty of the Theosophist to proclaim that true way. The moment one is a devoted Theosophist, emphatically "charity begins at home"; that is to say, his first duty is to purify and strengthen all that is best in the religious movement into which he has been born. Of course this will only be if he is a person

of a religious tendency, for no one merely because he becomes a Theosophist, necessarily must become "religious". But since Theosophy brings out an idealism for Social Service, and since Religion is one of the most powerful agencies to mould people's lives, the Theosophist does feel a special call to help the work of purifying and strengthening his own religion.

This was the first effect of Theosophy in the first country where it developed rapidly, which was India. From the beginning, and even up to to-day, Theosophy in India has been very largely a movement among Hindu Theosophists to purify and strengthen all that is best in Hinduism. If you will read the old volumes of THE THEOSOPHIST edited by H. P. B., you will see how much attention was paid to this part of the work, which was to apply the wisdom of Theosophy to revivify all that was mystical and occult in Hinduism, but which had been overlaid by the dust of time.

Similarly was the work done for Buddhism by both H. P. B. and Colonel Olcott, particularly by the latter. A great deal of his enthusiasm was devoted to Buddhism, and both he and H. P. B. formally enrolled themselves as members of the Buddhist faith, without ceasing to be members also of the Theosophical Society. Ceylon is a small country, and though the Theosophical work there never really developed along the lines of a deeper understanding of the Ancient Wisdom which is in Buddhism, still it did this much at least of service to the Buddhists: it organized their efforts so as to revivify Buddhism. If on this day that I am writing, which is to the Buddhists their great festival of the Lord Buddha, there is great religious fervour in Ceylon such as did not exist 50 years ago, it is all due to the work of Colonel Olcott and other Theosophists, who threw themselves into the work of Buddhism.

In exactly the same way was the attempt by our President-Founder to revive not only the spirit of Zoroastrianism

but also its inner teachings. The Parsis are a small community, but from the time that Theosophy came to India there has been among them a group of devoted Theosophists who have tried to link the external religion with the hidden teachings of Occultism. At the actual moment of writing a certain number of them are once again planning to revivify this work of intensifying the inner essence of their religion. This work is only possible because of their knowledge of Theosophy.

Hitherto in the past no one has ever said that the Hindu Theosophists were aiming to "capture the Society" because they were most especially busy at the work of their religion in the light of Theosophy, nor did anyone say that the Zoroastrians and Buddhists were aiming to do anything of the kind. But I do remember the sense of alarm amongst a certain number of Theosophists in London when from 1893 onwards our present President, Dr. Besant, threw herself vigorously into the work of revivifying the spirit of Hinduism. As many are aware, she adopted then Hindu ways in her private life, putting on the Indian women's *sāri*, sitting cross-legged on the ground, etc. I lived in the London Headquarters at the time, and I well recall the charge made against her in the words, "Annie has become a Hindu," with the implication that she had no right to do anything of the kind because she was a leading Theosophist. Many thought that she was committing the Society to Hinduism. When a few years later she delivered the lectures on Esoteric Christianity in Queen's Hall, there was a sense of alarm in some English Theosophists that "Mrs. Besant is going over to Roman Catholicism".

It is a curious element in the history of the Society that from the beginning there has been a kind of animus against Christianity. That is seen in the writings both of H. P. B. and Colonel Olcott. Certainly H. P. B. met this charge by

pointing out that she was never against the teachings of the great Founder of Christianity, but only against the ecclesiastical domination which had been imposed in His name by the Christian Church. Every student of history knows the way that the Christian Church has unfortunately stood in the way of the development of scientific knowledge, and has also attempted to curb freedom of thought and expression. It is, therefore, quite natural that there should be much resentment on the part of those who are striving to bring back the larger knowledge which we call Theosophy. In a statement regarding the aims of the Society issued by the Founders in 1878, the tendency that I have called an animus against Christianity appears in the words that "the Society teaches and expects its Fellows . . . to oppose the materialism of science and every form of dogmatic Theology, especially the Christian, which the Chiefs of the Society regard as particularly pernicious".

From this it has followed that, till the beginning of the work of the Liberal Catholic Church, there was practically no attempt to correlate the truths of the Ancient Wisdom with the exoteric teachings of Christianity. Of course there was the work of Dr. Anna Bonus Kingsford and Mr. Edward Maitland, but that movement never developed, though it was recognized by the Masters as a valuable one at the time.

We see then to-day in the Liberal Catholic Church that a group of Theosophists—it is well to remember that at the moment Christians form the largest number of members in the Society—are attempting to revive certain teachings of Theosophy which they claim have always existed in Christianity. If, in connection with the revival, which must have the sympathy of every Theosophist, there are other elements which have nothing to do with Theosophical truths as such, such as ceremonies, ordinations, etc., there is no particular

reason to hold that the work of the Society is being jeopardized. Our Hindu brethren, who have been most devoted to the work of the Society, have been *within* the fold of all the ceremonials of Hinduism, and it was only in 1925 that a small number of them in the Bhārata Samāj attempted to bring about a reform in Hindu rituals.

To summarize, it seems to me that the Liberal Catholic Church, in teaching the doctrine of the Divinity resident in man, and in supporting the doctrines also of Reincarnation and Karma, is doing a most valuable work. It is the kind of work that *ought to have been done by Christian members of the Society from the beginning.* If they are doing it somewhat late in the day, why should one feel any kind of a grievance? But of course since we are an international Society composed of members of all faiths and of none, it is our duty to see that no *one* group of people dominate the Society in violation of the written Constitution of the Society. I have seen so far no evidence of this, and I think we can trust those who are in charge of the work of the Society at Adyar to be as devoted to the Society's welfare and its future as others who reside away from Adyar.

I have myself done what I could to help the work of the Liberal Catholic Church, particularly by preaching sermons on many occasions. So too has our President, Dr. Besant. But speaking for myself, I have not restricted my enthusiasm to the L. C. C. only. I am at the moment one of the movers in a small organization in Madras to revive something of the cultural spirit of ancient Islam. I am also trying to do what I can in the matter of reviving the ancient spirit of Zoroastrianism. To one like myself, acting in several religions, so far at least as one who is not a member of a particular faith can assist, and as one who lives at Adyar continually in touch with the international work of the Society, there certainly is no sense

of alarm that anybody is going to "capture the Society". I have sometimes a regret that there are not enough real Theosophists in the Society, while we have many who, nominally Theosophists, are mostly Hindus, Zoroastrians and Christians first and Theosophists after. We have so few Buddhist and Muhammadan members that they hardly count in the affairs of the Society.

I frankly admit that, in their enthusiasm, many members of the Liberal Catholic Church have been unwise and troublesome by going to the extent of almost intimating to their Christian fellow-Theosophists that unless they joined the L. C. C. their evolution would be somewhat delayed! But this kind of foolishness is a part of human nature, and is not anything that need be taken into consideration in such a world-wide movement as our Theosophical Society.

The way to counteract any excess of zeal on the part of unwise members of the L. C. C. who are Theosophists, or of any other group, is for Theosophists who are of other faiths to revive the spirit of their own religion more strenuously. Then we should have within the Society bodies of people working in great religious movements, and yet all devoted adherents of the Ancient Wisdom which is above all religions, though embodied partially at least in all of them.

TOWARDS A RELIGIOUS SYNTHESIS

BY JAMES H. COUSINS, D. LITT.

(*Continued from p. 191*)

HINDUISM is the religion of four-fifths of the people of India, a congregation of about 270 million souls. From the intuitions and inner experiences of Seers of old (men *and women*) were compiled the Vedas, hoary Scriptures that lay down the methods whereby humanity may surmount suffering and attain happiness—to paraphrase Sāyana the commentator. These are the roots of the Hindu elaboration of the Vedic religion. They were human reflections of "the eternal Veda" that first took form in the mind of Brahmā, and in accordance with which He created the Universe. Being esteemed as the nearest response to "the total push and pressure of the Cosmos," they have the same canonical authority to the Hindu as the *Old Testament* has to the Christian.

Now the Universe expressed through the Cosmic synthesis or fundamental design of the inner Veda was the drama that Brahmā created at the request of other deities for exercise and enjoyment. For the drama, He took dance out of the *Rig Veda* (*rig*, a verse; *veda*, knowledge; hymns of praise to the Gods); from the *Sāma Veda* (the Scripture of the chant) He took music; from the *Yajur Veda* (the Scripture of sacrificial supplication) He took gesture and expression; and from the *Atharva Veda* (the Scripture of psychic evocation) He took emotion. These four constituents Brahmā made into a fifth

Veda, the *Nātya Veda*, or Scripture of dance-drama—a very significant synthetical association of religion and art.

But the Vedas, as we now have them, were a rearrangement for Vedic revival after a period of confusion; and, while we have the four religious constituents of hymnology, music, ritual and evocation; and the four dramatic constituents of dance, music, gesture and expression, and emotion; it is not clear on a first glance as to how they apply to the fundamental design or to one another. But the apparent difficulty diminishes as we recall certain elements out of the numerically vast but essentially simple religious culture of India, and set them in their synthetical relationship. Ask any Hindu what a small, two-ended, narrow-waisted drum reminds him of, and he will answer, Shiva's dance. Ask any Hindu what a flute reminds him of, and he will answer, the *murli* of Sri Krishna on which He plays "the tune of the Infinite".

Two fundamental principles are here expressed. The universal creative life-throb is rhythmical. "In the beginning was rhythm," said the German musician, Hans von Bülow. The external phase of its movement is, in its continuity, of the nature of melodic line. Out of rhythm and melody come the *rāgas* and *rāginīs*, "scales" presided over by Gods and Goddesses. Rhythm and melody are the united impulse and accompaniment of the Cosmic drama, of which even to-day the stage-drama of India is a reflection in its preoccupation with celestial personages and events. And the drama is guided by intellectually planned movement and expression, and expresses and induces emotion.[1]

If we now set side by side these æsthetical constituents and the Vedas from which they were abstracted, we shall realize that both were well and truly laid on the synthetical ground-plan of life, though the *Atharva Veda* is even to-day

[1] For an extended study of the Hindu drama see *The Play of Brahma*, by J. H. Cousins.

suspect with the orthodox because of its intermixture of pre-Vedic spiritism.

Religious Synthesis			*Expressional Synthesis*		
	Rig Veda Hymnology			Rhythm	
Yajur Veda Ritual		Atharva Veda Evocation	Expression		Emotion
	Sāma Veda Chant			Melody	

Behind and through the Cosmic drama and its accompaniment moves the "sacred word," usually called Om and personalized in the Goddess Pranava, the articulation of the Cosmic intention. Cosmically its "push and pressure" are first felt in rhythm: it moves the feet of the Universe to the dance of life. Psychologically it is the creative aspect of the intuition; and, like all else on this side of the Cosmic poise of the unmanifested Para-Brahman, Om reflects the fundamental quaternary, for its three syllables A-U-M (Om is only a name, not the "thing in itself") are respectively spoken (A) by Virāt, the Lord of the objective Universe; (U) by Hiranyagarbha, the Lord of the subjective Universe of thought and feeling; and (M) by Avyākrita, the Lord of the transcendent, unmanifested Universe.

The Creative Word

Transcendent M
Subjective U
Objective A

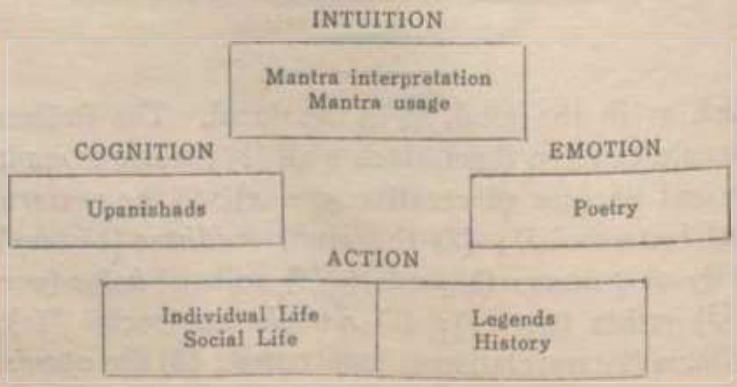
In the process of time the Vedas produced reactions in the extraordinarily sensitive and creative Indian mind. The descendants of the Seers grew in number, and spread into the peninsula of India, where new environment and separation from origins led to various renderings of the primeval Scriptures. Yet, as the eastern and western leaves of a tree are as far removed from one another as they can be, and still retain the characteristics transmitted from their common root, so the Vedic leafage has traced upon it the fundamental design of the life out of which it sprang. These developments, and subsequent renewed interactions of the Vedic peoples as communication grew between their settlements, led to synthetical movements in which the fundamental design retains its governance. Out of the Vedas came the Brāhmanas, which applied the Vedic vision to life; the Upanishads, which applied the mind to the understanding of reality; the Purānas, which gave the vividness of personality and the glow of feeling in stories instead of disquisitions.

Hindu Scriptural Synthesis

And, as in the total, so in the detail. The Brāhmanas, for example, concern themselves with (1) the use of *mantrams* (words and phrases of creative power) and the performance of *yajna* (ceremonial); (2) the study of *itihāsa* (history); (3) the study of *purānas* (legends); (4) rules of *kalpa* (personal life); (5) *gāthās* (poetry); (6) *narāshansa* (social life); (7) *vyākhyānam* (interpretation of mantrams); (8) the *upanishads*.

It may perhaps appear somewhat facile to jump at once at these eight subjects as another echo of the octave of human capacity in collective expression. Yet, facing the matter with the assurance that pure and free response to life will in some ratio express the fundamental design of life, we lay out the octave of the Brāhmanas thus: (1) the use of *mantrams* is the objective aspect of the creative impulse; (7) *mantram* interpretation is its inner aspect; these take their place in the upper section of the fundamental design; (5) poetry goes to the side of emotion, and (8) the *upanishads* to the side of cognition; items 2, 3, 4 and 6 do not apply to the cognitive or emotional aspects, and threaten to overcrowd the active aspect, perhaps to cast doubt on our quest. Yet, if we take history (2) as the outer aspect of collective activity, and legend (3) as its inner aspect, we have not only an example of the objective function of activity in records of actual or imaginative action, but also an example of the subdivision of objective action into its own objective (2) and subjective (3) phases. That leaves us with (4) personal life and (6) social life, the one dealing with action in its atomic form, so to speak, and the other with the inner aspect of action in social organization. The first-glance disorder of the subjects of the Brāhmanas turns out to be psychological order.

Synthesis of the Brāhmanas



And what of the vast host of superhuman entities to which the Hindus pay homage through a multitude of images? To fit them into an octave would seem to promise celestial congestion. We have, however, managed to fit the still vaster host of human beings into the octave of capacity with no more difficulty than there would be in fitting their myriad faces into a single physiognomical design of seeing, hearing, smelling and tasting, surrounded by feeling and thinking. There is just one man and one woman in existence, making the objective and subjective phases of the one *homo*. The Hebrew imagination called them Adam and Eve and kept them relatively separate. The Vedic imagination exalted them to the Cosmic level, called them (amongst other names) Shiva and Shakti, and put them together in Ardhanārīshwara (*ardha*, half; *nārī* woman; *Ishwara*, God) whose external image in sculpture or painting is a miracle of vision in expression.

Thus we have a confident beginning to our quest for a fundamental design in an apparent jungle of multiplicity: the Gods of India are all objectively operating powers; the Goddesses subjectively operating powers. In scientific terminology, the Hindu Gods express energy; but limitation in form (which is organized substance) is needed for the transformation of potential energy into dynamic energy. This limitation the Goddesses provide, and are therefore called the *shaktis* or power-makers of the Gods. No God can function fully without his Goddess; even as no Brāhmana devotee can worship the Gods effectively in the daily ceremonies of the home without his wife: a significant cross-reference between the religious synthesis and the social synthesis.

(*To be concluded*)

KARMA IN "THE SECRET DOCTRINE"

BY J. KRUISHEER

(General Secretary of the Netherlands Section)

(*Concluded from p. 182*)

NOW the descent from Pralaya into Reincarnation of an individual is described in a number of different ways, all sorts of symbolical descriptions being used to convey one or other part of the mystery; for a mystery indeed it is. Besides a fall into sin, as already mentioned, this almost indescribable mystic occurrence is sometimes called a "root" groping downward, a "ray" beaming into darkness, a "cord" or "thread," a "snake" or "serpent" reaching into matter and bringing with it manifested life, conscious mind, action—Karma. It is called also "The Great Breath" and even in the same way as breath causes, or is, movement, so Fohat, the outward going Force of the Logos, is inseparably linked up with Karma, "that immutable law of Nature which is ETERNAL MOTION, cyclic and spiral—therefore progressive even in its seeming retrogression".[1]

The inner and real Man is the only true actor, the Pilgrim Soul, during the whole cycle of its manifestation and, according to the Karmic Law, in sevenfold cyclic movement, directs its destiny through Races and Sub-Races within

[1] *The Secret Doctrine*, Vol. II, p. 84.

this sevenfold cycle of evolution, which are the spheres of action of the combined forces of Evolution and Karma, called the seven "Karmic Cycles".[1] This sevenfold division of the field of matter in spheres corresponds to the number seven repeatedly used as a means of describing symbolically this reaching downward, or the Karmic descent from Pralaya. Let us now consider these various symbols.

First take the "serpent" or "Nāga". "The Mystery of the Serpent was this: Our Earth, or rather *terrestrial life*, is often referred to in the Secret Teachings as the Great Sea, the 'Sea of Life' having remained to this day a favourite metaphor. The *Siphra Dtzenioutha* speaks of Primeval Chaos and the Evolution of the Universe after a Destruction (Pralaya), comparing it to an uncoiling serpent."[2] We read also about "the Serpents who re-descend" and of "the septenary meaning of this symbol" when brought into connection with the principles. Ananta-Shesha is supposed to sleep during the intervals of the Days of Brahmā. "The seven-headed Serpent has more than one signification in the arcane teachings. It is the seven-headed Draco, each of whose heads is a star of the Lesser Bear; but it was also, and pre-eminently, the Serpent of Darkness, inconceivable and incomprehensible, whose seven heads were the seven Logoi, the reflections of the one and first-manifested Light—the Universal Logos."[3]

We will now take another symbol, used to convey something about this same mystic event, "the Root from which proceeds all manifestation, the Great Breath".[4] Here the words "root" and "breath" are used simultaneously to indicate one and the same thing, to describe the same event, whilst the One

[1] *The Secret Doctrine*, Vol. I, p. 698.
[2] *Ibid.*, Vol. II, p. 530.
[3] *Ibid.*, Vol. I, p. 442.
[4] *Ibid.*, p. 43.

Causeless Cause is thereby called "the Rootless Root," all the other ones clearly being meant as one or other kind of ordinary roots. These "roots" convey Life and are wherever a creature is being born. "The Root of Life was in every Drop of the Ocean of Immortality."[1] Here obviously the word "root" has the same meaning as the word "serpent" used above. "It is the Root that never dies."[2]

In another shloka of the same Stanza, however, following on the last mentioned one, this symbol of the "root" is abandoned and another one taken up; the same idea being further symbolized there by the word "thread". "This Spark hangs from the Flame by the finest Thread of Fohat". "It journeys through the Seven Worlds of Mâyâ."[3] There seems an apparent correspondence with the description of the seven-headed serpent and the root of life we have been studying above, for this Thread of Fohat is also called the Thread of Life, from which a Web is spun "whose upper end is fastened to Spirit . . . and the lower one to its shadowy end, Matter; and this Web is the Universe spun out of the Two Substances made in One, which is Svabhâvat".[4]

In man this thread is called by Vedantins *Sûtrâtmâ*, the Thread-Soul, and when in manifestation, *i.e.*, in incarnation, it connects heaven and earth, good and evil, spirit and matter, Monad and Personality; it is this thread, connecting the Silent Watcher and his Shadow (Man) that becomes more strong and radiant with every incarnation and is the only one permanent principle within all the other fleeting ones. "The Thread of Radiance which is imperishable and dissolves only in Nirvana, re-emerges from it in its integrity on the day when the Great Law calls all things back into action"; the Serpent

[1] *The Secret Doctrine*, Vol. I, p. 98.
[2] *Ibid.*, p. 257.
[3] *Ibid.*, p. 258.
[4] *Ibid.*, p. 111.

uncoiling, as we have seen before, but this time brought more clearly into connection with the Great Law.

We are told also[1] that this thread (root, serpent, breath), reaching downward into matter, spins a Web, which serves as a kind of conductor for "life" as well as for "consciousness"; it seems however to have also something to do with Karma. "The One Life is closely related to the One Law which governs the World of Being—KARMA."[2] In each one of us this golden thread of continuous Life remains from one incarnation to the other and is ourselves from the beginning of our appearance on earth; and in this way it may be said metaphorically that on this luminous thread—the Sūtrātmā—our successive lives are strung as beads on a cord. There is the immortal I, the Sūtrātmā, and the reality of our immortal Soul, living in the heavenly spheres of immortal Monadship.

Now, the weaving of this Web of Life out of this Thread is Karma.

> Those who believe in Karma have to believe in Destiny, which, from birth to death, every man weaves thread by thread round himself, as a spider his web.[3] When the last strand is woven, and man is seemingly enwrapped in the network of his own doing, then he finds himself completely under the empire of his *self-made* Destiny . . . and this is—KARMA.[4]

Through alluding apparently to a symbolic thread of destiny, there would seem to be a more definite and more mystic truth behind all this.

In a slightly different way, though completely in agreement with our different symbols, there is a small treatise on Karma at the end of *Light on the Path*, wherein the individual existence is described as

> a rope which stretches from the infinite to the infinite, and has no end and no commencement, neither is it capable of being

[1] Dr. A. Besant: *A Study in Consciousness*.
[2] *The Secret Doctrine*, Vol. I, p. 695.
[3] *Ibid.*, p. 700.
[4] *Ibid.*, p. 701.

broken. This rope is formed of innumerable fine threads, which, lying closely together, form its thickness . . . This rope, passing as it does through all places, suffers strange accidents . . . And remember that the threads are living—are like electric wires; more, are like quivering nerves. [These threads are coloured by the experiences of life, become disharmonious; recover themselves, and] eventually, the long strands, the living threads which in their unbroken continuity form the individual, pass out of the shadow into the shine. Then the threads are no longer colourless, but golden; . . . Once more harmony is established.[1]

Here again the rope stretches from the Infinite—Nirvana or Ākāsha, for these two are in reality One, though separated during manifestation—whence the "causes of existence" come. Ākāsha is described as the storehouse of all forms, wherein all thoughts, all desires and all actions of all beings on each plane are poured out and embodied; and the Ākāshaic Records or Karmic Annals are written up by the Lipika, the Lords of Karma, the Administrators of the Karmic Law. A further study of these "causes of existence" becomes necessary, for they are not to be sought for on the physical, but mainly on the metaphysical plane. They form an interlaced and continuous chain and the most important of them is said to be "desire to exist". "This desire for a sentient life shows itself in everything, from an atom to a sun, and is a reflection of the Divine Thought, propelled into objective existence, into a law that the Universe should exist."[2] The real cause of that supposed desire, and of all existence, remains for ever hidden, but its first emanations come from the highest that the human mind can conceive of.

The most elaborate systematized study of these causes of existence is to be found in the twelve Nidānas of Buddhism as the effect generated by a concatenation of causes. Each of the Nidānas is the effect of its antecedent cause and a cause in its turn to its successor in the series, thus forming the stream of the law which produces merit and demerit, and

[1] *Light on the Path*, "Karma".
[2] *The Secret Doctrine*, Vol. I, p. 75.

finally brings Karma into full sway. Their names are given as follows:[1] 1. Jarāmarana; 2. Jāti; 3. Bhava; 4. Upādāna; 5. Trishnā; 6. Vedanā; 7. Sparsha; 8. Shadāyatana; 9. Nāmarūpa; 10. Vijñāna; 11. Samskāra; 12. Avidyā. In a footnote Dr. A. Besant here comments: "If the Nidānas are read the reverse way, *i.e.*, from 12 to 1, they give the evolutionary order."

All existence in a body begins and takes place as the result of *Avidyā*, ignorance; it is Avidyā which raises *Samskāra*, inclination, and this becomes *Vijñāna*, fully conscious desire. Herefrom arises *Nāmarūpa*, mind and body, with *Shadāyatana*, the senses, and *Sparsha*, sensation; again Sparsha causes *Vedanā*, sensuality, from which *Trishnā*, the "thirst" for sentient existence (in a body) is produced, this causing in its turn *Upādāna*, the "material" cause, from which springs Karmic existence, *Bhava*, which determines *where* a man will be born. The result of Bhava is *Jāti*, birth, irresistibly bringing with it *Jarāmarana*, death, for even the atom commences to die at the same moment as its birth.

In the Nidānas there is explained the twelvefold chain of existence for every being; each cause therein has a distinctly traced result, and this effect in its turn becomes a cause. Each one of the Nidānas is in itself a sub-division or a part of the whole Karmic chain, an *upādhi* or basis for some other Nidāna and also a result or effect. Thus the "Nidānas are the detailed expression of the law of Karma under twelve aspects; or we might say the law of Karma under twelve Nidānic aspects".[2]

There is still one more important expression, used in connection with this coming downward into action of the Monad, namely a "Ray".

Descending to a plane of differentiation it [or the Higher Ego] emanates a Ray, which it can only manifest through the personality

[1] *The Secret Doctrine*, Vol. III, p. 586.
[2] *Ibid.*, p. 587.

which is already differentiated. A portion of this Ray, the Lower Manas, during life, may so crystallize itself and become one with Kāma that it will remain assimilated with Matter. That portion which retains its purity forms Antahkarana. The whole fate of an incarnation depends on whether Antahkarana will be able to restrain the Kāma-Manas or not. After death the higher light (Antahkarana) which bears the impressions and memory of all good and noble aspirations, assimilates itself with the Higher Ego, the bad is dissociated into space, and comes back as bad Karma awaiting the personality.[1]

This Ray, the higher part of which is here called Antahkarana, is Mānasic and divided into Higher and Lower Manas. After each incarnation this Ray returns to its Father, the Ego, but at death, according to the description above, leaves all bad experiences behind.[2] These, being of the same nature, are attracted to it by bonds of affinity and on reincarnation of the Ego are inevitably drawn to it, constituting its Karma. The field of consciousness of the Higher Ego is unsoilable by the experiences of the Lower, but the two are mutually connected by one Mediator, here called Antahkarana. Between the Higher and the Lower Ego there is said to be some mysterious body, called now the Causal body, now the Auric Envelope, etc. At individualization into the human Kingdom this Ray embodies itself in the Auric Envelope, which "is the receptacle of all Karmic causes, and photographs all things like a sensitive plate."[3] This Auric Envelope is Karmic, is like a Karmic record; it receives the impressions of both the Higher and the Lower and in this way the Karma of the bad is taken up by the Higher Ego, though it is perfectly guiltless of it. "The Auric Egg is the transmitter from the periodical lives to the Life eternal, *i.e.*, from Prâna to Jîva. It disappears, but remains."[4]

Here it might be well to mention that the springing into existence of this Auric Envelope took place in the middle of

[1] *The Secret Doctrine*, Vol. III, p. 580.
[2] See also Dr. A. Besant's *A Study in Consciousness*: "The Permanent Atom."
[3] *The Secret Doctrine*, Vol. III, p. 538.
[4] *Ibid.*, p. 538.

the Third Round at the time of individualization into "manhood". In this connection H. P. B.'s mysterious saying may be of importance to some of us who are now on the corresponding point of a minor cycle on the ascending arc. "Now what students of Occultism ought to know is that the Third Eye *is indissolubly connected with Karma.* The tenet is so mysterious that very few have heard of it."[1]

Once more returning to Antahkarana, we find the word signifying "the path or bridge" between the Higher and the Lower Manas, the divine Ego and the personality; and here we have once more one of the many names and ways of indicating by means of different symbols the one and the same great principle in the structure of human beings; one more attempt to convey something of the real facts more approximately understood when used in mutual connection with each other.

Apart from all the technical constructions involved, our study has taught us first of all that it is "man" himself who acts, and that Karmic Law only tries to reconstruct the disturbed harmony caused by the Karmic Changes. Then furthermore the happenings or changes on the higher planes are more important, have far greater effect than those on the physical plane. Consciousness and attention—Mind—are the motive-powers which we may, and must, use with discrimination: then, because they are the forces that cause this Karmic work or change to diminish or accelerate the rate of the turning of the Karmic Wheel of the Law, they may influence our whole future. Conscious altruism diminishes the sense of separateness and when every greeting, so to say, can be consciously accompanied with a thought of good will and blessing, the "power of constraint" and Karma will decrease. For this we are ourselves responsible; we ourselves knot our own destinies, spin our own web; Karma is but the "working change".

[1] *The Secret Doctrine*, Vol. II, p. 316.

Knowing the Karmic Law as the restoration of harmony and equilibrium, we feel sure that in the stream of life each event takes its proper place. The restoration of harmony, when disturbed by ourselves, is the very best thing we can possibly wish for, for thus the payment of a Karmic debt becomes a privilege and a joy, instead of a cause of pain and suffering. It is the victory over egoism and self-centredness which we so badly want, together with a strong conviction that everything, just as it comes, is exactly the best possible one. Karmic experiences can and do help us to forget ourselves, for by "working" for other selves we diminish the binding power of the Karmic "changes".

"Behaviour is righteousness."[1]

KARMA is natural law in the full sense of the term; it is Universal causation, the Law of Cause and Effect. It may be said to underlie all special laws, all causes and effects. It is natural law in all its aspects and in all its subdivisions; it is not a special law, but a universal condition, the one law, whereon all other laws depend, of which all other laws are partial expressions.

The knowledge of Karma will not only enable a man to build, as he wills, his own future, but it will also enable him to understand the workings of Karmic Law in the cases of others, and thus more effectively to help them.

The knowers of Karma can work deliberately and consciously, sure of their ground, sure of their methods, relying on the Good Law. Thus they become conscious co-operators with the Divine Will which works in evolution, and are filled with a deep peace and an unending joy.

ANNIE BESANT

[1] J. Krishnamurti.

NATURE AND THE GODS

By GEOFFREY HODSON

1. The Value of Contact with the Gods

WHILST it is true that angelic assistance is automatically obtained in all modes of service by thought power, it is also true that the effectiveness of such service, the degree of co-operation, and the vividness and potency of the thought are greatly increased by a conscious contact with the angelic hosts.

In addition to the orders of angels more usually invoked, such as those of power, of healing, of guardianship and the ceremonial orders, there is much of value to be obtained from contact with the Nature angels, especially those of landscape, such as the great mountain Gods. Whilst living near the mountains of California, the author has recently enjoyed such contacts and in these papers expresses some of the ideas resulting from them.

Summary: There are three important results to be obtained by humanity from conscious contact with the angels of landscapes. These are:

First: An opening of the consciousness to the hidden life in Nature. This is achieved by meditation directed to that end and preferably carried out in surroundings of natural beauty. This will lead to a deepening of true religion in man.

Second: Healing of oneself and others from the play of the forces of Nature through the physical and super-physical

vehicles consciously thrown open to them, and from contact and co-operation with the angelic hosts and nature-spirits.

Third: A quickening of the sense of beauty; this is a development greatly needed at this juncture in human affairs.

* * * *

Amongst the experiences referred to above was a contact with a mountain God, of whose appearance notes were taken as follows:

His[1] whole being shines most brilliantly, the outer aura gleaming white as do snowclad mountain peaks, the power and majesty of which seem incarnate within him. Through the white radiance, the colours of the inner aura shine; deep greens of cypress tree and juniper, and within them, the yellow glory of the noonday sun; then soft rose, then azure blue, and then the godlike form, all white and radiant, from which the auric energies flow forth in glowing beauty, many-hued.

The face is moulded in strength as of the mountain's mass, square-jawed and powerful; the eyes are wide-set, sometimes alight with fire leaping forth from fiery mind and will within, sometimes dark, their fires withdrawn. The "hair" resembles a mass of flickering, backward sweeping flames, and in the air above a crown of radiant energies flashes as with the brightly coloured "jewels" of his thoughts. A God indeed! A Shining One. A Messenger from Gods to men.

Concerning men, his thoughts in part appear to be:

"The approach to Nature by modern man is almost exclusively through action and outer sense. Too few among Her devotees approach Her in stillness, with outer senses quieted and inner senses aware. Therefore, but few discover the Goddess Herself, She being hidden from men behind Her veil of outer loveliness.

[1] The masculine is used for convenience only, angels being a-sexual.

"There is a value in the active life, a beauty in Nature's outer garb. Far greater value and far deeper beauty lie behind Her veil, which may only be withdrawn by silent contemplation of Nature's Self. The heart of Nature, save for its rhythmic pulse, abides in deep silence. Even within the tempest's roar, the crashing waves, the sighing trees, the tumbling falls, there is a stillness, to be entered only in mental silence, equipoise and peace. The devotee at Nature's shrine, if he would find Her beating heart, know the power of the silence within the sound, and perceive the beauty behind the veil, must approach Her altar reverently and with quiet mind.

"The doorway of Her temple exists and is to be found, opened and passed through, in every natural form. Contemplation of a single flower may lead the suppliant through; a shrub displaying Nature's symmetry, a tree, gigantic or small; a mountain range, a single peak; a flowing river, a thundering fall; the awe-inspiring beauty of the desert, its colours by day and its stillness by night; each and all of these will serve the contemplative soul of man as entrance to the real, wherein Nature's Self abides.

"Contemplation of the outer form, identification with the inner life, deep response from the heart to Nature's loveliness, without and within, these are the moods in which the doorway to Nature's temple should be approached, these the means of entry to Her inmost shrine. Within, the Gods await, the timeless Ones, the everlasting priests who minister from creative dawn to eve within the temple which is the natural world.

"Few, far too few, have found the entrances since Greece became a ruin and Rome fell into decay. The wheel revolves; the golden days return; Nature calls again to man, who, hearing, endeavours to respond. The Grecians of old dwelt in simplicity; complexities had not as yet appeared, human character was direct, human life simple, and human

minds, if primitive compared to those of modern man, were closely attuned to the Universal Oversoul.

"Man has passed through a cycle of darkness following the fall of Rome. Involved in increasing complexities, he has lost his contact with the Universal Soul. Simplicity, therefore, both of life and mind, must mark the devotee at Nature's shrine. Complexity leads to dullness of sense, both of body and of soul. Keen must be the vision, both outer and inner, if Nature's inner loveliness is to be seen. All that be-dulls the senses, all of grossness, impurity, indulgence and complexity, must be left behind. In purity, simplicity and quiet contemplation must the Goddess be approached.

"Amid the beauties of mountain, vale or hill, of forest, plain or desert, let men seek communion with the life within the form, using the form as means of entrance into the life.

"The whole earth breathes, its heart beats, for the globe is a living being with power, life and consciousness incarnate within. The earth itself is the body of a God, the Spirit of the Earth. Rivers are its nerves; oceans, great nerve centres; mountains, the bony structure of the giant earth whose outer form is man's evolutionary field, whose inner life and potent energies are the abiding places of the Gods. The energies are being found in part by means of instruments and mind. Discovery of the inner life demands the co-operation of the heart and needs no instruments other than the alert but quiet brain of man."

2. A Mountain God

There came another great white angel of the heights, his body shining with the light of sunshine upon snow. On every side his far-flung aura shone with brilliant hues, ordered in successive bands from central form to aura's edge. From his head a widening stream of white and fiery force arose, whilst

from behind the form, streams of power flowed, suggesting auric wings, pale rose, pale blue, soft green, with purple beyond.

Many-coloured auric energies also flowed out from him on every side extending whilst at rest for at least a hundred feet, whilst within the shining and translucent aureole, the gleaming snow-white form appeared, lightly poised above the ground.

The face was strong, virile, masculine; brow broad, eyes deep-set and wide apart, now ablaze with power, now veiled in darkness, inscrutable, as if he brooded deep within himself upon the mystery of being. The "hair" was built of curling waves of flame-like power emanating from the head. The nose and chin were strongly modelled, the lips full, the whole face instinct with the majesty, the power, the stability of the mountain range.

The form was magnificent as of some gigantic statue of a Grecian God. Flames played about the feet, the arms and hands were conveyors of power which flowed visibly from the finger tips.

Within the head, behind the eyes, was the force centre from which the upward stream of power arose; this was the intelligence centre in the form, the positive pole, or focus, linked magnetically to the life centre, which was its negative. This was in the region of the solar plexus and blazed like a sun, many-hued. The thighs were veiled by flowing forces, whilst all through the form and outward flowing power, there flashed continuously a white and radiant energy, dazzlingly bright.

Robed thus in force and light, the whole mighty figure appeared as an incarnation of the power aspect of Nature, an individual manifestation of universal creative energy. He "speaks" in a deep resounding bass, vibrant with the power of the element of earth:

"The Gods await the reunion of the universal and the human mind. Humanity awakens slowly. Few as yet perceive

the mind within the substance, the life within the form. Matter-blinded through long centuries, man does not yet begin to see. Only the few escape from the illusion of matter and of form. Even in these, save for the very few, the awakening is instinctual, the escape but blind and groping.

"To render self-conscious the awakening and to guide the escape, the Gods appear.

"Let man seek the mind within the substance, the life within the form, for thus seeking he will enter the kingdom of the Gods. Men have searched the whole earth for power and life-experience; they have explored the wilds, scaled the peaks and conquered the polar wastes. Let them now seek within the outer form, scale the heights of their own consciousness, penetrate its depths, seeking there the power and the life by which alone they may become strong and spiritually rich.

"Let man use the mountain peaks, the desert wastes, as means of true discovery, contemplating there that which is real, discovering the mind and life by which all is created and sustained. To him who thus throws open his life and mind to that indwelling in all things, seeking union therewith, the Gods will appear.

"In contemplative silence let man dwell upon the Self, affirm thus identity therewith:

"Power universal,
Life indwelling,
Mind all-pervading,
Three, yet one,
I seek thee through the power, life and mind which is my Self.

"Gods of power, life and mind!
I greet thee.
In the Self of the Universe, we are One.
I am that Self—that Self am I."

THE WORLD PASSETH AWAY

BY THE RT. REV. C. W. LEADBEATER

WE are told in a well-known passage of the Christian Scriptures that "the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever". It seems to me that the average expositor entirely misunderstands this passage, but that if it is taken rightly it furnishes us with a valuable guide as to our future attitude towards the world. I believe that St. John, in writing these words, was not, as is usually supposed, thinking of the end of the world and of the superior permanence of the life of the just man on some higher plane. I do not believe that he was thinking of the earth at all, but rather of certain things belonging to what we generally call the worldly life.

He had previously exhorted his followers not to love the world—that is, to allow themselves to be too strongly attached to it. Certainly, in writing that, he was not referring to this fair earth with all its trees and flowers, with the beauty of its landscapes and the splendour of its seas and skies. He was thinking rather of the world of the average man—the things that are in the world, which in another place he describes as "the lust of the flesh, the lust of the eyes and the pride of life".

If we think of it, we shall see that all the things which he includes under these headings are distinctly transitory—not only in the sense that all physical things are temporary,

while spiritual things are eternal, but also in the sense that the desire for such things passes away from the man who enters upon the path of spiritual evolution. What, after all, are the principal interests of the average man of the world? Of course he is interested, and quite rightly interested, in the business by which he earns his livelihood; but he shows the real trend of his nature more especially by those matters which occupy his leisure time. He attends to his business because he must; but his preoccupations outside of business hours, not being in any way compulsory, show what he really enjoys and wishes to do.

There are many men who have sensible, useful and even elevating hobbies; there are some, for example, who help on evolution by skilful and careful gardening; there are others who devote their spare time to scientific pursuits. Others also there are who take a still higher line, and do all they can in philanthropic or religious work. But I fear that we must admit that at our present stage of evolution the average man in his spare time thinks principally of his own pleasure; and he finds this sometimes in doing things himself, but far more often in watching other people do them. They occupy themselves in watching horse-racing, prize-fighting, football, theatrical performances or cinematographs; or at a slightly higher social level in the wearisome society round of dinners and dances.

It is very probable that many of these things had their interest once for many of us; but as a general rule we find that they are supplanted now by altogether different and certainly higher interests. Then, we wanted principally to amuse ourselves; now, we wish to learn, and when we have learnt, to do. We can no longer be satisfied to spend our spare time wholly in mere amusements; we have learnt to think of others, and therefore we must be trying to help. Therefore it is true that from us the world has passed and the

lust thereof, as St. John remarks; it is no longer the paramount interest in our lives.

If we have been philanthropists before, we are assuredly interested as much as ever in the progress and welfare of humanity, but it is from a different and wider point of view. This new point of view is a permanent one, for we are now in a position from which we shall never in the future be dislodged; and therefore St. John says that "he that doeth the will of God abideth for ever". All are immortal; all "abide for ever" in the sense in which these words are ordinarily understood; but what is meant here is that when we have reached this higher point of view, we shall follow the same line of action for ever because we do not grow tired of it. The worldly things now weary us—they are so trivial, so unsatisfying; but the interest of service expands forever, for the higher we rise the better service we can do.

Sometimes this means a cleavage of interests between ourselves and our former friends, because we have gone on while they are standing still. Often they misunderstand this and blame us, or even despise us, for our change of attitude. We cannot wonder at this; we can only try gently to arouse them also to the wider view that is our own.

When the Christ prayed to His Father for His disciples, he said: "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil; for they are not of the world, even as I am not of the world." And the reason He gave for this was "that they all may be one, even as we are one". In the world men emphasize separateness, but the followers of the Divine Wisdom should be one, even as the Atmā is one with the Father in Heaven.

CLAIRVOYANCE TO THE RESCUE OF VACCINATION?

BY D. SRINIVASA IYENGAR

I READ with mixed feelings the article on "Clairvoyant Investigation into Smallpox" in THE THEOSOPHIST for March. No doubt, all this account of eggs, crustaceans, beetles, cheese-mites and other weird creatures that are splashing about so vigorously in our blood-vessels is very interesting (as all additions to our knowledge are); but the tendency of the whole article, prefaced as it is by a conspicuous mention of the writer's non-adherence to "conscientious objection," is to encourage and advocate resort to vaccination and re-vaccination, and to strengthen the hands of those who are frantically clamouring for compulsory re-vaccination. Mr. Jinarājadāsa states that he "holds vaccination is not necessary if perfect conditions of hygiene and sanitation can be secured in towns and villages". But the effect of this is altogether taken away when we reflect that perfection of conditions is a rather far-off affair, somewhere on the other side of the Greek Calends, or, in Theosophical parlance, of the middle of the 5th Round. Then he says: "I have been vaccinated before four times," and: "I offered to lead the line of those to be vaccinated." These statements in their cumulative effect constitute a subtle propaganda for vaccination, whether intentionally so meant or not.

There are three important considerations on the side of the anti-vaccinationists which deserve mention in this

connection. Briefly, they are: (1) the theory of vaccination and all "serum-therapy" is founded on a fallacy; (2) no one has yet proved that vaccination "protects" by the practical test of actual figures and facts; and (3) vaccination, serum-therapy, gland extracts or grafting, and various other ultra-modern treatments, are founded upon the exploitation (often unscrupulous and cruel) of our dumb younger brethren, the animals, and lead logically, in their ultimate development, to the ghastly horrors of vivisection. We feel sure that Mr. Jinarājadāsa *does* have "conscientious objection," and of a vigorous kind, at least to this last thing.

First as to the theory. It is (stated baldly) that if you can have a mild attack of a disease, induced artificially, you will be immunized against a fatal or severe attack. One can see at once that this is by no means so axiomatic as is assumed by the champions of compulsory vaccination. On the other hand, it may plausibly be argued that the "mild attack" predisposes the system to a second, and perhaps, severe one. Is anyone foolhardy enough to assert that a mild attack of malaria, influenza or paralysis makes the victim immune from a severe one? Then why should this be so in the case of "zymotic," dirt-borne, maladies? One may as well assert that in order to insure the Adyar Headquarters from fire, just a cadjan hut or two, or a small room, be burnt down; or, rather, to make the comparison more exact, just raise the temperature of the whole building to say 20 degrees short of the "flash-point" at which the materials of the building will just catch fire! In fact the more one examines it the more does this theory of "immunization" appear to be absurd. It was, I think, Jenner (that smallest of overpraised men, as Alfred Russel Wallace called him) who propounded this wonderful theory. He has been belauded to the very heavens, and called a benefactor of the human race, and immortalized in statues. Such

is human justice and gratitude and discernment and unerring appreciation !

Latterly, without expressly abandoning this cow-pox theory of Jenner and his illustrious successors and followers, the vaccination champions and experts have super-imposed another, so to say, upon it. According to this, it would seem that the vaccine when injected into the system produces certain "anti-bodies"; these will be vigorously patrolling the entire system and pounce upon and make short work of the smallpox germs, if and when the latter venture to enter. Then, why does not vaccination cure smallpox? Why is it only good as a "prophylactic"? The reply is: these anti-bodies are also ante-bodies: they can only germinate and thrive where the smallpox virus is not yet present. There are many cases of smallpox among the vaccinated. That is because the vaccination has not been "successful"; if it had been, there would have been no attack of smallpox! Moreover, the "immunity" conferred by vaccination is not for an entire life-term; it has since been reduced successively to 7 years, 2 years, and even 7 months. We are not told if we are to look out for further shrinkage, living as we do in a universe which according to de Sitter is rapidly shrinking! We are given this consolation, however, by the experts: even if you get smallpox after you are vaccinated, it will be a much milder attack than if you had remained unvaccinated. Which is a safe statement to make seeing that you can never determine how severe the hypothetical, unvaccinated type of attack would have been!

I do not gather whether in the opinion of Mr. Jinarājadāsa, the clairvoyant research supports this modern theory; but some such idea is at the back of his mind apparently.[1] A close examination of the facts as revealed by the "looking up" furnishes however but cold comfort to the vaccinationists.

[1] See note at the end.—C. J.

For, what is it that has come to light? (Remember, I am writing as a believer in clairvoyance.) In the blood normally, there are certain "eggs". When the smallpox germ is injected (apparently in the form of vaccine), these eggs become successively crustaceans, cheese-mites and beetles. The smallpox germ itself is in shape like a school-ruler, and left to itself it manages to get swallowed by the white corpuscles, which then swell, burst and disintegrate. But if the guardian cheese-mites are there they attack the rulers, swallow them and burst, just like the white corpuscles, but in dying the cheese-mite leaves a poison behind; as soon as a ruler comes in contact with this poison it curls up and dies. Thus, exit the smallpox germ; so then, the efficacy of vaccination lies just in the generation of this poison; but surely the poison should arise in whatever form the ruler is introduced—whether by vaccine or a real attack of smallpox (for *both* bring into the blood the ruler). Thus the clairvoyant research furnishes not an iota of support to the vaccinationists. It seems on the other hand to go to show how the natural "egg" in a normal man's blood of itself resists and tries to kill the smallpox germ when it gets into the system.

So far, the theory. Take facts and figures and nowhere can you find reliable evidence to show that vaccination protects. Many have a vague notion that this is a matter for medical experts to judge; it is not so at all. It is a matter of weighing evidence; any man of intelligence and robust common sense, say a judge or a magistrate accustomed to weigh evidence, is as competent as the experts in judging this matter. Alfred Russel Wallace, the great colleague of Charles Darwin, who had the courage in a materialistic age to stand by Spiritualism, wrote a remarkable book many years ago called *Vaccination a Delusion, and Its Penal Enforcement a Crime.* After a most thorough and sifting examination of the "masses of national statistics" for three centuries in

Great Britain, France, Germany and other European countries, he shows how hollow are the claims of the vaccinators. For a real and reliable comparison, it is necessary, as Wallace says, that the general health, cleanliness of person and environment, habits of life, etc., must all be equal; it is no good comparing a vaccinated man who is well-fed, well-housed, prosperous and clean-living with one who is deprived of these advantages and comes from a lower class. I scrutinized the annual Administration Reports of the Health Department. All that their figures proved was just this: less smallpox in any given year, less vaccination; more vaccination, more smallpox! In other words, when the people feel secure, they do not care for vaccination; when they are worked up into a panic, they go in for vaccination. Obviously, this proves nothing. We hear that this will be a "peak year" for smallpox and vaccinators are getting busy. (Recollect, how Dr. Sangrado said to his promising pupil, Gil Blas: "Next year, thank God, there will be plague, and we shall have plenty of practice." But of course it would be absurd and unfair to charge our official vaccinators with harbouring such ideas; most of them are good lovable souls. Only, they are serving the wrong cause.) If later on, smallpox does not break out, it will be triumphantly put down as due to the energetic "campaign" of vaccination; if it unfortunately does, it will be because, for a variety of very good reasons, many vaccinations were "unsuccessful". Also, but for the vaccination, the epidemic would have been far severer!

Next, let us see where all this leads to. I have an English acquaintance who religiously gets herself and her children inoculated every year for smallpox, for plague, for typhoid and for a number of other diseases and she really believes that their immunity so far is due to these manifold serums! There are at least four to five hundred diseases

this flesh is heir to, to judge from the medical advertisements in the papers; fancy having one or two daily injections as a "prophylactic" against these. It seems much pleasanter to die gracefully once for all than live on the serums. I suggest that all instructed Theosophists—and non-Theosophists also—must have common sense, if not conscientious objection, to vaccination and a life so permeated by serums generally. To most men of discernment it is enough to recall the fact that in the old days (how old they already appear to be!) in the pages of this very magazine, the greatest and wisest of Theosophists (in *my* opinion) used to write against vaccination, inoculation, serum-therapy, etc. I think that her consistent and outspoken opposition was because she saw with unerring vision the essential problem, the inevitable trend of these remedies, and the horrors they would lead to. It was not, as some shallow critics thought, due to any mere "Irish impulsiveness" or pro-Indian bias.

Finally, have our dumb younger brethren, the poor innocent victims, no say in the matter? No one nowadays holds the absurd orthodox Christian (I really grudge the capital C in this case!) theory that the earth and all that there is in it, including the birds and beasts, were made by an obliging God for man's special benefit. If humanity wants "immunization" from the effects of its own wickedness and foolishness—most diseases are just that—it must manufacture the serums from its own ranks. Dean Inge who coins that striking phrase rightly says that the white man (not that the brown is much better) is the cruellest, the wickedest and in some ways the most degraded of all the beasts. It hardly seems worth while to "save" such a creature at the cost of suffering to the innocent dumb creation. Even for vaccination, which does not involve the horrors of the more fiendish sort, the healthiest young calves are taken for injection with the virus, and the pus is collected, sterilized and bottled. What becomes

of the calves after some years of serum-yielding? They become unfit for calf-bearing and milking, and find their way to the butcher eventually, for all we know. Thus a great economic loss is inflicted on the community by depriving it of the best and healthiest milk-producers, in a country where milk is the one crying need for the babies. Often, we see in the papers accounts of the cruelties inflicted on monkeys exported—caged, beaten, starved, filth and dirt-laden, exposed to pitiless sun, and tormented with thirst, limbs cramped, etc. *All this during the transit from upcountry to Bombay.* Just imagine the further fate in store for the poor things when they become the victims for the "Voronoff treatment". Thus there is no halting place: from mild exploitation to merciless, then to "anæsthetics" and finally to the horrors of vivisection, without even that pretence. The "compulsory" vaccinationists and re-vaccinationists should therefore realize all these implications before they advocate their nostrums with such misplaced zeal.

[1] NOTE BY C. JINARĀJADĀSA

The article in March THEOSOPHIST was not published to *support* any theory. It merely records how certain germs behave.

It is one thing to theorize, and another to face facts. I have just now the duty, under Dr. Besant, of *protecting* the residents of Adyar Headquarters. With smallpox at our backyard—I do not know the number of cases, but to date there have been ten deaths—and our employees living in that backyard, and mixing with the residents, my duty was not to think of calves, but of men and women, and to prevent the breaking out of smallpox in our midst. In spite of all precautions, one case appeared, absolutely in the middle of everything, right under where Dr. Besant is living. Happily the patient—who had been vaccinated as a child—has recovered. But it has been a most anxious time for me.

I know one case where a Theosophist with smallpox raging did not vaccinate his two little girls; they both caught smallpox, and are pockmarked. I know a second case where, in exactly a similar case, another Theosophist refused to vaccinate his two little daughters; they too caught the disease and are marked. I know a third Theosophist who objected to vaccination, and his daughter caught the disease and is marked. I have often since wondered what these children, now women, have to say about their parents living up to their (the parents') principles.

FUTURE LINES OF ACTIVITY IN THE THEOSOPHICAL SOCIETY

Report of a Discussion at the Adyar Lodge of the Theosophical Society, Madras

MRS. E. M. WHYTE gave a sketch of the past of the Theosophical Society, which she divided into three periods, each of which had ended in a time of difficulty and strain. But as one door had closed, another had always opened, and so it would be again now. She recalled the time when practically all the American Delegates to a London Convention filed out of the room, in token of the secession of the American Section with W. Q. Judge, and at the same meeting she had for the first time met C. W. Leadbeater and been struck with his words and air of unshaken confidence.

Now again we seemed discredited and under a cloud of depression. The outside world was apt to allude contemptuously to the Society as being in a state bordering on dissolution, its President dying, its members all at sixes and sevens. But again this would doubtless pass and the future would reveal new forces in the Society.

She felt unable to prophesy along what lines future activities would be guided, but one thing it seemed the Lodges had to do, and that was to find a way of combining the hierarchical principle with democracy, to preserve autonomy without sacrifice of inspiration.

Dr. G. Srinivasamurti spoke emphatically of the need to attract great scholars and pandits to Adyar, to make use of its

magnificent Library. He thought that they need not be necessarily Theosophists,[1] but a Theosophical student sitting at the feet of a man of real learning could, by the light of his own Theosophical knowledge, gain more wisdom than the teacher was consciously imparting.

He would be told that means were lacking to pay the salaries of such great scholars. He did not suggest an ordinary modern University, with degrees and diplomas, but something more after the old Indian fashion. The Brahmavidya Āshrama must be revived, in a better form, and a school be opened also to give a field of labour for the students who would gather.

Miss H. Veale agreed on the need to make of Adyar an International Centre of Wisdom, and thought it would not be impossible, in these days of widespread economic distress, which in some countries was hitting hardest men of culture and genius, to invite learned Professors from different countries, to be guests of the Society for a year or two. Many would welcome the chance of a sojourn at so peaceful a haven, and would need no salary, but only hospitality.[2] As to the School, and the doubts that some felt whether the Society's funds could be used to support any educational scheme, she was of opinion that over-great caution and neutrality were fatal to the Society's life. It must play an active part, and in every Section throw its energy into whatever channel seemed more immediately useful, to serve the needs of the world. In India nothing was more vitally needed than improvement in educational systems. What loss would the Society incur by allowing the projected school to occupy rent free property which is at present, untenanted, running to waste or ruin?[3]

It seemed as if the time of great leadership was over in the Theosophical Society, and the time had come for putting

[1], [2] and [3]. See notes at the end.—C. J.

our principles into practice in all directions and showing that we have a solution for some of the world's present difficulties. If we cannot do that, the world will have no use for us and our academic discussions in Lodges.

Captain E. M. Sellon advocated the transformation of Theosophical Lodges into Libraries, as more useful and attractive to the public. He thought it necessary to restrict propaganda activities to the really good lecturers and speakers, if we would gain a hearing from the more intellectual and cultured classes.

Mr. H. Frei read a paper reviewing the past and present conditions at Adyar, and pointing to weaknesses which frustrated efforts to make Adyar a great Centre. He particularly referred to the many subsidiary movements which have been started here during the last twenty years, most of which have died a natural death after a very short time. He attributes their failure not so much to the nature of the schemes, as to the lack of careful preparation in the beginning, and he suggests that no new movement should be launched until it has been carefully studied by a small Committee both from the financial point of view and from the point of view of the personnel which is available to carry on the scheme.

Alluding to Dr. G. Srinivasamurti's proposal that great men of learning and research along various lines should be invited to Adyar, he claimed that such in the past had stayed here—as for instance Dr. J. van Manen, a Tibetan scholar of repute, Mr. F. L. Woodward, one of the foremost Pāli scholars of the present time, and others, and that they had found life here rather narrow and too much restricted by rules and regulations suitable only for students of Occultism. He could not visualize an Oxford don, for instance, consenting to forego his pipe after a lecture until he had walked a mile to the seashore. He thought that Adyar should be made attractive to Westerners of intellectual worth and high ideals, as well as

to Easterners, and that a man's private life in his own rooms should be his own affair, as long as he gave no offence to others. He was also of opinion that while it was perfectly in order that Huizen and Sydney should be purely Occult Centres—since they were founded for that purpose—we should aim rather higher here at Adyar, which is the International Headquarters of the Theosophical Society. We should not be content with making it only an Occult Centre, but we should also try to make it a Centre of culture generally. Only in that way can it become really a "Flaming Centre".

With regard to the proposal for a new school and college, to perpetuate the memory of the President, he was willing to agree that the more schools there were of the right sort the better it would be, but he could not see that it was fitting to start fresh ventures of this sort when those already undertaken were suffering for want of funds. We were all too ready to cry "How wonderful" at every new proposal. Was not the memory of Dr. Besant to be perpetuated by the schools she had founded and which were still being carried on, such as the Madanapalle school and those at Benares? These schools have all the machinery on hand—staff, ground, buildings, pupils—but no money to carry on; we on our side have none of the machinery, but a certain amount of money. Instead of starting a rival college, would it not be more advisable to try and come to a working arrangement with one or other of the existing colleges by pooling the resources?[4]

He also referred to the five Panchama schools founded by Colonel Olcott. Three of these were handed over to the Municipality some years ago. Just now we are trying to get rid of the fourth school, the H. P. B. Memorial School, because we find it difficult to carry on more than one Panchama school for financial reasons.

[4] See note at the end.—C. J.

On the subject of lectures Mr. Frei suggested that Convention Lecturers should be appointed already in the first half of the year. He was of opinion that the reason why Theosophists all the world over were tired of lectures was chiefly due to the fact that most Theosophical lecturers did not prepare their lectures with the same care as they used to do in the past. As regards Convention Lectures he advocated a change. He suggested various sets to choose from. One on current world problems; such as the League of Nations, Democracy, new economic ideas such as the Douglas Credit System, Technocracy, etc. Another set historical; the civilization of Egypt, of Greece, of Rome, and the modern civilization, showing the keynote on which each started, and what led to its downfall. Still another set on the Arts; painting, sculpture, architecture, etc. But in each case we should try to get the best lecturer available for each subject, he need not necessarily be a Theosophist.

Mr. A. Rangaswami Aiyar spoke of proposals for the founding of educational establishments at Adyar, and agreed that it was very necessary to carry on what had been undertaken; and so things should not be too lightly undertaken.

Mr. Ernest Wood reviewed the work done from the first by the Society, and the purposes with which the Masters had founded it, as revealed in Their letters to Mr. Sinnett and Mr. Hume. What needed to be guarded against more than anything else was narrow sectarianism, anything approaching a creed. The Society was a new experiment in a world already torn with conflicting creeds. It should place in the forefront the search for truth, and to avoid any kind of crystallization into dogmas. We had not succeeded in this, and to-day the Society was generally regarded as having well-defined teachings. When he spoke in Madras, it was common that the chairman introducing him should state as a preliminary that he personally did not agree with his views, as if any Theosophist's

views could be taken for granted, as so labelled. It was this dogmatism which kept young people from joining us, as he had realized specially in America, where, in a Lodge meeting, he had witnessed the delight of a young girl who heard him profess disagreement on some minor point with Dr. Besant. He maintained that Theosophists should avoid speaking of "our leaders," which at once committed the Society to a definite line of thought. We should say "my leaders," not "our". At every Lodge meeting we should leave our own conviction however reasonable and well-founded, outside the entrance, and mix with fellow-members in an open-minded search for truth. A lecturer, of course, would have a right to place his personal views before the Lodge, but not to claim for them the seal of the Society's authenticity. The Society must avoid religious fanaticism on the one hand, and scientific dogmatism on the other.

H. V.

NOTES BY C. JINARĀJADĀSA

[1] Scholars and students for the Adyar Library have always been permitted to reside at the Theosophical Headquarters, whether they were members of the Society or not.

[2] Still, *someone* has to pay, even for mere "hospitality," *i.e.*, board and lodging. Since there is, so far, no fund allocated in the Society's budget for "hospitality," in the past it was the President herself who paid for this hospitality.

[3] Since this discussion took place, the property has been let to a tenant, and so will add to the income of the Estate.

[4] When the now extinct "Theosophical Educational Trust" was organized by Dr. Besant and others in 1913, the first of its two objects was stated as follows: "To establish Schools and Colleges which shall be open to students of every faith and in which religious instruction shall be an integral part of education." In accordance with this Object, weekly religious teaching was given to the students, a Hindu teacher teaching Hinduism, a Muhammadan teacher teaching Muhammadanism, and so on. When the Rishi Valley Trust was organized to take over the schools and colleges of the Theosophical Educational Trust, this clause as to "religious instruction" was omitted, as running counter to the spirit of Krishnaji's message. It is the aim of Bishop Arundale and others to work to revive the ideals of the Educational Trust, making the schools and colleges definitely "Theosophical," and giving to the children such religious instruction as their parents ask for.

THE FUTURE OF RELIGION

By S. M. RAHMAN, M.L.C.

In order to forecast or visualize the future of religion, a short retrospect of its past and a survey of the present stage of its development seems necessary.

Change—eternal, imperceptible change—being the very breath of life, it being the one immutable law governing the "myriad manifestations" of this mutable Universe, it was impossible for religion to have remained unchanged. When from the little alga swimming in the pond to the orchid, from the tiny atom to the star, from the worm to the human being, from the primitive cave man to the modern civilized man, all was evolved, how could the "religious faculty" of man, who is the most fickle of the fickle creation, escape the hand of time?

Even a cursory study of the history of religion makes it abundantly clear that the primordial germs of religion were present in the mind of the primitive man. Man of the old Stone Age believed in a vague supernatural power. "It is an old opinion," says Professor Leuba in his *Psychological Study of Religion*, "that even the lowest savage entertains a belief in a Supreme Being, however dimly conceived." Although this opinion suffered temporary discredit from the discovery that in several instances the alleged monotheistic beliefs really proceeded from the teachings of Missionaries, recent anthropological researches furnish sufficient evidence to warrant a return to the time-honoured view. The nebula

of primitive religion is found amongst the earliest Negrito races all over the world. The Animism of the Indian aborigines is a later development in which the inborn "religious sense" of man begins to demonstrate itself in grotesque Gods and equally grotesque ritual.

The beliefs in the beginning are extremely ridiculous; the Negroids of Andamans believe that their God lives in the sky in a stone-house with wife and children. The reasoning of a Hottentot or a Zulu can bear no relation to the reasoning of Plato, St. Augustine, Shri Krishna, or Imām Ghazzāli. As religion and civilization are closely interlinked, an advance in the one inevitably brings about an advance in the other. The intellectual progress of man of necessity leads to an amelioration of his religion, to an elevation of his Faith. Every ignorant people, by virtue of its ignorance, inclines towards a religion full of marvels. We may as well expect that seed should quicken in the barren rock, as that a philosophical religion should be established amongst uncultured savages. With the spread of enlightenment, religion begins to assume a rational basis; people become accustomed to the practice of doubting, which is the starting-point of human progress. Miracles and marvels cease to have the same appeal, and medicine-men and wizards begin to disappear. Even the priests, a class of men set aside and supported to perpetuate the tyranny of the ritual, are divested of their sacerdotal importance. The innate "religious sense" of man is completely transformed and develops in other directions. Religion, which originated in constant fear of a Supreme Power, always ready to hurl from on high condign punishment on the erring individual below, assumes a sociological basis.

It is the sociological basis of religion which has enabled it to survive the onslaughts of scepticism through the ages. While the heavens are silent thousands of pens and tongues are pleading for the retention of the Deity. In spite of the

bitter conflict of Science and Religion, of Philosophy and Ritual, the belief in the Supreme Being, in an all-pervading Providence, endures. Notwithstanding the insidious attempts to annihilate Islam, exterminate Christianity, uproot Buddhism, and extirpate Hinduism, all these great religions still claim teeming millions as their votaries.

Apart from the inborn "religious faculty" of man, experience has proved that religion is the most effective sanction for the salvation of Society—for saving it from intellectual chaos and moral disruption. Spiritual sanction triumphs, where the laws of ethics and the State miserably fail; their arms are too short to reach the innermost recesses of the heart of humanity.

The future of religion is often painted dark and dismal. But signs are not wanting to indicate that if it adjusts itself to the altered environment—and all the great religions of the world are capable of this adjustment—if the trammels of unnecessarily rigorous rites and rituals are loosened, if its progress keeps pace with the intellectual advance of mankind, it is sure to come out unscathed through the present ordeal of Materialism.

The crucible of the Great War has completely transmuted our views and viewpoints. They have undergone a metamorphosis, which could not have been dreamt of in the comparatively halcyon days of the pre-War era. Time-honoured institutions are crumbling, and there is a demand for renovation, for new life, for a new order of things. If the great religions of the world fail to take stock of the irresistible spirit of this Age—the spirit of adjustment, toleration and catholicity—and divest themselves of the out-of-date bigotry and fanaticism, which are the direct outcome of sacerdotal ascendency, they will be banished from the confines of civilization. If a priesthood ignores the lessons of Russia and Turkey, it will do so at its own peril. Anything,

whether temporal or spiritual, that comes in the way of the cultural march of man is bound to be crushed.

The one unfailing test, which the modern man is applying to religion, is the test of utility. Religion must not obstruct progress; it must not encumber or impede mankind in its frenzied advance towards the goal of human happiness. Whether that goal is attainable or not is a different question. What the world requires to-day is not a conglomeration of warring creeds, but a Federation of Faiths for the mental and moral peace of harassed humanity.

MAN is one: he cannot divide himself into watertight compartments, and give a little bit of himself to his merchandise, another little bit of himself to his politics, another little bit of himself to his religion, another little bit of himself to his home. The whole man must be in every place, and the religious man should work at that which the world of the moment needs most. The religious man should seek the Divine Will for the Nation as well as for the individual, and follow out that Will as best he may. Only when we are thoroughly religious, when Religion permeates every activity, when Religion permeates every thought, when Religion permeates every word, only then will the Theosophist do his duty to Religion; and the duty of the Theosophist is the duty of every religious man.

ANNIE BESANT

THE ANCIENT WISDOM

By ORLINE BARNETT MOORE

It is always good to begin by defining one's terms. Although the words in my title are simple words, there is much to be said about them, both as to their inherent sense and as to the use to which I shall put them.

In the first place, there is the question of what wisdom is, a consideration which we cannot follow unless we use the contrasting value of what knowledge is. To me, knowledge is a thing of time and space, whereas wisdom has to do with eternal reality. One of the discoveries of all great teachers, and of every simple man and woman who has put life to the test and thought intelligently about his experiences, is that wisdom is a thing that cannot be taught by one person to another. Knowledge, on the contrary, can be communicated, for knowledge is a matter of the classification, experimentation, observation and accumulation of facts. This is as easy to pass from one person to another as it is for me to hand you an orange. For, knowledge, although it has to do with things not visible to the sight sometimes, is still an objective matter for the reason that it belongs to time and space, both of which are objective, transient attributes of the human predicament.

We are fond of saying that wisdom is the fruit of experience and that experience is the accumulation of many events. If experience were merely the accumulation of many events, then wisdom could never be its fruit. For

wisdom is the child of a subtler, more profound alchemy of which the accumulation of events is but material. Within the human being himself there must exist a constant struggle to understand life; a continual relating of the experiences he meets to eternal values, an incessant appraisal not only of events but of his own reaction to events. Out of this he arrives at an understanding of life which is wisdom. This understanding he cannot actually pass on to another; and though thousands of people in the dim, hoary past have searched and discovered as he is searching and discovering now, although there is nothing new in this process, or this discovery, yet, to the discoverer, it is ever new and vital. It is ever-recurring, ever radiant, ever renewing, beyond age, time, space, sorrow and joy.

In the title, "The Ancient Wisdom," we specify a special wisdom by the word "the" and we place an age quality by the use of "ancient". So I paraphrase the title to read "The Ancient Knowledge". This may not be accurate but we shall use it for a time for the sake of clarity. My aim is to present an idea of the Ancient Knowledge and then show, if I can, its relationship to Wisdom, which is neither ancient nor modern, but eternal.

That there is a body of knowledge which merits the specific reference of "the" ancient knowledge, is a matter which research and study will reveal to anybody. He who loves the philosophies, both of the Orient and the Occident, he who loves life, Nature, religion, thought, can find for himself the jewels hidden in the scattered evidences of experience which we call literature, sacred writings, inspired poems, or great systems of philosophy. However, all thinking people recognize that it is impossible to imprison the reality of human experience into words or cults or even into beautiful works of art and literature. We can only find in them hints of real things, fragments of experience, to use as guides

toward finding our own realization of the truth lying behind them.

There are certain fundamental observations common to all great teachers, religions, philosophies, although often differing widely in their outer dress. This body of observations constitutes "the ancient knowledge"; and the reality behind these observations constitutes "the ancient wisdom".

The Second Object of our Society is to encourage the study of comparative religion, philosophy and science. The fruit of such study should certainly be wisdom, but the achievement of wisdom is something that only the individual can do for himself. All that an organization can do is to offer material. But let us not minimize the value of material. If the Theosophical Society had done nothing more in the fifty-eight years of its existence than make available for the average man the priceless literature of Hindu, Chinese, and other sages, it would have justified its existence.

Our Third Object comes, obviously, within the realm of knowledge, not wisdom. Occultism, or the science of invisible laws of Nature and of man, is just as much an accumulation of knowledge, and therefore just as objective an activity, as what we ordinarily call "material science". It is an extension of material science into the invisible, using as instruments the finer perceptions of the human organism and the inherent power of the human psyche, instead of mechanical devices for weighing and measuring. This should be particularly noticed lest we confuse Occultism, *per se*, with wisdom. Occultism belongs to the realm of knowledge.

Now the First Object of the Theosophical Society reads like the same object as stated by a Masonic fraternity, a Federation of Labour, or an international Peace organization, or any other group who recognize Brotherhood, the "Liberty, Equality, Fraternity" ideal of the French Revolutionists. The Brotherhood of the Theosophical Society, however, has

its roots, not in an idealistic pursuit of "peace on earth, good-will toward men," (although that is part of its effort and part of its desire), but in the conviction of the identity of divine origin for every blade of grass, every song bird, every rock and stone, every human being, whether a miserable wretch or an exalted philosopher. To speak of equality of manifestation is to state an obvious falsehood; to speak of equality of origin is to present an idea which is inherently provable.

Now, how is it provable? Well, that is a long road, but to go far we must begin near, so let us for a moment examine what is the mass of "ancient knowledge" of which the Theosophical Society is the custodian, and then let us see if we can so apply that knowledge as to extract from our possession of it, Wisdom, which is the only true use of any knowledge.

There are three fundamental truths from which all the teachings comprising Theosophical knowledge are elaborated. These have to do with man and his destiny. They are:

1. The soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit.

2. The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or felt, but is perceived by the man who desires perception.

3. Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment.

The conclusion we draw from the first statement is obviously that man is not merely a body but a soul. Hence death does not end everything. In the second statement we learn that God, Life, Reality, Truth (call it what you like) is not to be contacted through the senses, not to be "seen, heard or felt". But we are told that it may be "perceived". So it is not impossible for man to perceive God, because the principle which we call "God" dwells within man as

well as without man; it is the eternal Reality which is veiled in all things. And what of the method of finding God? The third statement tells us. Man, it says, is the decreer of his own destiny. There is no fate outside himself, and to find God it is only necessary that he "desire perception".

If we examine the various religions of the world in the light of these truths, we shall discover that their essence is included in every religion in one form or another. Take, for example, the idea of man as an immortal soul. The Oriental peoples believe that the method by which man attains perfection is by successive incarnations of that immortal soul into bodies placed in various environments and subject to various experiences; the Christian regards the perfection of the soul as an "act of grace". Actually, if you think about it, both are true. Just as the relationship of experience and wisdom, so is the relationship of reincarnation and "grace". Reincarnation offers the building material of successive experiences, but experience taken alone is sterile. There must be the fecundating power of that inner grace, or perception, acting upon the accumulated material of successive events, before wisdom can be born. And the number of events has nothing to do with it. Only the interaction of the two principles: experience and intelligence. Out of this mating, wisdom is born, and wisdom is the Great Emancipator. It is the means by which man's immortal soul reaches self-realization and is freed from the necessity of what has been called the "law of recurrences". Do we not see that people go on making the same mistakes, reaping the same results of those mistakes, over and over again, ever returning to the same situations, because situations are created by desire? This continues until intelligence begins to understand. With the dawn of understanding comes the dawn of freedom; for it is only by understanding what happens to us that we become dispensers of glory instead of gloom, not only for ourselves, but for all about us.

Reincarnation is, indeed, a noble belief when properly understood with all its implications. As a theory of life it is satisfying to the mind because it places responsibility where responsibility logically belongs: on the shoulders of the actor himself. Karma, the law for the necessity of rebirth until perfect understanding frees man from his slavery to his own emotions and thoughts, is the Law of Action and Reaction (Karma) whereby man receives the effects of whatever force he sets in motion. These two laws are probably the greatest philosophical groundwork which the Theosophical knowledge has to offer.

Under its scientific aspect, however, there is an enormous mass of detail for study. There is one great department of Theosophical study having to do with the origins of the Universe; and another to do with the origin and destiny of man: Cosmogony and Anthropology. And there is a philosophy of life growing out of these two great departments. All of this represents the "ancient knowledge". What, then, of the "ancient wisdom"?

Since wisdom is the essence of truth which the individual extracts from his understanding of experience, then obviously, the only way to turn the "ancient knowledge" into the "ancient wisdom" is to strive to live intensely all that we study and talk about. Apply one principle which you have observed in actual living and a whole new world will open before you. And that is where the provability of Theosophical teaching comes in. If we try to prove for ourselves, by developing clairvoyant vision, whether or not angels exist, we shall prove merely knowledge, not wisdom. We may succeed in seeing an angel—many people have done so—but we shall have added only to our knowledge, not to our wisdom. The same may be said for the passion many people have for phenomena such as spiritualistic séances, remembering past lives, automatic writing, and so on. Those things are

mere extensions of factual experience when one has proved them, and often they are less than that, being only objectified desires. What I mean by proving Theosophical teaching, what I mean by testing the ancient wisdom, is applying it to daily life in the pursuit of reality for life's sake; the pursuit of truth in order that, having gained understanding of what happens to us, we may stand freed of our illusions and our ignorance. I have no wish to minimize the value of knowledge, but I have a great wish to define its limits, to present the correct perspective between knowing facts and perceiving wisdom.

That "ancient knowledge" and "ancient wisdom" both have priceless treasure for the modern world is obvious to all who know what the ancient knowledge and the ancient wisdom are. Knowledge and wisdom are not antagonists, but he who stops at knowledge will be forever bound to the limitations of time and space, forever subject to the cruel separations of fleeting relationships, decaying bodies, and changing circumstances. The man who makes intellect his God is worshipping as anthropomorphic a God as the primitive who conceives of an old man seated upon a golden throne; but the man who arrives at an understanding of life in all its phases, emotion, mind, action, and the perfect relationship of all three to each other, attains to Wisdom and is forever free.

FORGET not, brother singer, that though prose
Can never be too truthful nor too wise,
Song is not truth nor wisdom, but the rose
Upon truth's lips, the light in wisdom's eyes.

WILLIAM WATSON

CHRIST'S DUALISTIC NATURE

BY H. BOSMAN

THE question of the dualistic nature of Jesus Christ, at once God and man, has given rise to a great deal of controversy. It must be admitted that, in spite of the heroic and praiseworthy efforts of both Catholic and Protestant writers, no satisfactory explanation has been given of this extremely complex subject. In fact the thinking man, unprepared to form any opinion not sanctioned by his reason, either puts the matter aside as an inexplicable mystery or adopts the idea that Christ was a man, nothing more, nothing less, however incomparable His spiritual attainments may have been. But for those who have studied and assimilated the principles of Theosophy, as set forth in the Upanishads and in the works of various Eastern and Western authors of to-day, the problem ceases to be a problem and all becomes clear and simple.

We are taught—and our reason readily accepts such an idea—that God unmanifest is the source of all that is; that, for the purposes of manifestation, He clothes Himself in a grosser form, to which we give the name of God manifest; that again God manifest assumes grosser forms, such as the spirit of man, the mind of man, feeling, emotion, desire, matter, etc.; in a word, all is spirit, the form it assumes corresponding to its rate of vibration, the grossest form of matter to a very low rate of vibration, feeling to a higher rate and so on, until, ascending the scale, God unmanifest is reached,

whose rate of vibration, of course, far exceeds anything which we can possibly conceive.

If therefore all is spirit, if it is in the Spirit of the One that we live and move and have our being, the contrast between spirit and matter ceases to be real and becomes illusory, and the opposition between the divine and the human disappears. Theosophy explains so clearly man's divine origin and his divine inheritance, that it is unnecessary to enlarge upon these aspects of the question.

It therefore follows that there is no necessity nor any reason to consider Christ as a metaphysical entity, as a mysterious and far-off being, as the Second Person of the Trinity, who descended upon our earth. He was indeed the Son of Man, that is, man in the fulness of his glory, just as we all shall be, when our real awakening comes. As we are all sons of God, He is really our brother, our loving and compassionate friend, who suffered and still suffers with us and for us, not to redeem our sins, (for we know that only we, with God's help and His, can do that), but by the light of His purity and example, to help us more rapidly to attain such spiritual heights, as may enable us to realize fully our divine origin and to receive in loving obedience and gratitude our divine inheritance.[1]

[1] BY THE ACTING EDITOR

The mystery of the Nature of the Christ is one which can be solved only by each for himself, as he grows into "the stature of the fulness of Christ". Till we all do that, is it not better *not* to exclude the possibility that He may be also "the Second Person of the Trinity"?

A TRUE STORY OF A FINCH

By ESTHER BRIGHT

A LITTLE bird, a green finch, in a very small cage, was given to a friend of mine.

"I don't know what to do with it," the giver remarked, "and I don't know how long it has been shut up in this box." For it was more like a box than a cage.

My friend took the little creature to his home in the country, to his wife and two children who are keen bird-lovers. It was very miserable, dashing itself against the bars of its prison-house; very miserable, very helpless and forlorn. They dared not give it freedom at once for the weather was bitterly cold—it was the end of February—six weeks ago. They longed to do so for it was most painful to see it day by day struggling hopelessly to break the bars of its cage.

But as the weather grew milder it was put out on a verandah for a few hours and its brothers, the happy wild birds, were given food close by it, so that they might make friends. They did; they hopped on to the little prison-house and chatted and talked to it. And then one day—one glorious day of sunshine—the door of the cage was opened.

My friends and the excited children kept very still, eagerly watching what would happen.

The little bird hopped hesitatingly on to the ledge of the open door and looked around with eager eyes. Could this be true? Freedom! And then he flew with weak and faltering wings on to an ash tree close by and he started to sing a wonderful song of thanksgiving, of joy, of delight.

Free! Free! Free!

He remained there singing for some time and then to the delight of the watchers another little tit arrived on the scene, just like the one singing on the branch of the tree. He came closer and closer and at last perched close to his little brother. They twittered, they talked, they fluttered their wings; they looked around, exchanging ideas in a quick and excited fashion and then—the new-comer flew up into the air, his tiny brother followed him and together they flew away across the garden, across the fields beyond, into the distance.

It was a happy ending, or rather a wonderful beginning of a free, natural, happy life.

The sky was blue; the sun was warm. Spring, budding trees, beautiful scents, clean pure air and thousands of happy birds in their

native element. And there are thousands of wild birds imprisoned for life in tiny cages with no hope of freedom.

Is not this a shameful thing? Many of us are fighting against great odds for Lord Buckmaster's Bill for the Protection of Wild Birds introduced into the House of Lords on Febraury 7th. Can we not all give a helping hand to open the doors and give the freedom of the Heavens to these little winged brothers of ours?

AN APPEAL

The Young Theosophist, a magazine for Youth, is the official organ of the All-India Federation of Young Theosophists. Since October last it is being published in Bombay, and is conducted by a few earnest individuals in spite of financial difficulties. The magazine has been appreciated so far. However, its conductors are conscious of its present obvious shortcomings, and they hope to make it a really good magazine and to improve its circulation so that one day it will be known to every literate youth of India.

To tackle the present difficulties, we are trying a scheme suggested by a friend with a donation of Rs. 151. The scheme is to create a substantial reserve fund of which only the interest will be used to help the magazine. The fund will be in the charge of three persons who will be jointly responsible for the care of the capital and wise expending of the income in the interests of the magazine.

Thus once a good sum is collected, the life of the magazine is assured for an indefinitely long period; and its conductors can devote themselves to the work of improving it day by day, till it becomes an independent journal for voicing the viewpoints of the young citizens of India as well as for their education.

And so we make this appeal for donations to our "Reserve Fund for *The Young Theosophist*". We look for generous support from all our elders who are interested in the rising generation and the future of India. And we expect the young people themselves to do everything in their power to make this scheme a success.

All contributions, however small, will be gratefully received by

NARAIN V. ULLAL,
Editor, "The Young Theosophist".

Blavatsky Lodge Building,
French Bridge,
Chowpaty,
Bombay, 7.

JAL M. MINOCHER HOMJI,
General Secretary, All-India Federation of Young Theosophists.

GRATITUDE

GRATITUDE—that power which reaches into the very Heart of The Supreme! Gratitude—that secret power that lies in every human heart! Very little understood among the rank and file of men, it is an instinctive impulse which arises spontaneously within the heart and is sent forth into the surrounding realms. Nourish it within your breast that like the flower it may expand and grow towards greater light and beauty.

It is well to cultivate a constant and continuous flow of gratitude within your being. Send it forth that it may merge with all other great and powerful thoughts, thus welding together all that is essentially one in Divine Essence. In the silence of your being begin your sending forth of gratitude to the Supreme Essence of which all are a part; thence to the parents that gave you birth and the great opportunity to expand and grow. Thus must we have gratitude for friends, for home, for light, for the joy of the morn and the peace of the eventide. In countless ways can this Divine Principle be brought to bear more clearly within the life of man.

If you would make love a part of your life, then make gratitude your companion. Never cease to be grateful no matter what conditions or surroundings life may bring to you. Allow no day to pass without giving a portion of it in silent gratitude for all that has been given to mankind. Aye indeed, apart from individual gratitude, the soul may send forth this Divine Principle in joy and love for the blessings that have come with science, art, music and literature. Countless treasures are those which are indeed at the beck and call of every individual.

Go forward then and, with tenderest care and constant thoughtfulness, make gratitude the key of your lives. The Great White Lodge flourishes through gratitude, as indeed does all that carries with it the true light of wisdom.

Oh Thou!
Source of Light,
We bow our heads
In deep and humble *gratitude*,
For that light
Which has this day descended
Into our midst.
Ineffable is the sweetness of The Lord,
And the all-consuming power of His Love
Never faileth!
Rest then
In the Divine Embrace
Of eternal peace.

L. R.

CORRESPONDENCE

What are Theosophists to Believe?

WITH reference to the article by Mr. Rogers in the February number of THE THEOSOPHIST, on the subject of Krishnamurti, and to similar articles by others, such as that by Bishop Arundale in *World Theosophy* of September, 1932, I should like to ask whether members of the Theosophical Society are expected to believe or not that Krishnaji is the chosen mouthpiece of the World-Teacher.

If they are, does it not seem somewhat presumptuous for lesser lights to intervene and explain away to their fellow members Krishnamurti's Message to the world?

If they are not, what confidence can be placed in all the other marvellous revelations received through the Theosophical Society?

A. F. FOLKERSMA, F.T.S.

No one has the right to lay down what "members of the Theosophical Society are expected to believe or not". The Governing Body of the Society, its General Council, laid down once and for all time in December, 1924, the principle that there is perfect Freedom of Thought secured to *every* member within the Society. Ever since February, 1924, in *every month's issue* of THE THEOSOPHIST, the following has been published. Is anything more wanted?—C. JINARĀJADĀSA.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

Apollonius

Apropos of H. P. B.'s references to Apollonius of Tyana in the May THEOSOPHIST, the diary of Damis was translated from the version of Philostratus into English as "Life and Times of Apollonius of Tyana" by Professor Charles P. Ellis—and published in 1923 by Stanford University, California. It is a fascinating book, and besides its occultism has much historical value.

J. H. COUSINS

Election of a New President

With reference to "Election of a New President," may we ask fellow-members to think a little longer before all is decided? Miss Bright has taken the courageous line of asking us to follow intuitions and not authority, and that is a great blessing; all have so long known and honoured Miss Bright that we can confidently take her at her word.

To the intuitions of some members, the Rt. Rev. G. S. Arundale's "On to Victory" seemed the fulfilment of many hints and promises given in 1925. Our great President was so magnificent when she gave those three lectures to members only, since published under the title of *The Theosophical Society and the Occult Hierarchy*. Is all forgot so soon? Would not members like to read that book again? Or, if too busy, read the first page and page 20 of that book again?

Constitutional procedure will carry out the will of members. Nothing prevents members meeting in Lodges to resolve: Humbly to invite the revered Masters graciously to signify Their wishes—if members will. Nothing prevents members voting according to the best guidance they can obtain. Obtaining the best possible direction for any organization is a part of co-operation—"collective action". The world needs Theosophy. The choice of President affects the efficiency of the Society. If we can be told who has the capacity to grow into the best President, let us ask to be told. If only for our sense of honour's sake, we owe the Masters this much for what They have done for us and for the world through the Theosophical Society already.

Above all, is it not time to read again *A Message . . . from an Elder Brother?*

KATE SMITH

The Depression

I have read many articles on the cause and cure of the world depression, and while some of the writers evidently saw with some clearness, they did not make the matter clear.

The Buddha is stated to have repeatedly said: "I teach sorrow and the ceasing of sorrow," though in none of the English translations of His discourses does it appear in its naked truth: *All sorrow arises from desire for the unreal.* And He was absolutely right, for as long as the world rushes madly for the unreal, the pulse of Karma will bring depression after depression.

The cure cannot come till the cause is removed. It is useless to blame Wall Street, or the tariff, or the rich. We are all in it. "The individual problem is the world problem," and we will go on till we have learned Viveka and some Vairāgya, perhaps till the separating of the goats from the sheep in the next Round.

I saw the depression of 1854, 1873, 1893, and saw all set for 1913. But the Balkan War and then the World War taking up the surplus men for fighting and making munitions, staved it off till 1931, when it came riding on the back of the one due in 1933. So we are in for a bad one, probably lasting till 1936-8.

ELLIOT HOLBROOK

Theosophy and Modern Science

In the October number of THE THEOSOPHIST there is an article by Mr. Gardner on Scientific Corroborations of H. P. B.'s Teachings. The following extract from Professor Eddington's new book *The Expanding Universe* may be of some interest. On page 25 he writes:

> There are only two ways of accounting for large receding velocities of nebulæ: (1) they have been produced by an outward directed force as we here suppose, or (2) as large or larger velocities have existed from the beginning of the present order of things.

The following passage is interesting. He continues:

> For completeness we must add the possible hypothesis that the system once extended much further than now, that it collapsed, and is now on the rebound. This allows the large velocities to have been produced by *inward* [his italics] directed force, the inward velocities being turned into outward velocities by passage through the centre.

Is this not suggestive of the inbreathing and outbreathing of Brahma? This last word "centre" is interesting as on page 23 referring to the attraction and repulsion between material objects including nebulæ, and their distances, he writes:

> Distance from what? Distance from *anywhere* [his italics], in particular, distance from the observer. We may say that the repulsion has no centre, or that every point is a centre of repulsion.

Is not this last sentence suggestive of the familiar words: "Circumference everywhere, centre nowhere?"

I think the present trend of scientific thought is becoming very interesting for students of Theosophy.

R. HOWARD

GREETINGS TO THE PRESIDENT

1. *India*

AMRAOTI: "Celebrated Lotus Day prayed peace Blavatsky you long life."—Amraoti Lodge.

KODARMA: "Members express loving respect for President White Lotus Day."—Kodarma.

GAYA: "Jubilee celebration Gaya Lodge and Bihar Federation offer loyal and loving greetings."

MADHIPURA: "Madhipura Lodge sends you loving homage wishes health and peace."—Asutosh. Muncherjee.

CHALTHAN: "Gujarat Kathiawadi Theosophical Federation assembled at Mohani (Surat) offers respectful greetings and ever abiding to the President and her perfect colleagues and reaffirms faith in her leadership."—Sutaria, President.

AJMER: "Central India Rajputana Federation assembled Ajmer offers loyalty and devotion and prays for continued guidance."

2. *Foreign*

COPENHAGEN: "Loyal loving greeting from Danish Annual Convention."

PARIS: "French Convention sends greetings and health wishes to President."—Blech.

GENEVA: "Loving thoughts Swiss Section."—Rollier.

COLUMBUS, U.S.A.: "Ohio Federation in session sends greetings to Dr. Besant and colleagues."

TORINO: "Members Theosophical Italian Congress send their beloved President deep gratefulness and love."

SANTIAGO, CHILE: "Tercer Congreso Federacion Teosofica Sudamericana reunido Santiago expresa querida Presidente Besant completa adhesion votos afectuosos."—Julia de la Gamma. (Third Congress of the South American Theosophical Federation meeting at Santiago expresses to beloved President Besant complete co-operation. Sends affectionate greetings.)

THE THEOSOPHICAL FIELD

AUSTRALIA

AUSTRALIAN Theosophists have done much to help to celebrate two "Days" this month, the World Goodwill Day and Mothers' Day.

The general purpose of Goodwill Day is to bring into consciousness the finer emotions of neighbourliness and friendship among the nations. It is observed in Australia and many other countries each year on May 18th. The *Advance Australia News Service* asks this year for "a wide observance of Goodwill Day. The old aversions between different political and religious groups in Australia should be wiped off the boards of human drama, and substituted with a frank facing of facts in a spirit of wholesome broadmindedness. This must be done before friendships can take the place of battleships. Once we have intellectual disarmament, then material disarmament must inevitably follow."

Mothers' Day, May 14th, is not merely the day of physical motherhood, but even more the day of remembrance of the Mother-spirit in life, and of the State as symbolizing and expressing that mother-life in the protection which the State affords to all its sons and daughters. And so, Mothers' Day celebrates the quality of protection peculiar both to womanhood and to the Motherland.

NEW ZEALAND

The last Annual Convention decided to ask Lodges and members to make a 3-months' combined effort to TELL NEW ZEALAND those truths of Theosophy which have been found so helpful and inspiring, namely, (in April) the Life after Death, (in May) Reincarnation and (in June) Evolution.

Lodges will have public lectures, addresses and class studies on the subject of the month; distribution of a 3-months' syllabus; special advertisement of lectures, classes, libraries and book depots; special displays of books and pamphlets for sale; distribution of free pamphlets and leaflets; answers to questions at close of lectures; reports of lectures to newspapers; newspaper correspondence on lectures; At Homes where short addresses given and questions

answered; broadcasting of lectures and addresses; short articles in country newspapers.

Every member is asked to assist in all or some of the following ways: Meditation or study along the lines of the subject for the month; attendance at lectures and classes; distribution of lecture syllabus and invitations to friends to attend lectures etc.; personal talks and correspondence, loan of books and distribution of pamphlets.

CENTRAL SOUTH AFRICA

The new General Secretary, Miss E. M. Turner, writes: "I shall be very pleased to receive Sectional Magazines and News Sheets, at Box 47, Pretoria, S. Africa. Our Section will send to you any circulars or publications which may from time to time be issued and which we think will interest you. I shall be glad also to be informed of any members of your Section who may be visiting the Transvaal."

WHITE LOTUS DAY

The Lodges in India at Belgaum, Etawah and Sivaganga have sent brief reports of their observance of this Theosophical "Day". The programme in each case included readings from the books of H. P. B.'s choice. At Belgaum speeches were made on the life and work of H. P. B. and of Colonel Olcott, and the collections made from the members were handed over to the Movement for the uplift of the Harijans (the fifth caste). At Etawah a short speech concerning the life and work of H. P. B. was made, and 100 poor were fed and foodstuffs given to 50 more. At Sivaganga 500 poor people were given a meal, and at a public meeting the speaker explained the significance of the "Day" and the work done by H. P. B. for humanity.

The Theosophical Movement in Toronto announces in its monthly paper that its charter was signed on February 25th, 1891, and so it is now beginning the 7th of the 7-year cycles. "The 42nd year in the life of an individual is usually marked by physiological and psychological changes and when the disturbing period of readjustment is passed, the individual is then more free to accomplish creative work . . . It will be of interest to Theosophical students to note that H. P. B. was 42 years of age when she came to America to found the Theosophical Society, and that Colonel H. S. Olcott was 42 when he and H. P. B. first met."

REVIEWS

The Complete Works of H. P. Blavatsky, edited by A. Trevor Barker. (Rider & Co., London. Price 15s.)

Volume I of *The Complete Works of H. P. Blavatsky*, which is being issued by the Theosophical Society of Point Loma, can now be obtained. The publication is simultaneous in the United States and in Britain. The editors in U.S.A. are Mr. B. de Zirkoff and Mrs. Marjorie M. Tyberg, and in Britain Mr. A. Trevor Barker.

In this complete edition, particularly in the early volumes, a large number of contributions of H. P. B. to various journals will be found which do not appear in *A Modern Panarion*—the only work hitherto which contains her miscellaneous writings. The first volume gives much insight into H. P. B.'s personality as a militant writer. Her best contributions to Theosophical knowledge are in her principal works, *Isis*, *The Secret Doctrine*, *The Key to Theosophy*, etc., but these earlier writings of hers have also much value, particularly to those who desire to understand the development of the Theosophical Movement from the beginning. Her collected writings when published will be most valuable in the Reference Library of every Theosophical Lodge. In addition, since there is a great demand on the part of the public to know something of the fascinating and baffling personality of H. P. B., the Complete Works in a uniform edition should be deposited in the principal Libraries of the world.

Following Dr. Besant's promise at Geneva in 1930, the Headquarters of the Theosophical Society at Adyar have co-operated with the Point Loma editors in supplying such material as exists in "H. P. B.'s Scrap Books" which are at Adyar, material which cannot be found in any other place. After all the material of the first volume had been put together, an interesting discovery at Adyar was H. P. B.'s Russian Scrap Book containing her first articles written to Russian newspapers after her arrival in New York. Photographic copies were made under instructions from the Executive Committee of the Society at Adyar, and despatched to Point Loma

They, however, arrived too late to be included in the first volume, and no doubt will appear later as an appendix.

It is a pity that Mr. A. Trevor Barker has not given the right acknowledgment to this co-operation from Adyar, for in recording the material sent from Adyar, he merely states that it is from the Scrap Books "in the Adyar Library," whereas of course it was from the Archives of the Society, and sent at the express wish of Dr. Besant. As Mr. Trevor Barker has lived and worked at Adyar, he will know that the Adyar Library is a Library for the use of the public, and is scarcely the same as "The Theosophical Society" whose Headquarters are at Adyar.

Theosophists throughout the world cannot but be grateful to the Theosophical Society at Point Loma for shouldering the burden of this great undertaking. The volume published in England by Messrs. Rider & Co. is well got up, though the cover is dull and plain for a Memorial Edition. The volume could have been made a little brighter with a few photographs of H. P. B. at the period of the writings. Since Vol. I covers the period 1874-79, three or four photographs could have been placed in the volume so as to make it more attractive to the inquisitive enquirer, who knows little of H. P. B. We recommend the volume heartily to all Theosophists.

C. J.

Thoughts from the Gita, by R. Krishnaswami Aiyar, M.A., B.L., Advocate, Tinnevelly, with a foreword by Prof. K. Sundararaman, M.A. (Price Re. 1.)

In this small book of about 190 pages, in eighteen chapters, clearly and concisely written, the author aims at a popular presentation of the teachings in the *Bhagavat Gita*. He interprets the *Gita* from the viewpoint of the absolute monist; but, unlike the writer of the foreword, he develops his theme without attacking others who differ from him. At the outset of his book, he classifies activities into (1) *natural activity* swayed by nature; (2) *congenial activity* which allows some scope to nature, but aims at its gradual elimination; and (3) *forced activity* which aims at the suppression and direct elimination of nature; (1) and (2) are further sub-divided into "instinctive," "impulsive," and "wilful". He quotes *Gita* verses to show that Sri Krishna discountenances the first for the Aspirant, recommends the second for the *Karma* Yogi and the third for the *Bhakta* and the *Jñani*. In the rest of the book, the author deals with God and the universe, Self and its sheaths,

Māyā and its transcendence and kindred topics, always basing his statements on verses from the *Gītā*. The reader will surely obtain a clear conception of the monistic view on all such points.

W. A. K.

Occult Glossary, by G. de Purucker, M.A., D. Litt. (Rider & Co., London. Price 5s.)

This is a compendium of commonly used Oriental and Theosophical terms. As such it is a very welcome contribution to Theosophical literature. Each term is fully explained but not too lengthily. Students of Theosophy, old and new, readers and writers, will all find the book most useful. In the Preface, the author explains that being a compendium only it does not include every technical Theosophical term; but promises an encyclopedic glossary of this latter character at a later date. The following extract is from under "Universal Brotherhood":

> Universal Brotherhood as understood in the Esoteric Philosophy, and which is a sublime natural fact of Universal Nature, does not signify merely sentimental unity, or a simple political or social co-operation. Its meaning is incomparably wider and profounder than this. The sense inherent in the words in their widest tenor or purport is the *Spiritual Brotherhood of all Beings*, and, particularly, the doctrine implies that all human beings are inseparably linked together, not merely by the bonds of emotional thought or feeling, but by the very fabric of the Universe itself, all men, as well as all beings, both high and low and intermediate as well, springing forth from the inner and spiritual Sun of the Universe, as its host of spiritual rays.

D.

Vivisection of Dogs: The case for exemption on scientific grounds. (The C. W. Daniel Co., London. Price 1s.)

This question we hope is studied by all humane people. This pamphlet puts the matter very clearly before us; it gives the scientific reasons for exemption; which exemption will lessen the sufferings of the animal kingdom without really causing more pain (which so many people seem to fear) to the human kingdom.

Report of the Madras Vigilance Association for the year 1931-32. (Published by the Servants of India Society, Madras.)

All those who wish to know the good work the Association is doing should read this pamphlet. This most necessary reformatory work should surely have the support of all public-spirited people, and we hope the Association will soon find the funds they need for their Rescue Home.

A. J. M.

MAGAZINES RECEIVED:

Advance Australia News Service	April.
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The Modern Review	May.
The Occult Review...	April.
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De Pionier	May.
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Teosofia	April.
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Theosophy in New Zealand	March.
Toronto Theosophical News	April.
Triveni	January-February.
The Vaccination Inquirer	April.
World Theosophy	April.
The Young Builder	May.
The Young Theosophist	May.

BOOKS RECEIVED:

Evolution and Redemption, by H. P. Newsholme (Williams & Norgate, London).
H. P. B. the Sphinx of the XIXth Century, by Pekka Ervast (T. P. H., London).
The Sermon on the Mount, by Pekka Ervast (T. P. H., London).
Sribhāgavatam, Vol II, by V. K. Ramanujachari (Author, Kumbakonam).
Yogavāsiṣṭha and Its Philosophy, by B. L. Atreya (Author, Benares).
Journalism as a Career, by Abdul Majid Rau (Commercial Book Co., Lahore).
Christ's Love for Animals, by the Rev. E. Francis Udney (The C. W. Daniel Co., London).
The Soul and Its Stars, by A. G. Trent (International Publishing Co., London).
Biografia de Annie Besant, by C. Jinarājadāsa (Sociedad Teosofica Española, Madrid).

Registered M. 91

THE THEOSOPHIST

Statues of Founders of the Great Religions, in the Hall of The Theosophical Society, Adyar, Madras

I. JESUS CHRIST

July, 1933

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July, 1933

VOL. LIV No. 10

THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

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Theosophical Publishing House, Adyar, Madras

ON THE WATCH-TOWER

By C. JINARĀJADĀSA

The President.

DURING the last month, there has been no deterioration in Dr. Besant's health. Only last night (June 21), she referred to herself and her great physical weakness, and the consequent lessening of her capacity for work. She hoped that in these days, when she is but a shadow of herself, people would not forget what she was in her prime as a worker, giving the best of herself without stint. She was aware of the strain caused on others by the constant attendance upon her in her present weakness, and hoped they would forget any trouble which she might cause to her helpers by remembering that her affection was always with them, in spite of her failing memory and her present condition of physical and nervous strain.

⁂

The Re-making of the World.

Not perhaps for a thousand years or more have there been such days and weeks of consequence for the welfare of all humanity as are being passed just now in London, with the Economic Conference, and at Geneva with all the World Problems of disarmament and others before the League of Nations. Upon the issue of these Conferences of the many Nations the happiness of the whole world hinges. Matters have come to such a climax that definitely now the world must either go

forward or backwards. It is a matter to-day of the Nations either coming to agreements to minimize the brutal principle of competition, or refusing to make the necessary sacrifices and so going forward into a savage war of people with people. In this crisis, Religion should have come to our aid, but its weakness throughout the world is such—I speak of all the Religions and do not refer to any one particularly—that no organizer of business, either on the side of Capital or Labour, will listen to any religious leader, from His Holiness the Pope down. Yet without the spirit of Religion, which is fundamentally Brotherhood, no vision whatsoever is possible.

***

In this World Crisis, the small band of Theosophists throughout the world can indeed do a great deal provided they will definitely "line up" with the World's future, and not be partisans on behalf of National or class needs. For what value is Theosophy in a World Crisis except to teach Theosophists how each one may throw in his weight to minimize the sufferings of all, and point out how no solution is a true solution unless the spirit of Brotherhood runs like a golden thread through all its policies? But it is not an easy task for Theosophists—unless they are that in reality and not merely members who pay dues to the Society—to think vigorously and lovingly of the solutions which will be good for the whole world. For even of many Theosophists what a wise Chinaman once said is somewhat true: "A man is more like the age he lives in than he is like his own father and mother." The very purpose of Theosophy as a gospel of belief and a mode of conduct is to make us change, and stand "in the centre," and for all Humanity. If each individual Theosophist would but think rightly all the time, he would inevitably become a centre of radiation of right thoughts concerning these perplexing problems of Nationality and Economics.

***

And here we are all apt to forget one thing, and it is that each perplexing problem has really been created by each individual one of us. We are prone to lay the blame on those whom we denounce as our exploiters like capitalists, bankers, armament manufacturers, demagogues, and so on, without realizing that we have all lent a hand to the making of each of these types of leaders. Just now we are all denouncing machinery as producing too many goods, and yet we do not realize that those goods have been produced only because we can be induced to buy them. The terrible waste of human energy which shows itself in the spirit of luxury and reckless enjoyment is really due to our own restlessness as individuals. This fact of ourselves as the individuals who create the perplexing problems is very vividly and humorously put—but understood of course only by those who have eyes to see and mind to understand—in a cartoon, which appeared in London *Punch* on April 20th of last year, of six pictures of a girl, and underneath each picture the following inscription :

When Jane carefully selects a frock—(*picture*)
And hat—(*picture*)
And admires her coat—(*picture*)
And herself—(*picture*)
One can be reasonably sure that she is off—(*picture*)
To buy something new—(*picture*).[1]

The East has gone to the extreme of being too lethargic and not responding sufficiently to new impulses ; but the West, on the other hand, has gone to the other extreme of not adequately making use of every impulse that comes, before it is thrown aside seeking for another to substitute for

[1] I must confess to a feeling of sympathy with "Jane". When my sub-editorial and other tasks at Adyar have so jaded my mind that for the time nothing of a cultural nature has any appeal, it is refreshment of a kind once in a while to go to Moore Market—our local Woolworth, Petticoat Lane and Covent Garden combined—and look at the booths, and buy half a rupee's worth of something which *may* sometime come in useful. One happy find was an Indian toy made in Japan which illustrated well a discourse of mine on no less exalted a topic than the Heavenly Man.

it. But in all these great matters of which we complain to-day, it is we, the individuals, who are to blame, for we have sought first and foremost not the things of God but distinctly those of "the world, the flesh and the devil". The time has now come when the individual must be taught that within himself is "the Way, the Truth and the Light," and that all the glories and the happinesses imagined of man are near at hand and within him. "To see a world in a grain of sand and Heaven in a wild flower" is one among the other necessary solutions towards resolving the World Crisis of to-day.

***

Electrons and Positrons.

A correspondent sends us the following summary of the present position with regard to a subject which on and off holds the public attention in the newspapers:

Until recently the only known ultimate particles of matter were the proton and the electron, the first consisting of the smallest known charge of positive electricity, the latter of an equal charge of negative electricity, but of a mass that was 1,800 times less than that of a proton. One proton and one electron together constitute an atom of Hydrogen. Last year brought the discovery of the neutron, another combination of a proton and an electron of a greater stability than the Hydrogen atom, that is to say, they could not get so easily separated. Now, this year, Blackett, in the laboratory of Rutherford, has found the confirmation of a conjecture, made by an American physicist in 1932, that there are also *positive electrons*, or ultimate particles, equal in charge and mass to the former electron, but of the opposite form of electricity.

What will be the undoubtedly far-reaching consequences of this new discovery is difficult to prophesy, but they might perhaps among other things bring about a "rapprochement" between Occult Chemistry and modern physics. In his "Lowell Lectures for 1925," Professor Whitehead remarked that "the nucleus (of a neutral Hydrogen atom, namely a proton) shows signs of being complex, and of being subdivisible into smaller lumps, some of positive electricity and others electronic (or of negative electricity)," *Science and the Modern World*, pp. 163-164. Now, if the newly discovered positive electron were part of the proton, and as this nucleus appears indeed

to be divisible into several or many similar positive as well as negative electrons, these particles *might* seem to be identical perhaps with the particles of Hydrogen's Ether 4, 3 or 2, or perhaps even with the ultimate physical atom (compare the plate, opposite page 7, in *Occult Chemistry*, edition 1919).

***

Falling Membership.

In several countries where the membership of the Theosophical Society has fallen, some have taken for granted that this loss is really due to a lack of interest on the part of the public in the Society's ideals and work. It is true that the mentality of the public is a factor which is apt to vary according to the calls upon its attention. A period of stress like that of a war, or as to-day, acute economic depression, naturally make most people disinclined to be interested in idealistic efforts. Yet, on the whole, such depressions in statistics of Societies are no indication that they are becoming effete. One of the organizations in England which has been particularly affected is the League of Nations Union. The Annual Report for 1932 makes interesting reading, because even such a popular organization, with only an annual fee of one shilling, has lost considerably in membership. Striking also is the fact—as with many Theosophical Lodges—that while 124 new Branches were formed, no less than 202 old ones were disbanded or amalgamated with others. Yet all this is nothing more than a temporary phase which will pass, since unquestionably more and more people are interested in altruistic effort.

In 1932 an average of 1,200 new members joined the Union every week. The number of membership subscriptions actually paid during the year was 388,255, as against 406,868 in 1931. On December 31 the total number of those who had at any time joined the Union and had not been reported to Headquarters as dead or resigned was 994,121. The discrepancy between these two total figures is not explained by any assumption that the Union has lost the support of many thousands of previous subscribers, but by the difficulties which

all Societies relying on voluntary labour encounter in the collection of membership subscriptions and by the prolonged period of financial depression. It is perfectly clear that the Union has a very much larger volume of goodwill and support than is represented by the actual paid-up membership; but Secretaries of Branches throughout the country and their committees should make a continuous, organised effort to collect outstanding subscriptions as well as to obtain new members.

Moreover, the strength of the Union is greater than its individual membership; for, in addition to individual subscribers, there are affiliated members, corporate members, industrial associates and corporate associates—whose individual membership, while it obviously should not be included in the Union's membership, should not, on the other hand, be left entirely out of account. The Union has also thousands of junior members organized in 1,292 branches or groups.

In 1932, 124 new branches were formed, and 202 old ones were either closed down or amalgamated with others. The total number at the end of the year was 2,962.

***

Occult Chemistry.

The diagram that goes with this issue summarizes the work of Dr. Besant and Bishop Leadbeater from 1895 to 1933. Many students have wondered why no special effort has been made to link these researches with the speculations just now of physicists concerning the construction of the atom. Here the principle laid down by the Adepts when Theosophical teachings began should not be forgotten. It was that the Adept Brotherhood did *not* just now desire to give absolute and unquestionable proof concerning the existence of superphysical forces. For should the clever and unscrupulous be thoroughly convinced that these hidden forces of Nature exist, those forces would be used for the detriment of mankind, seeing what mass morality is at the moment. The scepticism of the public in general, and sometimes of the educated as well, is on the whole a safeguard to humanity.

In these Occult Chemistry researches there never was any aim to prove anything to the modern scientist. The

object of the researches was to discover as many facts as possible in Chemistry in order to understand the workings of the Divine Mind. It is true that if special research into the structure of the atom could be done along the lines of the laboratory researches to-day, much attention would be drawn to the Theosophical Movement. But no one will be a good Theosophist in his daily conduct because he is convinced of the truth of the facts of Occult Chemistry. The life to be lived must be founded on other bases than the facts which can be discovered regarding the existence of occult forces. Furthermore, the attempt of Dr. Besant and Bishop Leadbeater was to cover the whole field of Chemistry, so far as time and strength allowed any work in this direction. Atomic physics is only one aspect of Chemistry. Not less important are the laws which govern Stereo-chemistry, Crystallization, and Catalysis, which have been touched upon in the researches. In fine, our two Elders have worked with their highly trained faculty of clairvoyance, not to prove anything to the scientific world, but rather to show the student of Divine Mysteries that there is a wonderful Divine Mind at work even in the structure of the tiniest atom, and that in all things visible and invisible the inmost principles of the Universe are Beauty and Self-sacrifice.

∴

The Convention. The Annual Convention of the Society will once again be held at Adyar next December. As Christmas Day falls on a Monday, and the holidays will begin on the Saturday previous, the dates of the Convention will probably be from Sunday 24th till Wednesday 27th or Thursday 28th. It is proposed to make the topic of the Convention Lectures "Occultism," expounded from various angles by Bishop C. W. Leadbeater, Mr. C. Jinarājadāsa, Dr. G. S. Arundale, Mr. Ernest Wood, Mr. Geoffrey Hodson, and particularly from the side of Indian traditions by

Rai Bahadur Panda Baijnath, Babu Hirendra Nath Datta and others. The Vice-President, Mr. A. P. Warrington, will as last year be in charge of the Convention programme. During last Convention he requested the delegates present to send him suggestions regarding changes in the Convention programme, or in the arrangements provided for the delegates for their comfort. He will be most happy to receive such suggestions, in order that they may be placed for consideration by the various committees which will be organized in October.

∴

Why Occultism?

On this subject, Mr. A. P. Warrington writes: Ever since the formation of the Theosophical Society, Theosophical students have lent themselves to study and research along lines of that most elusive of sciences, Occultism. Until then there existed no organized effort to give it a dignified place in the world's culture. One may say the entire structure of the Society's activities rests upon the fruits of Occultism gathered throughout the ages. It would be more than a matter of interest, therefore, that at the present uncertain stage of the world's institutions, which were so rigid when the Society began its work, we should take stock, so to say, and see what we had to begin with, what we have now and so estimate the gain to the world as the result of the increase in the general output of Occultism during the Society's life. Such a treatment of the subject ought to make a record of permanent value. The Master K. H. wrote in 1880 as follows:

> The truths and mysteries of Occultism constitute, indeed, a body of the highest spiritual importance, at once profound and practical for the world at large. Yet, it is not as a mere addition to the tangled mass of theory or speculation in the world of science that they are being given to you, but for their practical bearing on the interests of mankind.

THE SECRET DOCTRINE

By H. P. BLAVATSKY

Vol. I. Original Manuscript of 1885

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CHAPTER I

ON EASTERN AND WESTERN OCCULT LITERATURE

(*Continued from p. 266*)

§ V

THE Kabeiri, or "Mystery Gods"—What the ancient classics said of them, with regard to their Worship—Christian "Solar" theology—The seven-branched candlestick and the seven Planets—The "Christ-Sun" and "the Sun, the second hypostasis of the Trinity"—The triple Sun of the Magians and of the Roman Church—The explanations of the Kabalists—Why Socrates and the Emperor Julian died—The "souls of the stars" Universal heliolatry—A Pope's Bull recommending "Angel-Star" Worship—Kepler—Who is Michael the Archangel—The trial of the "Sun-Initiates" Visvakarma and Crucifixion on the lathe—The Sun and Hiram Abiff.

1. *Confession and Property in Common*

. . . "And the Heaven was visible *in seven circles*, and the planets appeared with all their signs, in star-forms, and the stars were divided and numbered *with the rulers that were in them*, and their revolving course, through the agency of the divine SPIRIT." (*Hermes*, IV, 6).

Here Spirit denotes *Pneuma*, collective Deity, manifested in its "Builders," or as the Church has it "the seven Spirits of the Presence," the *mediantibus angelis* of whom Thomas Aquinas says that "God never works but through them." (opus, II, ii.) These seven "rulers" or *mediating* angels were the Kabeiri Gods of the ancients. This was so evident, that it forced from the Church, together with the admission of the fact, an *explanation* and a theory whose clumsiness and evident "make up" for the occasion fail to impress even the Roman Catholics, those who believe in the *infallibility* of the Pope of Rome. (See Section II, sub-sect. 4.) The reader is told, indeed, that while the planetary angels of the Church—to whom the latter has given a Ritual of their own and offers them prayers to this day—are *divine* beings, the genuine *Seraphim* [1], these very same angels of identical names of planets were, as the Gods of the Ancients "false," no better than pretenders and cunning *copies* produced beforehand, and through the craft and power of Lucifer, of the real Angels! Now what are the Kabeiri?

Kabeiri, as a name, is derived from Habir [2] great also Venus, this goddess being called to the present day Kabar, as her star also. The Kabeiri were worshipped at Hebron, the city of *Anakin*, or *anakas* (kings, princes). They are the

[1] From Saraph [here Hebrew letters follow.—C. J.] "fiery, burning" plural. (See Isaiah, VI, 2, 6.) They are regarded as the personal attendants of the Almighty, his "messengers," angels or metatrons. In *Revelations* (1st John's) they are the "seven burning lamps" in attendance.

[2] [Hebrew letters here follow.—C. J.]

highest Planetary Spirits, the "greatest Gods" and "the Powerful". Varron, following in this Orpheus, calls these Gods θεοὶ ἐνδυνάτοι—"divine Powers". The word Kabirim, when applied to men, and the words Heber, gheber (with reference to Nimrod, or the "giants" of Genesis VI) and Kabir are all derived from the "mysterious Word"—"the Ineffable and the Unpronounceable". Thus it is they who represent tsaba, "the host of heaven". The Church however, bowing before the angel Anaël (the regent of Venus),[1] connects the planet Venus with Lucifer, the chief of the rebellion of Satan, apostrophized by the prophet Isaiah, so poetically in verse 12 of his XIVth chapter. All the Mystery Gods were Kabeiri, as these "seven *lictors*" relate directly to the Secret Doctrine, their real status is of the greatest importance.

Suidas defines the Kabeiri as the gods who *command* all the others, Daimons (Spirits) "καβειροῦς δαίμονες σημῆναι". Mærobius introduces them as "those Penates and tutelary deities, *through whom we live and learn and know*". (Saturn I, iii, Chap. IV.) The teraphim through which the Hebrews consulted the oracles of the Urim and the Thummim, were the symbolical hieroglyphics of the Kabeiri. Nevertheless, the good Fathers have made of Kabir the synonym of Devil, and of Daimon (spirit) a demon.

The Mysteries of the Kabeiri at Hebron (pagan and Jewish) were presided over by the seven planetary gods, among the rest by Jupiter and Saturn, under their *mystery names*, and they are referred to as ἀξιόχερσος and ἀξιόχερσα and by Euripides as ἀξιόχρεως θεός. Creutzer, moreover, shows

[1] Venus, with the Chaldees and Egyptians was wife of *Proteus* and is regarded as the mother of the Kabeiri, the sons of Phta or Emepth—the *divine light*—or the Sun (Aimophtha). The angels answer to the stars in this order: The Sun, the Moon, Mars, Venus, Mercury, Jupiter and Saturn; Michael, Gabriel, Samuel, Anael, Raphael, Zachariel, and Orifiel—this in religion and Christian Kabalism; astrologically and esoterically, the places of the "Regents" stand otherwise as also in the Jewish or rather real Chaldean Kabala. How or for what reasons will be shown in the text of this section.

that whether in Phoenicia or Egypt, the Kabeiri were always the seven planets as known in antiquity, who together with their *father* (the Sun)—referred to otherwise as their "elder brother," composed a powerful ogdoad[1]; the eight superior powers, as *πάρεδροι*, or solar assessors, danced around him the sacred circular dance, the symbol of the rotation of the planets around the Sun.[2] Jehovah and Saturn moreover are one. It is quite natural, therefore, to find a French writer d'Anselme applying as he does (in the *Revue Parisienne*, no. 6) the same terms of *ἀξίοχερσος* and *ἀξίοχερσα* to Jehovah and Verb, for they are correctly applied. For if the circle dance prescribed by the Amazons for the mysterious being, the "circle-dance" of the planets, and characterized as the motion of the Divine Spirit carried on the waves of the "great Deep," now be called "infernal" and "lascivious" when performed by the pagans, then the same epithet ought to be applied to David's dance, to the dance of the daughters of Shiloh (*Judges* 21, et seq.) as much as to the leaping of the prophets of Baal (I *Kings*, XVIII, 26) for they were identical and all pertained to Sabean worship. King David's (a "friend of God") dance, during which he uncovered himself before his maid-servants in a public thoroughfare saying, "I will play (act wantonly) before JHVH[2], and I will be yet more vile than this," etc., was certainly more reprehensible than any circle-dance during the Mysteries, or even the modern Rasa-Mandala in India,[3] which is the same thing. It is David who introduced Jehovistic worship in Judea after sojourning so long among the Tyrians and Philistines where

[1] This is one more proof that the ancients knew of seven planets *besides the Sun*, for which is the *eighth* in such a case? The seventh as stated was a "mystery" planet, whether Uranus or any other.

[2] [The MS. gives the Hebrew letters.—C. J.]

[3] This dance, the Rasa-Mandala, enacted by the gopis or shepherdesses of Chrishna, the Sun God, is enacted to this day in Rajputana in India and is undeniably the same theo-astronomical and symbolical dance of the planets and the zodiacal signs that was danced thousands of years before our era.

their rites were common. "David knew nothing of Moses; and if he introduced the Jehovah-worship it was not in its monotheistic character, but simply as that one of the many (Kabeirean) gods of the neighbouring nations—a tutelary *deity* of his own, JHVH[1] to whom he had given the preference and chosen among "all other (Kabeiri) gods" (*Isis Unveiled*, Vol. II, p. 45); and who was one of the "associates"[1] chabir, of the Sun. The Shakers dance the circle dance "to this day when moving for the Holy Ghost to move them. In India, it is *Nara-Yana* who is the mover on the waters"; and Narayana is Vishnu, in his secondary form, Vishnu being Chrishna—his avatar—in whose honour the "circle dance" is enacted now by the *Nautches* of the temple, he being the SUN (god) and they the Planets symbolized by the *Gopis*.

(*To be continued*)

WE are evidently in the midst of a process, and the slowness of God's processes in the material world prepares us, or ought to prepare us, for something analogous in the moral world; so that at least we may be allowed to trust that He who has taken untold ages for the formation of a bit of old red sandstone may not be limited to threescore years and ten for the perfecting of a human spirit.

THOMAS ERSKINE OF LINLATHEN.

[1] [The MS. gives the Hebrew letters.—C. J.]

DR. BESANT'S WORK FOR INDIAN EDUCATION

The movement initiated by Dr. G. S. Arundale to start the Besant Memorial School, with religious teaching as an integral part of education, gives special value to the two pronouncements of Dr. Besant which I publish. The date of the first must be soon after July 7, 1898, the day on which the Central Hindu College was opened. The second is the last sheet—the only one which I have found—in her own handwriting, of a tribute to Dr. Bhagavan Das.

The aim of emphasizing religious teaching as an integral part of education was the primary object of the Theosophical Educational Trust when it was organized by Dr. Besant in 1913, after the Central Hindu College had been handed over to Pandit Madan Mohan Malaviya and others to become the nucleus of the Benares Hindu University. The Trust had for its object: "To establish Schools and Colleges which shall be open to students of every faith and in which religious instruction shall be an integral part of education." Even as late as 1923, the National High School, which was located near Adyar, stated in its prospectus: "General religious training in the student's faith, and, as regards Hinduism, on the lines laid down in the *Sanatana Dharma Catechism* and *The Elementary Text Book of Hindu Religion and Morals*, will be compulsory throughout the School."

With the organization, however, of the Rishi Valley Trust by Krishnaji's workers, the Theosophical Educational Trust, *whose principal workers they were*, was merged in the former body, and a new policy was started by them of bringing about the development of the children's character, which was aimed at under the old system with the aid of religion, by a new system which reflected the aims of Krishnaji in the matter of education. Personally, I think that, while Krishnaji's system will undoubtedly be a very wonderful one *when perfected*, there is still plenty of field for the other. Indeed, since Krishnaji's system is still somewhat unformulated, and the teachers who are attempting the method have not yet made clear to themselves what it is to be, all children will undoubtedly suffer if at the moment they are to be deprived of the fine impetus to growth given to them by the religious impulse, provided of course it is definitely Theosophical in its tone and outlook.—C. JINARĀJADĀSA.

I

EDUCATIONAL WORK IN INDIA

(*An Appeal in 1898*)

SINCE the introduction of English Education into India, Indian parents have been under a great difficulty. Without English Education, Government service and the learned professions were closed to their boys; moreover, they saw in this Education a means of culture and of national gain, and desired it earnestly for their sons. But the Education given in Government Colleges and Schools was purely secular, the Government being unable to give religious and moral teaching without infringing on the religious neutrality to which it was pledged. The only alternative to the Government Institutions were those established by missionaries, and in these the Christian religion was taught. The Indian parent could thus only obtain for his sons the necessary English Education at the peril of their religion; he was obliged either to see them receive an education without religion, or one with an alien religion—a painful alternative. The result on Indian youth was that, for the most part, they grew up materialists; the omission in the Government Institutions made them regard religion with indifference; that in the Missionary Institutions sapped their belief in their own faith, and left them unreceptive to any other. Religion threatened to disappear from Indian educated life, and the moral character of Indians in public life shewed signs of serious deterioration. Many appeals were made to the religious communities to take up the duty of religious and moral education, by Viceroys, Lieutenant-Governors, and other English officials. At last a small circle of Hindus and myself took up the question, believing that in the union of western culture with eastern religion lay the redemption of India, and the raising up of a generation of Indians worthy

to be citizens of the Empire. We founded the Central Hindu College at Benares, and formulated a scheme of religious, moral, intellectual and physical culture, which we laid before the princes and people of India. A Board of Trustees was formed, consisting of leading Hindus, to hold all property; the Maharajah of Benares gave us land and a building worth upwards of £3,000; the Maharajah of Kashmir gives a monthly subscription of over £50; and other Princes have made generous donations. We have already raised over £30,000, and have built class-rooms which are now filled with 450 boys and young men, and a large boarding-house, which is now being doubled in size. We are building fine chemical and physics laboratories, as we are teaching science practically, and are endeavouring to turn the attention of parents and boys to the revival of the industries and arts of India, instead of to the learned professions and Government service, already much over-crowded. And we lay great stress on physical education, encouraging games of all sorts, while we set our faces against boy-marriage. Similar schools are being started in other parts of India, affiliated with the Central Hindu College, and educating on the same lines.

I venture to appeal for some financial aid on this great work from English lovers of India. We need a library to house our rapidly increasing store of books, now lining passages for want of proper housing; we want a museum, for the specimens of Indian industries we are gathering; we want workshops—we already have some good carpentering apparatus—for technical education. These buildings will cost about £8,000 altogether. And we have gradually to build up a permanent endowment to secure the carrying on of the College in perpetuity. No gift to India can be more useful than aid in this patriotic effort to give her sons the best western education wedded to her own ancestral religion. And no English gifts would meet with more gratitude.

The other part of the work is in its infancy—a similar movement for the education of Hindu girls. This education is planned to meet the needs of Indian women and is not on English lines. It includes religion, morality, literary teaching in a vernacular, Samskrit, and, where possible, English; arithmetic, history and geography; household science and sanitation, first aid in accidents; music, drawing and painting, needlework. For this, help is much needed, as education for girls is not as yet as popular as education for boys, and yet without the education of its women, India can never take her rightful place among nations. A Central Hindu Girls' School is now being built at Benares; one on the above plan is working in Lahore; others are being begun. For this movement, also, I earnestly ask for help.

Donations may be sent to me at Mrs. Jacob Bright's, 31 St. James' Place, London, S. W.

ANNIE BESANT

II

One part of our joint work, with other optimists, was the starting of four classes in the city of Benares, in one of the houses belonging to his family, two school classes and two college classes, in which the effort was made to make the Hindu religion an integral part of the education of Hindu boys. A tiny seed was sown, but it grew to the Central Hindu College and School, and that into the Hindu University; for the Trustees—of whom we were two, gave over their land, buildings and funds as a nucleus for that greater work. For many years Mr. Bhagavan Das was Secretary of the Managing Committee, and the success of the work was largely due to him.

The bond between us, growing out of a comradeship of many years, will, I am sure, last through the change called death, and will bring us together in a future life.

ANNIE BESANT

4

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Annie Besant

THE ANGEL OF THE EARTH

By the Rt. Rev. C. W. LEADBEATER

I publish a brief memorandum which I made of a conversation two years ago with Bishop Leadbeater. It was quite casual, arising from various other matters, and my jottings are somewhat fragmentary. Though the subject touched upon the life of the Angel of the Earth, my particular interest was far more in the opportunity to man to come into touch with the Divine Consciousness through every object in Nature, however small, particularly through flowers.

As will be seen, Bishop Leadbeater showed how we can enter into communion with the Divine Immanence in several ways. Of course it goes without saying that one way is through the Master, the Guru, and a fuller way still is through such a great Being as the Bodhisattva. A way already open to a very few who know how to love truly and deeply is to commune with the Divine Immanence through their earthly beloved. Bishop Leadbeater, however, first dwelt upon the possibility of communion through the flowers and trees. From this the conversation led to another way of communion, by contacting the life of the Angel of the Earth. His conversation with me attracted the attention of the great Deva of Adyar, who tried to expound the topic further by creating the model of a building, as described further on.—C. Jinarājadāsa.

Bishop Leadbeater said:

We can contact God at any step of the ladder of Life. Our contact becomes more real as we penetrate further in. The flower's part in the contact is further off from the centre than ours, yet we have a oneness with that flower.

There are many lines that link us with the centre of life; we are both, the flower and we, as Monads, part of God. The flower may be regarded as a materialized thought-form of the Angel of the Earth; so one connection may be made by trying to understand something of the life of the Angel of

the Earth. Through that line we and the flowers can link as brothers. We can link ourselves with the flower at various levels. We can try to enter into its consciousness and feel through that; for, however strange it may seem, the spirit of the flower is in certain ways more directly open to the Angel of the Earth than we are, because that flower is his own thought-form.

We can come to Unity with the Logos through the Angel of the Earth, if we can learn to see God in all these things here below; and through them we can also learn to see the higher thought-forms above—to realize the grass as exterior to ourselves, but yet to see it also as God sees it, as a part of Him, a part of His "Garment of Light".[1] And in this way we can even, however infinitesimally, help on the evolution of the vegetable kingdom; we can introduce into the Group-Soul new kinds of possibilities, feelings as yet unknown to the vegetable kingdom as a whole.

The Deva showed the model of a building to explain his meaning. It had a kind of atrium. Just as we go through the atrium into the main building, so may we go through our ordinary conception of the flower and the tree into the real truth about them; for the Immanence in the flower and the tree are part of the Immanence in ourselves.

If we can feel that we are one with the flower, then we can realize the Immanence through the flower. The flower is as a cell. We and the flower are both parts of a Stream of Life. The force which flows as the Stream is bliss and joy unspeakable.

There is an infinite series of steps in the ladder. Yet each step is as a sphere, and as we mount each step we draw nearer and nearer to the centre, which is the Heart of God.

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[1] See Ch. I of Monsignor R. H. Benson's *Light Invisible*, in which a very beautiful example of this sight is given.

By C. W. Leadbeater

Perhaps I should add a few words of further explanation, to avoid possible confusion in the minds of new students. The processes of evolution are so amazingly complicated that it is only by very slow degrees that we can learn even partially to distinguish and to follow them. With the broad outline of the scheme—the Three Great Outpourings—we are all, I hope, thoroughly familiar. As to the preliminary proceeding which makes all the rest possible—the Outpouring of the Logos (what Logos and at what unthinkable level, who shall say?) which blows those "bubbles," the Nothingness which is nevertheless the raw material out of which what we call matter is constructed, we know nothing; probably we may never know.

But when our Solar Logos (if we may venture to speak thus familiarly) wishes to make a system in which to incarnate, He sends forth through His Third Aspect a mighty stream of life which gathers together those "bubbles" and builds them into what we call the atoms of the various planes. That First Impulse apparently ends with the Anu, which used to be called the ultimate physical atom. But that Anu itself is far from being a simple body; it consists of ten rings, all radiating different influences; and each of those rings is composed of a complicated seven-fold system of spirillæ, as may be seen from the description given in *Occult Chemistry*. So even that First Outpouring seems to be not a single impulse, but a sheaf of seventy impulses!

Yet this is only the beginning of the work. Further streams of Divine Life pour forth, seize upon these Anus, and weld them into chemical "atoms" of the various elements—a process of the most absorbing interest, which is still continuing, and may produce many surprises for us in the future. For there are distinct signs of a purpose in it which is at present beyond our comprehension—that those new

"atoms" are developing forms of life and consciousness of which we have never hitherto supposed the mineral kingdom to be capable. So we begin to see what an incredibly complicated matter one of those great Outpourings really is.

Into the field thus prepared for it descends the Second of them—that which takes the chemical elements, combines them and builds out of them forms for its occupation. As it pours down into the various planes of our Solar System, we have been applying to it certain distinctive names to indicate the stages of its descent; in planes beyond our reach we term it Monadic Essence, but when it reaches the mental and astral levels we call it Elemental Essence, and we recognize its manifestations as the kingdoms of Nature—the first elemental kingdom being that part of it which is at present ensouling the Arūpa levels of the Mental Plane, the second elemental kingdom similarly ensouling the Rūpa levels of the Mental, and the third manifesting itself through astral matter.

The next stage after that is to ensoul physical matter, and then we describe it quite correctly as "the Divine Life in the mineral kingdom," but less accurately as "the mineral monad". It may seem to the reader that we have diverged considerably from the original question of the consciousness of the tree or flower, but the link will here become apparent, for our Life-Wave has now reached its lowest point. When it leaves the mineral kingdom it turns upward, and its next stage is to become "the vegetable monad". The important thing for us to bear in mind is that it is the *same* Divine Life all the time, at different stages of its evolution. That Divine Life is in us all in far greater fullness than it can be in any of the lower kingdoms, and in addition to that we have the gift of individualization—that Third Outpouring which is the most wonderful of all.

But not all of us can yet realize that unity with the Divine; to put it in semi-Christian phrase, the Christ is born

within us, but is not yet one with the Eternal Christ without. When that union is fully attained, we shall indeed be super-men, and we shall recognize God in everything. We may be still far from that stage, but we may already be aiming at it, reaching up towards it; and it is at least something that we can draw near to Him at lower levels and see a token of His love and a reflection of His splendour in all the beauties of earth and sea and sky. Never let it be forgotten by our brethren that He is Beauty, as well as Wisdom and Strength. So even the flowers and trees may help us on our upward way.

Another line of thought altogether, though linked to the last to some extent, is that of communion with the Angel or Deva of the Earth. But little reference has been made to him in our literature, though sometimes he is mentioned along with other Planetary Angels. To understand his position we must turn our thought aside from our human plane of evolution, and consider one of those parallel lines which are set out in diagrams in Mr. Jinarājadāsa's *First Principles of Theosophy* and in my own book on *The Hidden Side of Things*—the line of Devas and nature-spirits. Though occupying a distinct place in the great scheme, this Deva line is closely interwoven with our own, and exercises much influence upon it. This is especially the case with regard to the vegetable and animal kingdoms. In the book just mentioned I have referred to the lovely little humming-bird-like creatures who hover round flowers and often influence their growth in various ways. Such entities after many intermediate stages develop into Devas who assist, protect and take charge of trees or groups of trees, and eventually of a whole wood, a lake, a hillside or a mountain, until they blossom out into Tutelary Spirits on a larger scale, such as that of the Cauvery River of which I wrote recently.

At the head of hosts of these we find what may be called the Guardian Angel of a country, and above even those one who holds a similar position with regard to this world as a whole; and he is the Angel or Deva of the Earth, owing allegiance only to the Spiritual King Himself, to whom he may perhaps be regarded as a sort of Home Secretary. It will be readily understood that to attract the personal attention of so high an official as this, a man must indeed do conspicuously good work for humanity; yet he has many subordinates, and to those who really love Nature and *work with her*, there may come opportunities of communion of which most men have no conception. (Cf. Fragment I of *The Voice of the Silence.*)

It must, of course, be clearly understood that this great Angel has no connection whatever with that mysterious entity which has sometimes been called the Spirit of the Earth—a being of whom practically nothing is, or apparently can be, known, except that he uses our globe as his physical body. Our great President wrote almost all that can be said about him in *Man: Whence, How and Whither* (p. 61 in the first edition), and I myself made some reference to him in Chapter V of *The Hidden Side of Things*. It does not appear that he takes any notice of us; he may not even be aware of our existence; but it has been discovered that he is to some slight extent affected by certain types of music, that he in some incomprehensible way regards this music as his own doing, and an expression of himself. On the other hand, other attempts at so-called music and all horrible noises (such as those made by machinery) seem to annoy him. The whole subject is, however, remote and obscure, and it is difficult to see how it can be pursued further with the means at present at our disposal. The only object in introducing it here is to avoid the possibility of confusion between titles which are perhaps too much alike, though applied to beings so entirely different.

THE PHILOSOPHY OF MR. KRISHNAMURTI[1]

BY C. T. SRINIVASAN, M.A.

(*Professor of Philosophy, Annamalai University, India*)

THE fact that a non-Theosophist has been asked to speak on this happy occasion is the surest sign of a change in your attitude, brought about by the profound teachings of Mr. Krishnamurti. He professes to be no longer the head of an organization with definite ideals and rules which, in his view, are limitations. On the other hand, he claims the whole thinking humanity for his audience, and hence, he is not the special property of any single institution or society. I can judge him only from a distance; but his thoughts, when understood, bring us together on a common platform of speculation. Expectations or personal regard ought not to cloud our vision when we are concerned with his philosophic thoughts.

Is Mr. Krishnamurti a mystic or a philosopher? is the question that confronts us at first. We need not mind his denials or avowals. A real artist does not usually know to what particular school he belongs. It is the critic who has to pass the judgment.

Is there any central metaphysical principle running through Krishnamurti's writings and speeches? If so, does

[1] A lecture delivered at Bangalore on the occasion of his 38th Birthday.

he establish it on a rational ground or on his own personal experience? If it is the latter, I have nothing to do with it. A personal experience gets the stamp of truth only if it is capable of being universalized. But Mr. Krishnamurti seems to emphasize both. As all experience is truly individual, one need not fight shy of attempting to get at truth through it. Again his emphasis on *Understanding* suggests a metaphysical background, perhaps unsuspected by the great thinker.

He is a perfect mystic from the literary point of view. His cryptic sayings and epigrammatic pieces with their dilemmas and seeming contradictions may appeal to a few who feel it intellectual to admire and appreciate them. But the yawning gaps between one thought and another are likely to swallow us, the poor prosaic logicians. Take, for instance, the following lines: "I saw a man coming towards me. I shed tears of aching memory." "In the far distance a lone star holds the sky." Any interpretation put upon them may suit the interpreter's purpose, but still it will leave the widest ground for explanations of diverse kinds. When we read his poems, we read the thoughts of a learned mystic, profound in his æsthetic contemplation, without any sympathy for those who struggle to understand them. Such poems are to be read, admired, but alas, to be forgotten too soon. The self-possessed poise of a great poet cannot be easily communicated to other inquisitive minds. Explanations make them dry and abstract, and simple appreciations leave our ignorance untouched. The same is the case with most of the pieces of Robert Browning, Rabindranath Tagore, Maeterlinck and others. The emotion of the moment transcends the cause-bound intellectual balance, and what is then expressed is beyond another's scrutiny or understanding. Fortunately, we have his speeches, talks and answers which, thank God, are not like his poems. To

Krishnamurti, all organized religions are false. "My teaching is neither mystic nor occult, for I hold that both mysticism and occultism are man's limitations upon Truth." This disposes of his relations with the Society that made him. He says: "I have shattered the very rock on which I grew." How far he has succeeded, we shall see presently.

Metaphysically speaking, Mr. Krishnamurti is a speculative genius with a clear vision of truth, but unable to express it in terms of cold logic. But there is the higher logic of Life, the rational order of existence, with which he tries to be consistent. The Real is also the rational, otherwise the understanding of it will be impossible. The simple fact that you and I can understand each other is enough to prove the rational nature of the Reality. It is reason that makes possible the common understanding in all its aspects, social, ethical and philosophical. Reason appears as instinct in the animals and lower species and as habit and choice in the higher orders. The full possibility of reason is however not easily understood, and hence the mystic's contempt for it and the saint's indifference to it. To say that Reality cannot be reasoned out is also a rational statement. What transcends reason cannot be less rational, for it is the same reason stripped of all its seeming limitations. We give a special name, "Intuition," for this aspect of it. Individuality, according to Mr. Krishnamurti, is transcended in the contemplation of the whole as Life. Such an understanding "releases Life" from its bondage to illusions. The ideal is *Life in Freedom*, which can only be felt and experienced. What is intuitively comprehended in such a state may be called by any name, Life, Pure Consciousness, Duration, Brahman, Absolute Idea, Noumenon, etc. But every one of these names has its own imperfection; for a name refers to an *object* in thought, but the Reality in question is never an object. Reality is not what is evident to consciousness as its object,

but what makes possible the very consciousness itself with its subject-object relations. Hence Mr. Krishnamurti says: "That which is describable is not truth." But the knowledge of the indescribability, or inexpressibility, implies an implicit understanding of it. He says: "By becoming aware of the hindrances for yourself, by confronting them with your heart and mind, you will free yourself from them, and thereby realize that harmony, the poise of understanding." These barriers to the understanding of the Present must be seen and eliminated in consciousness. Well, this is pure metaphysic enquiry and nothing else. "With the discernment of the true comes the understanding in which there is no effort and no discipline," he says. But it is not without this intellectual effort or discipline that he has arrived at this truth.

What then, is Mr. Krishnamurti's idea of Reality? He calls it Life in one place, perfect Happiness, Truth, and Love in other places. He says: "That which is living, ever changing, cannot be described." He has thus contributed some fresh thoughts to metaphysics with an originality truly admirable. This seems to be a practical application of Bergson's Philosophy, where change, not things that change, is the Reality. But the eternality of change, as the Reality, is changeless! While Bergson arrives at Reality by a consideration of biological grounds and limitations of mere consciousness, Mr. Krishnamurti establishes his Reality by an appeal to the individual's immediacy of experience. "The harmony of Life is brought about by the understanding of the underlying unity of all individuals." He says again: "Intuition is the highest point of intelligence and by keeping intelligence constantly awake, you invite intuition which is the guiding light by which you should conduct your life, instead of beliefs and dogmas." His insistence on "inviting doubt, and keeping intelligence constantly awakened" is only

a metaphysical tip expressed without the usual technical garb. To him, "intuition is the highest point of intelligence and intelligence is the accumulation of experience". Elsewhere he refers to the common experience of the individual, which demands our close study. Truth, to him, is the completeness of life. It is a whole wherever it is. From this point of view, a central cosmic consciousness is impossible as consciousness is always subjective. This is his contribution to modern thought, the grounds of his conclusion being most original. He may disown philosophy, but philosophy is the judgment on the ultimate, and hence, every one of such judgments adds to its stock, although he may not be conscious of it.

Krishnamurti's idea of life as an unceasing change, is, empirically speaking, correct. But even according to his ideas, there is a glimpse of an eternal background, the substratum of this dynamic life. Change implies time, and time is an illusion as per his own statement. But intensive Living and Action presuppose an idea of Time; and Time then assumes a superiority over the Reality he establishes! This criticism is not based upon mere logic. It is a serious defect in his system of thought though he is not bound to any system of thought. Mere denial cannot erase a self-contradiction or a logical inconsistency.

As an independent thinker relying on no authority, he is unrivalled. Most of his daring conclusions may appear dogmatic at first sight. But they are based on the application of common sense to one's own experience. It is only a great speculative genius that can condemn even "the observation of the highest plane as a mere observation of outer phenomena".

Mr. Krishnamurti has broken away from the traditions and beliefs of the great Society that really made him. It is only the bold independent thinkers that can see Truth as it is. He is a Dhīrah, a hero in thought. Neither considerations of

personality nor prejudices cloud his vision. That is the real greatness of the man. He must be classed among the great adventurers in thought like Hume, Bergson and James. But speculation with them is only an end in itself, while with Mr. Krishnamurti, it is his very life, the life that is the whole, not merely all-pervading. The metaphysical conclusion that we find in him is not a system of thought for its own sake, but concerns Truth, which he calls Life. You may call it realization or release of life, but they are only new terms for perfect knowledge of the situation, the ideal of the Vedanta. Reality is perfect at any given moment independent of our comprehension or ignorance. "He who realizes Life becomes Life," he says. *Brahmavid Brahmaiva bhavati.*[1] It must be realized here and now. *Atra Brahma samashnute.*[2] Most of his statements appear like translations of the statements in the *Brihadāranyaka* and other Upanishads. But they are his own, based upon the solid rock of independent reasoning and unbiassed conscious experience.

Let us not forget the great work done by Dr. Besant and other great souls who chose this philosopher for a high purpose. Some of you may feel that he has not fulfilled their expectations of him. But the greatness of the choice is there. Sincerity of purpose yields results far above the expectations or intentions. Who has not been benefited by the brilliant translations of the Upanishads and Shankara's works published by the Theosophical Society from time to time? Mr. Krishnamurti, though he may not be conscious of it, is the genuine product of Theosophical culture. The Society, I hope, will go on for ever doing its good work for humanity in spite of Mr. Krishnamurti's well-meant criticism. As a social and religious organization, its

[1] The Brahma-knower verily becomes Brahman.

[2] Then he attains Brahman.

influence is widespread, while Mr. Krishnamurti's teaching is comprehended only by a limited few. In fact the greatness of the Society is enhanced by the great work of its rebel Messiah. Mysticism is yielding ground to pure philosophy.

In conclusion, I should say that Mr. Krishnamurti's Philosophy would be helpful to those who desire to understand the Philosophy of Shankara. For it provides the necessary attitude of mind to enquire into the nature of Reality. Krishnamurti's Philosophy comes very near Advaita but lacks its logical perfection. What hides the Truth is one's own ignorance which Shankara calls Adhyāsa, a mistaken transference. The self as the changeless basis of all experience is the highest Reality which he proves by the metaphysical method of *Avasthatraya*—an enquiry into one's own experience. Here also the knowledge grasped is intuitive—it is not a special intuition, but one present in all the human beings and found only in the full use of Reason, as applied to the common experience of mankind. Some day, let us hope, Mr. Krishnamurti will give us the necessary proofs for his sweeping statements. His attainment will be of no use to anyone unless he shows us the metaphysical grounds of his sublime generalizations. We need not be afraid of "patterns of others' thoughts," or elusive intellectual formulæ, so long as we are sure of our reasoning faculty and independent judgment.

THE PERSONALITY OF KRISHNAMURTI AS PHILOSOPHER

BY C. JINARĀJADĀSA

I SHOULD like to supplement the preceding article of Professor C. T. Srinivasan with an aspect of the problem which is just now perhaps unique to Krishnamurti, among those who are philosophical thinkers and exponents. Usually one gets a better idea of what a philosopher stands for by reading his works, and by completely eliminating what he may be as a person, than by seeing his philosophy related to his personality. But one element in the problem of Krishnamurti is that there are certain occasions when the significance of his philosophy is reinforced, so far as a listener's life is concerned, by his personality, or by something in connection with that personality which gives a colouring to his teaching which is not at all reflected when that teaching is merely read.

Whatever Krishnaji himself may say on the problem, one of the remarkable things about him is a certain duality in his nature. Of course it is this that was prophesied by his sponsors when he was a boy. It was then stated that while Krishnamurti when grown to manhood would be "the disciple," there would be at the same time associated with him a greater personality called the World-Teacher. Interminable disputes will arise—they have already begun—concerning when any particular address or action of Krishnaji is of the

disciple, and when it is of the greater Personality. But it is the appearance or overshadowing of this greater Personality which gives a bias to his teaching which is not to be evaluated in terms of philosophy, at any rate to some listeners who are present at the time. This bias is something so very subtle that it can scarcely be described in words. Yet, at the same time, it is so very powerful that no appraisal of Krishnaji's philosophy can be correct until Krishnamurti as a person is considered with his philosophy.

It is not always at every address of his that the mysterious elements leading to what I have called the "bias" manifest themselves; but when that mysterious something happens, then there comes into the words from his lips a power or a quality which gives a new dimension to what he says.

I have on record with me what happened on two striking occasions in the year 1926. I quote from the original letters among my private papers, and I quote them in support of this thesis of mine that the personality of Krishnamurti is undoubtedly a factor, not only in the development of his teaching, but in the reaction of people to them. That reaction is certainly not purely emotional nor is it fantastic; it is something so deep and profound that no mere reading of his words will give the value which his personality radiates on these occasions of the overshadowing.

In one of the Camp Fire talks at Ommen in 1926, somewhat unexpectedly in the course of his address there was a change, and he used definitely the personal pronoun "I" in a way which was quite unusual with him. The following is the quotation from his address, which is found in *The Pool of Wisdom*. It is to this particular time of his address that the second extract which I publish refers. The first extract refers to events in the course of the private meetings at Eerde Castle, which preceded the Camp.

What have you, with your phrases, with your labels, with your books, achieved?

How many people have you made happy, not in the passing things, but in the way of the Eternal?

Have you given the Happiness that lasts, the Happiness that is never failing, the Happiness that cannot be dimmed by a passing cloud?

You must ask yourself what you have done.

In what way have you created a protecting wall, so that people shall not slip into pitfalls?

How far have you built a railing along that deep river into which every human being is liable to fall?

How far have you helped those people who want to climb?

How far has it been your ambition to lead someone to that Kingdom of Happiness, that garden where there is unchanging light, unchanging beauty?

You must question yourself; you must reason with yourself, as I have questioned and reasoned with myself.

We invent phrases to satisfy ourselves.

And with all that you have at your disposal, with all these things which you think are really vital and important, what have you done?

In what manner have you brought forth that precious jewel, so that it shall shine and guide the whole world?

In what way have you given, in what way have you grown, and in what way have you led others?

It is very gratifying and very satisfying to call ourselves by different names and different types, and to segregate ourselves, and to think that we are different from the rest of the world.

But, if you are all these things, have you saved one from sorrow?

Have any of you given me Happiness—"me" the ordinary person?

Have any of you saved me sorrow?

Have any of you given me the nourishment of heaven when I was hungry?

Have any of you felt so deeply that you could throw yourself into the place of the person who is suffering?

What have you produced, what have you brought forth?

What is your work?

Why should you be different because you belong to different societies, different sects, have different temperaments?

In what are you different from myself?

What is your work and what is your purpose?

What have you done with your days?

In what way have you fulfilled those things that are given, and in what condition and in what manner do you hold yourself?

And what has it all meant to each one of you?

And now myself, being an ordinary person, I would ask you to look at my point of view; I would ask you to come and look through my window, which will show you my heaven, which will show you my garden and my abode.

Then you will see that what matters is not what you do, what you read, what any person says you are or are not, but that you should have the intense desire to enter into that abode where dwells Truth.

Because there lies true Happiness, there is the only Kingdom worth possessing—not in useless phrases.

And I would have you come and see it; I would have you come and feel it; I would have you come, and think, and ponder over it, and not say to me: "Oh, you are different, you are on the mountain top, you are a mystic."

You give me phrases and cover my Truth with your words.

I do not want you to break with all that you believe.

I do not want you to deny your temperament.

I do not want you to do things that you do not feel to be right.

But, are any among you happy?

Have you, any of you, tasted Eternity?

Do you know what Immortality is, what Truth is? By that only can you be judged and by nothing else.

Do not invent phrases; do not cover the Truth by things that are not real, that have no purpose, no vitality, that do not give you strength and ecstasy of purpose.

I say, if you come to that Kingdom and live and abide there, then you will possess the spark of the genius, then you will belong to those who are the true builders, who give Happiness to the world. Then you are giving, you are producing, and whatever you do will bear the mark of the creator.

I say that I am on firmer ground, on more beautiful ground, with greater strength, greater glory, than those who are in the bog, than those who think that, because it is so difficult to break all the things that thay have created, it is very difficult to reach my Kingdom, that it is very difficult to come there.

But surely, if you were in the bog, you would not hesitate to step on firmer ground where there is sunshine, freshness and pure air.

You must choose.

What does temperament, what do titles matter, if you have entered that Kingdom which is the source of Truth, the source of Eternity, where you cease to be as a separate self?

Why should you hesitate to come and see? I do not ask you to follow me; but I ask you to come and look at those things that are real, that are permanent.

I

A Letter

Star Camp, Ommen.

July 20, '26.

On Sunday the 11th we had a most wonderful talk and felt the presence of the Lord in a very real way. Krishnaji himself told me afterwards that he had had a difficulty in not saying "I" instead of "Him" all through, but I think that even without that we all knew that He was there.

Ever since that day it seems as if each day we have had more of His presence, and that each morning has drawn us closer into the Heart of the Lord. Each morning we meditated together and although Krishnaji was not physically present with us we felt him just as near and we have been welded into a beautiful unity. The whole Castle has become alive and all the woods seem to be rejoicing with us in His presence. The weather has been glorious, almost Indian in heat, cloudless skies.

Each morning Krishnaji has been talking to us of the Kingdom of Happiness and of how we might enter it and

abide in it for ever. And he has truly taken us into that Kingdom and made us taste of that "serious joyousness" which he has described. We have lived in an enchanted land and been carried to heights of experience which I think must change life completely for us all. I never thought such happiness was possible on earth. And so much have we become a unity that we seem to be only one consciousness and when you speak to one you speak to all.

On Sunday last again we all felt the Lord, only far more strongly, and it seemed as if we had reached the height, but that day fell far behind when yesterday came. Then once more He spoke and used the personal pronoun. Krishnaji said: "Follow Me and I will show you the way into the Kingdom of Happiness, I will give to each of you the key with which you can unlock the gate into the garden."

It was far more wonderful and beautiful even than the 28th,[1] firstly because He was there with us not for a few moments but for an hour. Secondly, whereas on the 28th one could feel the disassociation of personality between the Lord and Krishnaji, now it seems all to have gone and They are One, Krishnaji has *become* the Lord. There was no longer any difficulty for him to say: "Follow Me," he could not help it, for he *is* the Lord.

And even I who am not in the least clairvoyant could see the face of the Lord through the face of Krishnaji and I sat in His aura and it was so brilliant that I was almost blinded. I found it very difficult not to weep, it was so infinitely beautiful, so touching, so divine. As Krishnaji ceased to speak Jadu[2] got up and threw himself at Krishnaji's feet, and as He raised him with such a look of divine compassion it was almost the most touching moment of all. I longed to follow suit but I caught Krishnaji's eye and he stopped me. . . .

[1] At Adyar, December 28, 1925.—C.J.
[2] The late Yadunandan Prasad.—C.J.

I write ecstatically because I can let myself go to you, and I am in an ecstasy for I have seen and known for myself and there was none needed to tell me. I suppose I shall have to come down to earth again but I hope I shall always be able to keep something of the Heaven into which I have entered with me for all time.

II

A Letter

31. VII. 26.

I left Ommen on Wednesday morning, two days before the Congress closed, and so cannot tell you what happened since I left, but Krishnaji's speech at the Camp Fire on Tuesday[1] was all I, or anybody else, could ever hope or wish to hear. I could not have listened to anybody else after that, and was glad to come away.

What all the other people have felt or will say, I ignore, but I know, as I know I am living, that the Lord was there all the time and was speaking with Krishnaji's voice.

At first K. began in the usual way, though I noticed (I was very near him) an unusual dignity in his appearance. His face had grown strangely powerful and stern, his eyes, at times half-veiled, as if looking inwards, had an unusual fire, and even his voice sounded deeper and fuller. The power went on increasing with every word he uttered. One felt it rise and surround all that great gathering of people as a tremendous tide. There was a strange stillness—nobody moved or made a sound even after it was all over. After about ten minutes, as the well-turned, authoritative phrases had gathered more and more strength, came the words: "What have you given *Me* when I was hungry?" and from then onwards, till the end, it was always in the first person. The

[1] July 27, 1926.

speech you will read, and so will I, but I know I shall not find in it a tenth part of what I heard. Talk of "opening the doors of the mind"! It was as if all the doors and windows had been opened and the free, pure air of the mountain tops was pouring in. It is not to be described. What can one say? The Lord was there and He was speaking. I think I have, as a rule, a fair amount of control over my feelings, but when it was over I discovered I was trembling from head to foot and had only one idea: get out of the crowd and go by myself in the woods.

I don't know what all the others thought or felt, as I came away the morning after without seeing anybody. I only saw Krishnaji because he sent for me at the last moment. He was as dear and affectionate as ever, and as I was telling him how his whole appearance had changed the evening before he said: "I wish I could see it too."

The speech must have been for many like a bomb shattering many cherished theories and comfortable beliefs. But "When half-Gods go, the Gods arrive". May all realize this and remembering that He has said: "I came not to bring peace, but a sword," be willing to leave *all* and follow Him.

THE CHILDHOOD OF HELENA PETROVNA VON HAHN (BLAVATSKY)

BY MARY K. NEFF

(*Continued from p. 304*)

II

THE CHILD "MEDIUM"

IN a pamphlet called *Hints on Esoteric Theosophy, No. 1*, issued in 1882, there appears a long extract from a letter by Madame Blavatsky, which deals with a phase of her childhood little known in these days. It is given below in full, except for short opening and closing paragraphs:

"For over six years, from the time I was eight or nine years old until I grew up to the age of fifteen, I had an old spirit (Mrs. T. . . L. . .[1] she called herself), who came every night to write through me, in the presence of my father, aunts and many other people, residents of Tiflis and Saratoff. She gave a detailed account of her life, stated where she was born (at Revel, Baltic Provinces), how she married, and gave the history of all her children, including a long and thrilling romance about her eldest daughter, Z. . ., and the suicide of her son F. . ., who also came at

[1] She supplied this name to Mr. Sinnett—Tekla Lebendorff.

times and indulged in long rhapsodies about his sufferings as a suicide.

"The old lady mentioned that she saw God and the Virgin Mary, and a host of angels, two of which bodiless creatures she introduced to our family, to the great joy of the latter, and who promised (all this through my handwritings) that they would watch over me, etc., etc., *tout comme il faut.*

"She even described her own death, and gave the name and address of the Lutheran pastor who administered to her the last sacrament.

"She gave a detailed account of a petition she had presented to the Emperor Nicholas, and wrote it out *verbatim* in her own handwriting through my child's hand.

"Well, this lasted, as I said, nearly six years—my writings—in her clear old-fashioned, peculiar handwriting and grammar, in German (a language I had never learnt to write and could not even speak well) and in Russian—accumulating in these six years to a heap of MSS. that would have filled ten volumes.

"In those days this was not called spiritualism, but *possession.* But as our family priest was interested in the phenomena, he usually came and sat during our evening séance with holy water near him, and a *goupillon* (how do you call it in English?)[1] and so we were all safe.

"Meanwhile one of my uncles had gone to Revel, and had there ascertained that there had really been such an old lady, the rich Mrs. T. . . L. . ., who, in consequence of her son's dissolute life, had been ruined and had gone away to some relations in Norway, where she had died. My uncle also heard that her son was said to have committed suicide at a small village on the Norway coast (all correct as given by "the Spirit").

[1] An aspergill.

"In short all that could be verified, every detail and circumstance, was verified, and found to be in accordance with my, or rather "the Spirit's" account; her age, number and name of children, chronological details, in fact everything stated.

"When my uncle returned to S. Petersburg he desired to ascertain, as the last and crucial test, whether a petition, such as I had written, had ever been sent to the Emperor. Owing to his friendship with influential people in the Ministère de l'Intérieur, he obtained access to the Archives, and there, as he had the correct date and year of the petition, and even the number under which it had been filed, he soon found it, and comparing it with my version sent up to him by my aunt, he found the two to be *facsimiles*, even to a remark in pencil written by the late Emperor on the margin, which I had reproduced as exactly as any engraver or photographer could have done.

"Well, was it the genuine spirit of Mrs. L. . . who had guided my medium hand? Was it really the spirit of her son F. . ., who had produced through me in his handwriting all those posthumous lamentations and wailings and gushing expressions of repentance?

"Of course, any spiritualist would feel certain of the fact. What better identification, or proof of spirit identity; what better demonstration of the survival of man after death, and of his power to revisit earth and communicate with the living, could be hoped for or even conceived?

"But it was nothing of the kind, and this experience of my own, which hundreds of persons in Russia can affirm—all my own relations to begin with—constitutes, as you will see, a most perfect answer to the spiritualists.

"About one year after my uncle's visit to S. Petersburg, and when the excitement following this perfect verification had barely subsided, D. . ., an officer who had served in

my father's regiment, came to Tiflis. He had known me as a child of hardly five years old, had played constantly with me, had shown me his family portraits, had allowed me to ransack his drawers, scatter his letters, etc., and, amongst other things, had often shown me a miniature upon ivory of an old lady in cap and white curls and green shawl, saying it was his old aunty, and teasing me, when I said she was old and ugly, by declaring that one day I should be just as old and ugly.

"To go through the whole story would be tedious; to make matters short, let me say at once that D. . . was Mrs. L. . .'s nephew—her sister's son.

"Well, he came to see us often (I was 14 then), and one day asked for us children to be allowed to visit him in the camp. We went with our governess, and when there I saw upon his writing-table the old miniature of his aunt, *my spirit*! I had quite forgotten that I had ever seen it in my childhood. I only recognised her as the spirit who for nearly six years had almost nightly visited me and written through me, and I almost fainted. 'It is, it is the spirit,' I screamed; 'it is Mrs. T. . . L. . .' 'Of course, it is, my old aunt; but you don't mean to say that you have remembered all about your old plaything all these years?' said D. . ., who knew nothing about my spirit-writing. 'I mean to say I see and have seen your dead aunt, if she is your aunt, every night for years; she comes to write through me.' 'Dead?' he laughed, 'but she is *not* dead. I have only just received a letter from her from Norway,' and he then proceeded to give full details as to where she was living, and all about her.

"That same day D. . . was let into the secret by my aunts, and told of all that had transpired through my mediumship. Never was a man more astounded than was D. . ., and never were people more taken aback than were my venerable aunts, spiritualists, *sans le savoir*.

"It then came out that not only was his aunt not dead, but that her son F. . ., the repentant suicide, *l'esprit souffrant*, had only attempted suicide, had been cured of his wound, and was at the time (and may be to this day) employed in a counting-house in Berlin.

"Well then, who or what was 'the intelligence' writing through my hand, giving such accurate details, dictating correctly every word of her petition, etc., and yet romancing so readily about her death, *his* sufferings after death, etc., etc.? Clearly, despite the full proofs of identity, *not* the spirits of the worthy Mrs. T. . . L. . ., or her scapegrace son F. . ., since both these were still in the land of the living. 'The evil one,' said my pious aunts; 'the Devil of course,' bluntly said the Priest. Elementaries, some would suppose, but according to what——[1] has told me, it was all the work of my own mind. I was a delicate child. I had hereditary tendencies to extra-normal exercise of mental faculties, though, of course, perfectly unconscious then of anything of the kind. Whilst I was playing with the miniature, the old lady's letters and other things, my fifth principle (call it animal soul, physical intelligence, mind, or what you will) was reading and seeing all about them in the astral light, just as does the mind of a clairvoyant when in sleep; what it so saw and read was faithfully recorded in my dormant memory, although, a mere babe as I was, I had no consciousness of this.

"Years after, some chance circumstance, some trifling association of ideas, again put my mind in connexion with these long forgotten, or rather I should say never hitherto consciously recognised pictures, and it began one day to reproduce them. Little by little the mind, following these pictures into the astral light, was dragged as it were into the current of Mrs. L. . .'s personal and individual associations and emanations; and then, the mediumistic impulse

[1] One of the Brothers.

given, there was nothing to arrest it, and I became a medium, not for the transmission of messages from the dead, not for the amusement of elementaries, but for the objective reproduction of what my own mind read and saw in the astral light.

"It will be remembered that I was weak and sickly, and that I inherited capacities for such abnormal exercise of mind —capacities which subsequent training might develop, but which at that age would have been of no avail, had not feebleness of physique, a looseness of attachment, if I may so phrase it, between the matter and spirit, of which we are all composed, abnormally, for the time, developed them. As it was, as I grew up, and gained health and strength, my mind became as closely prisoned in my physical frame as that of any other person, and all the phenomena ceased.

"How, while so accurate as to so many points, my mind should have led me into killing both mother and son, and producing such orthodox lamentations by the latter over his wicked act of self-destruction may be more difficult to explain.

"But from the first all around me were impressed with the belief that the spirit possessing me must be that of a dead person, and from this probably my mind took the impression. Who the Lutheran Pastor was who had performed the last sad rite, I never knew—probably some name I had heard, or seen in some book, in connexion with some death-bed scene, picked out of memory by the mind to fill a gap in what it knew.

"Of the son's attempt at suicide I must have heard in some of the mentally read letters, or have come across it, or mention of it, in the astral light, and must have concluded that death had followed, and since, young though I was, I knew well how sinful suicide was deemed, it is not difficult to understand how the mind worked out the apparently inevitable corollary. Of course, in a devout house like ours, God, the Virgin Mary and Angels were sure to play a part, as these had been ground into my mind from my cradle.

"Of all this perception and deception, however, I was utterly unconscious. The fifth principle worked as it listed; my sixth principle, or spiritual soul or consciousness, was still dormant, and therefore for me the seventh principle at that time may be said not to have existed."

Her dearly beloved aunt, Madame Nadejda Andreevna Fadeef[1] (only three years her senior, who affectionately called the little Helena "Lelinka"), says many years later:

"We who know Madame Blavatsky now in age can speak of her with authority, not merely from idle report. From her earliest childhood, she was unlike any other person. Very lively and highly gifted, full of humour, and of most remarkable daring; she struck everyone with astonishment by her self-willed and determined actions . . . Those who have known her from her childhood would—had they been born thirty years later—have also known that it was a fatal mistake to regard and treat her as they would any other child. Her restless and very nervous temperament, one that led her into the most unheard-of, ungirlish mischief; her unaccountable (especially in those days) attraction to, and at the same time fear of, the dead; her passionate love and curiosity for everything unknown and mysterious, weird and fantastical; and foremost of all, her craving for independence and freedom of action—a craving that nothing and nobody could control; all this, combined with an exuberance of imagination and a wonderful sensitiveness, ought to have warned her friends that she was an exceptional creature, to be dealt with and controlled by means as exceptional. The slightest contradiction brought on an outburst of passion, often a fit of convulsions. Left alone with no one near her to impede her liberty of action, no hand to chain her down or stop her natural impulses, and thus arouse to fury her inherent combativeness, she would spend hours and days quietly whispering,

[1] *Or Fedeyef.*

as people thought, to herself, and narrating, with no one near her, in some dark corner, marvellous tales of travels in bright stars and other worlds, which her governess described as 'profane gibberish'; but no sooner would the governess give her a distinct order to do this or the other thing, than her first impulse was to disobey. It was enough to forbid her doing a thing to make her do it, come what would. Her nurse, as indeed other members of the family, sincerely believed the child possessed 'the seven spirits of rebellion'. Her governesses were martyrs to their task, and never succeeded in bending her resolute will, or influencing by anything but kindness her indomitable, obstinate, and fearless nature.

"Spoilt in her childhood by the adulation of dependents and the devoted affection of relatives, who forgave all to 'the poor, motherless child'—later on, in her girlhood, her self-willed temper made her rebel openly against the exigencies of society. She would submit to no sham respect for or fear of public opinion. She *would* ride at fifteen, as she had at ten, any Cossack horse on a man's saddle! She would bow to no one, as she would recede before no prejudice or established conventionality. She defied all and everyone. As in her childhood, all her sympathies and attractions went out towards people of the lower class. She had always perferred to play with her servants' children rather than with her equals, and as a child had to be constantly watched for fear she should escape from the house to make friends with ragged street boys. So, later on in life, she continued to be drawn in sympathy towards those who were in a humbler station of life than herself, and showed as pronounced indifference to the 'nobility' to which by birth she belonged."[1]

(*To be concluded*)

[1] *Incidents in the Life of Madame Blavatsky*, pp. 19-20.

THE CENTURY GAP

IN THE LIFE-STORY OF JESUS CHRIST

BY THE REV. JOHN BARRON

DR. ANNIE BESANT delivered a course of lectures on "Esoteric Christianity," at the Queen's Hall, London, in 1898. In 1901, the substance of these lectures appeared amplified with further detail, under the same title. Mr. G. R. S. Mead, sub-editor of the *Theosophical Review*, in his notice concerning the book, mentioned that, although the author had no doubt high authority for the statements made, such as those relating to the date of the historic Jesus, the gap of a century was a serious matter to fill. Later on Mr. Mead himself published a selection of Jewish traditions, under the title of *Did Jesus Live 100 B.C.?*, a title subsequently changed to *Jewish Traditions concerning Jesus*.

In 1926, two articles by Dr. Strömholm, Ph.D., University of Upsala, appeared in the *Hibbert Journal*, on "The Riddle of the New Testament," which evidently indicated that the time had come when there was good authority for placing the real date of the historic Jesus long prior to the procuratorship of Pilate, indeed four generations. A careful and independent scholar, who probably never heard of or read *Esoteric Christianity*, puts forward this conclusion, and also another, that Jesus was stoned by the Jews for representing himself as the Son of God, that he was not crucified by the

Romans for claiming to be the King of the Jews. A "Passion Drama" had been built up into which various incidents were made to fit, and to the consideration of this Dr. Strömholm devoted considerable space, though there is no hint of a mystery drama of Initiation being connected with it.

Dr. Strömholm's task is a formidable one; and that is to demonstrate that as the allegories and tendency stories stand, "a clear and distinct import can be given," and that is, that even though the date be considerably prior, and outstanding events, such as the mode of death, for instance, are different from commonly received beliefs, yet there was an historic Jesus, and a real message.

Jesus and the Apostles according to Dr. Strömholm were not contemporaries. As already indicated there was a considerable space of time between the Teacher and those referred to as Apostles. The original disciples of Jesus, whoever they might be or how many, are not mentioned; the interval is sufficient time for the rise of the two main sects. However, as readers of the New Testament know, according to Gospel chronology Paul was a contemporary both of Jesus and the Apostles; but, nowhere in the Epistles does Jesus appear as contemporary of Paul and his age. At the time of those whom we know of as Apostles, the two main divisions had developed, one that Dr. Strömholm names the Apostolic, living in Judea, appearing as an orthodox Jewish brotherhood, governed by twelve Apostles. "I assume," says Dr. Strömholm, "that the mysterious circle around the adherents of John's baptism or John's disciples is *this very congregation seen from the point of view of the other congregation.*"

The other sect was widely dispersed through the Eastern parts of the Graeco-Roman empire, "the seven" (*Acts* VI) having some authority over it. Dr. Strömholm names it the "Stephanist" sect. The two sects lived much

apart. In Palestine, in the Apostolic sect, Jesus was considered, in the main, as a man and suffering hero. The Stephanist Jesus was essentially a divine person, and the preaching about him was highly abstract.

During the long interval each of these congregations developed in its own way, and having each its own documents. When the concordat took place, the writer of Mark's gospel, who for convenience in the article is named "Mark," fitted the two traditions together as best he could. The Stephanists had a sacrament of bread and wine. They believed that Jesus was stoned to death, the story of the Martyrdom of Stephen having its origin in the stoning of Jesus.

The Apostolic sacrament consisted of fish and bread. "John's disciples (=the Apostolic sect) and Jesus' disciples (=the Stephanist sect) may be seen set off against one another in various Stephanist pieces, *e.g.*, *Mark* II, 18, *Matthew*, XI, 18. We are told that the former fast, but the latter do not; and this practice by the Apostolics is confirmed by the Sermon on the Mount where the right method of fasting is laid down for them. Jesus is a wine-bibber; John drinks no wine, the sacramental use of wine coming certainly from the Stephanists, while the Apostolic sacrament consisted of fish and bread."

May not the two traditions coming down through the Church's history, *viz.*, of an ordained ministry and a charismatic ministry, have their sources in these earlier traditions?

When the concordat was established, the united gathering, indicated in the feeding of the five thousand, was a Eucharistic feast. The five loaves and two fishes making the number seven, as indicating the Stephanists who had their seven Governors, and the twelve baskets indicating the twelve who were the Overseers of the Apostolic sect. With this fusion of the two the formation of literary matters became active in Palestine.

"The collector of manuscripts (named Mark) knew nothing independently, and so as to form a presentable historical work, he made Jesus a contemporary of Peter, and the misunderstanding once started, the rest followed; Jesus is made to appear with the apostles.

"At a later period accounts or revelations are regarded as a legitimate support for the founding of sacramental observances. The washing of the apostles' feet in *John* XIII seems to have been originally a literary apparition story emphasizing the importance of a new and probably not long-lived sacrament."

There were three accounts of the death of Jesus, stoning, fastening to a cross or tree and stoning, and crucifixion. The amalgamated congregation in due course made its selections from its literary material and also the Passion dramas, which had been regularly performed, the fish in the Stephanist sacrament was dropped out, and wine retained. Paul though a Stephanist loyally stood by the agreement, and against the preaching of "Jesus *stoned*," preached "Christ and him *crucified*."

Space does not permit a presentation of the argument; but here, from a competent authority, is a recognition of the century gap, and an attempt to bridge it.

NOTE BY C. JINARĀJADĀSA

The first reference to the date for the birth of Jesus Christ as one century before that usually given is found in a foot-note by the Master K. H. in a pamphlet entitled *Unpublished Writings of Eliphas Lévi* published in Calcutta, 1883. Foot-notes were added by the Master and signed by the initials E. O., for "Eminent Occultist," a phrase used for Him in the correspondence of Mr. A. P. Sinnett and Mr. A. O. Hume. Eliphas Lévi said: "Jesus, like all great Hierophants, had a public and a secret doctrine." To this the Master added the foot-note: "But he preached it a century before his birth."

THE WORLD'S ECONOMIC CRISIS

BY JAS. S. McCONECHY

(Hon. Secretary, Manchester Association of Importers and Exporters)

WITHIN the last two or three years certain economic tendencies have been recognized more fully and clearly by industrial and trading organizations than in the more early stages of trade depression.

It is now beginning to be generally recognized that the automatic connection between finance, production and distribution of merchandise has broken down; that the output of agriculture, mining and manufacturing has not been moving at equal pace in these three sections of industry; that the huge international debts mainly created during the War, are responsible for real, though invisible and not readily recognizable, adverse influences leading to inextricable financial and industrial complications; that the widespread imposition of prohibitive import duties is dislocating the aforetime natural circuitous movement of international trade; and that the unscientific use of gold, together with its uneconomic transference from place to place, has destroyed the basic relation of finance to industry and world-trade generally.

The normal pre-War productive activities of those nations that participated in the War were largely diverted to war purposes, thus giving neutral countries the opportunity of manufacturing on a large scale the same kind of commodities

formerly produced by the combatants. These newly acquired powers of production as a matter of course were resolutely retained and extended after the War with jealous tenacity. These changed conditions introduced excessive and accelerated productive capacity in the belligerent and neutral countries alike, which required a larger volume of currency and a more elastic system of finance, in order to keep workmen fully employed, and the ratio of consumption moving at the same pace as production, and thus prevent economic confusion and general disequilibrium between these two fundamentally complementary forces—productivity and consumability.

It is now generally agreed that international debts are in reality an obligation of one country to transfer to another country a certain portion of its productive power in the form of goods or services. When the transfer of goods and services is not immediately possible or agreeable to the interests of the two countries directly trading with one another, then gold may be transferred; but the transference of that gold is only an indirect and deferred way of transferring goods and services. The nation that has transferred the gold has had to purchase it with goods and services and the nation that receives the gold must keep it in circulation by buying goods and services with it. If this is not done and the gold is locked up in Central Banks without issuing notes and giving credit against it, or by hoarding it in the personal custody of individuals, in either case, it is lying inert and not performing its proper function of money, thus stopping the orderly progressive growth of production.

For all practical purposes, when gold ceases to circulate, the debt paid with it need never have been paid at all, because the payment has done no good as we see in the case of India, which country for over a century has parted with millions of pounds sterling worth of its agricultural products and has taken in payment gold and silver (which metals

have been hoarded in the earth), instead of taking in return useful clothing or machinery or other conveniences and necessities of life, thus perpetuating an impoverished population where abundance should have existed everywhere. These international debts may also be discharged by long term or short term investments; this method again simply means a prolongation of the transference of goods and services: if the long term investment is on a fixed rate of interest, that means that a yearly portion of the debtor country's goods and services has to be sent to the creditor country and for which there is no corresponding immediate export. In the case of short term investments the portion of the debtor's goods and services has to be sent to the creditor at shorter intervals.

Short term loans lying in London are connected more with securities and financial transactions unconnected with the actual transference of goods, as would be the case with commercial bills of exchange which represent the outward and inward flow of commodities in course of making, exchanging and transporting them all over the world.

As short term loans are usually connected with the finance of commerce rather than with the commodity side, debts discharged by them lack finality for they do not put the goods into the hands of consumers. They are also of an unstable character, so they are unreliable, because they are always open to the risk of sudden withdrawal, just at the time when industry and trade are most in need of financial assistance. Partly on this account the operations of short term loans have been at the bottom of many of the financial and exchange crises.

It is obvious that the policy of increasing tariffs adopted by every nation in the world has rendered the payment of debts by goods and services an almost impossible task. This practice has led to the diversion of the natural channels into

artificial cross-currents which have no definite nor ascertainable ending; consequently trade is held up in bogs and marshes. From this morass it is difficult to extricate industry and trade and place them again on the natural stream of international commerce which is so necessary for the maintenance of healthy operations. The break in the free flow of goods and services from their source to their destination and back again to their source is most conspicuous in the United States of America, a country which, within a short space of time has experienced unbounded prosperity, immediately followed by dismal depression. America has systematically debarred goods getting over her tariff walls in payment of the principal and interest due on the immense loans that country made immediately and for sometime after the War, an action that in itself is sufficient to send the orderly mechanism of international commerce out of order. The block caused by the refusal of creditor nations to accept goods and services in discharge of international debts is responsible for the abnormal quantity of gold being located in one or two countries. These shipments of gold from one country to another are only a prolongation of the payment of the debts because the gold will not be effective till it is translated into goods and services. Gold, being at the same time a measure of value and a medium of exchange, fails as a "measure" because, whoever possesses it is able to purchase more goods than he could when he first became the owner of it, when gold is hoarded or restricted in its natural circulation as money. The greater the demand for gold for exchange purposes without an adequate increase in supply, the greater will be the fall in general prices and the greater the variation in the size of the "measure"; hence so long as this process is going on, the greater will be the volume of goods that will have to be delivered by the debtor in the final discharge of the original debt.

The policy followed by one or two creditor nations of insisting on their exports of goods as well as interest on their loans being paid in gold, and the preserving of that gold unemployed in their Central Banks, aggravates and intensifies the serious consequences of currency and credit contraction.

It is asserted that since 1922 the United States has lent 12 billion dollars to Germany, and that she is a creditor to the twenty European nations and is able to demand an average of £5,000,000 per annum from each, or in all £100,000,000. At this rate in ten years she would have all the gold in the world. France is to some extent in the same position.

The very life-blood of our economic existence under our present order of civilization depends on an orderly, continuous, universal circulation of goods and services. If this circulation is misdirected, upset, unduly curtailed or expanded in any way for any length of time, there is no use shutting our eyes to the calamitous conditions to which world commerce is hastening.

No country can afford to tie itself to the Gold Standard so long as two countries have supreme control and direction of the use and movement of gold, which is the basis of the legal tender of any country tying itself down to the limitation of the Gold Standard. All of them will become tributaries to the United States and France.

Wealth in the sense of energizing power and material comfort is enlarged or diminished just as the velocity in the circulation of money is stimulated or retarded; so if the velocity is reduced to immobility such as the aforementioned operations indicate, it is painfully evident that the world is becoming poorer day by day, whilst with all the bounties of nature and science it should be overflowing with genuine prosperity.

Lately, more serious discrimination has been exercised in Great Britain in the selection of overseas investments than

hitherto, and considering the losses that country has sustained in the past this is a very wise and necessary course of action. The greater care taken in procuring tangible guarantees of the validity and future soundness of the schemes financed has had an observable effect on foreign trade.

The sudden change of some of the larger countries from that of debtors to creditors has had a blighting influence on world-trade as both debtor and creditor countries have found themselves operating on unknown ground, and the difficulties they have found themselves thrown into not only injures them but the adverse effects percolate throughout other countries. Whilst Britain lent trading corporations and concerns to *develop* trade, the U.S.A. lent to the Governments and claimed the right to control Central Bank policy. Credits have been given by that country in some cases too hastily and in others too slowly whilst, on the whole, trade has had to bear the brunt of the excessive lack of experience in the intricate operations of foreign trade. Credits have been created by the new creditor nations for the exploitation of either premature or impossible schemes, which, before the undertakings have been completed, have been abandoned, thus upsetting old established trades and industries, without replacing or strengthening them with serviceable new ones. The operatives that left the old industries are not able to go back to them with the same efficiency they had before, and those who have only worked on the new concerns go to add to the unskilled unemployed army. This interference with the old and the incapacity to introduce new economic sound undertakings have led to dislocation and unemployment in many of the countries which the United States have been exploiting.

Creditor countries have not sufficiently realized that though in many cases tariffs may be considered useful and necessary in new primary producing countries, in order

to help them to build up new industries to keep the population variously employed, creditor nations cannot have prohibitive tariffs if they want to carry on an export trade, and they cannot be international lenders of goods without being importers of goods, as capital can only be transferred from one country to another through the medium of goods, and the interest on the use of these goods which have been exported can only be effectively paid in goods.

Great creditor nations seem to overlook this important fact: they do not realize that there is a duty placed upon them to make the path easy by which the loan and interest thereon can be paid and repaid; if they sell goods in the world market they must be prepared to buy goods freely. For creditor nations to sell freely and not buy freely (or to sell more and buy less) they are setting in motion two incompatible and opposing forces. This is not only an abstract truism but it is staring us in the face to-day in the form of the general destruction of the whole fabric of world-trade—mutual exchange.

This clash of two irresistible forces is wrecking not only the creditor nations themselves but also their debtors and others as such a flagrant breach of economic law can only result in disaster. Creditor nations have no alternative but to accept an adverse balance of trade as a corollary and complement to the huge exports they have made in the form of capital loans.

The trouble is not so much in gold itself but in so far as it affects the contraction or expansion of credit. In 1920 the slump and subsequent depression was not caused through gold but through a mistimed contraction of credit and unduly prolongated policy of deflation on stringent lines. Manufactured goods felt the effect of credit restriction immediately as in 1920, whilst cotton, wheat and primary products generally did not feel the full effect for months or even years and retailers were comparatively immune.

The prolonged policy of contracting currency and credit has created a continuous downward trend of prices adversely affecting industry and commerce in almost every branch, and we have strong evidence of this in the reduced volume of British invisible imports, ship-owning earnings, banking and insurance commissions and the yield on foreign investments. In Great Britain, as in the rest of the world, the abnormal artificial cheapness of goods and services caused by contraction of currency and credit has brought about a spurious fall in prices to the detriment and confusion of all concerned.

When all that has been said in this treatise is boiled down to its fundamental point, it only means that the economic health of the world can only be maintained by a free, constant and untrammelled exchange of services everywhere. Goods are but the concrete form of services. If each individual, from the meanest to the greatest, realizes that he has a service to perform to humanity in order to keep it in wholesome existence, then he will see that whatever task faces him it must be undertaken in the spirit of service or sacrifice to all and carried out to the very best of his ability. If this spirit could be diffused throughout the entire world then we would hear nothing more about national trade barriers, people inadequately clad, and starvation rampant, in a world overflowing with divine beneficence. Currency should be based on a unit of human labour, and when this is done there will be always a sufficient quantity in existence to serve as an automatic medium of exchange and an invariable measure of value. A currency based on a unit of labour connotes real, genuine brotherhood, and the promulgation of this gospel is a sphere of activity which the Theosophical Society is peculiarly and pre-eminently suited to carry out.

WHAT IS ISLAM?[1]

BY AHMED ALI, M.A.

(*Principal of Islamia College, Vaniyambadi, India*)

THERE is much misconception current about Islam. It is sometimes identified with national manners, fashions and modes of life; and more often with the preachings of the Holy Prophet Muhammad, who is regarded as its author and originator. It is for this reason that it is sometimes called Muhammadanism, a term which is adopted in imitation of such names as Christianity and Buddhism, but which is unknown to the Muslims themselves. The Truth is that Islam never originated from the preachings of the Holy Prophet Muhammad, who is only *one* of its exponents. The scope of Islam, in the true sense of the term, extends as far back as the creation of the world.

Islam does not stand for any one religion. It simply means a joyous state of the human soul which has realized its destiny. It is not a religion in the ordinary accepted sense of the term. It is a religion, if by religion we mean a lucid state of consciousness which accompanies the fulfilment of life, a realization in which the sensations of the body, and the varying and unrestful states of the mind, have been fully transcended, balanced and harmonized. It is a blissful state of mind in which there is neither beginning nor end, but an Eternal Now. Any man who has realized this

[1] Substance of a paper read at Walajapet on January 29, 1933.

condition of poise and peace, who has stepped out of the ever-moving temporal procession of movements, in which mortal man is immersed, is a Muslim, no matter to what caste or creed or religion he may happen to belong. This perception, with its sense of peace, joy, expansion, rest and safety, constitutes the essence of every religion. We may, therefore, say that every religion in its pristine purity is no other than Islam.

To a man of understanding there are not many religions but only one religion. The various so-called religions are but different attempts to describe this one fundamental human experience. Truth is one. It is the formulation in words that leads to different religions. Truth, however, cannot be described in its full integrity. For it is personal, individual experience. It cannot be grasped by the human mind, and much less, expressed in words. For what is described is not true, or, at least, is only partially true. Our thought is discursive and relational. Conceptual synthesis cannot restore the integrity of the real. It gives us only a patchwork and not a harmony. Reality cannot be grasped by piecemealing. For it is a living whole. To know things in their uniqueness, in their indefeasible reality, therefore, we must transcend discursive thinking. Truth can never be approached by the human mind but only by immediate *Darshan* or Vision. We cannot think our way into Reality. Reality has to be felt and lived.

Religion in the true sense of the term is not an act of knowing through the intellect, but a condition of being. It is knowledge of Reality by contact and fusion, by intuitive participation, and not by thought. We cannot know an object truly and fully unless we participate of its essence. Religion is participation in the free creative life of the Eternal. It is this participation in God's essence that is called Islam.

Islam comes from the root word *Slam* implying self-surrender, safety, peace and salvation. The man has submitted himself to God's will. He has surrendered his Self entirely and unquestioningly to Allah. He no longer challenges or doubts or asks God to justify His ways. He takes no thought of himself. His mind is bound back to God and remains fixed and poised in Allah. He is absolutely tranquil under all conditions and is at peace with himself and others. In fine, he is secure and happy in Allah. This state, called by Hindus "Shānti" and by Christians the "Kingdom of Heaven," is pure Islam.

Islam is thus a perception and a realization. It is not a mere formulation of an experience. Consciously or unconsciously, towards this end the whole of humanity is tending. Islam is not intended only for the favoured few. Every child of humanity, in its due time, will have to experience it. This is our destiny. Islam, therefore, is not a religion invented by the Holy Prophet. In the words of the Qur'an, it is "the Nature made by Allah in which He has made man"; it is as wide in its conception as humanity itself.

Islam is a God-realization in the atmosphere of which every one can soar. Like other prophets who preceded him, the Holy Prophet, in his own inimitable way, attained to this realization and gave to us the way in which he gained it.

The Prophet realized fully that man can never get peace so long as he clings to his egoistic self. He, therefore, pleaded with all the emphasis at his command that our selfish perishable self should be unconditionally surrendered. The questions arise: What is the self? Why should it be surrendered? And how is the surrender to be made? Muhammad answered all these questions by declaring his great formula: *La Ilaha Illallah*, of the perfect unity and absolute indivisibility of God. It was, said he, the fundamental truth at the base of every religion worth the name.

Allah is one and eternal, indivisible and indefinable, not endued by form, nor circumscribed by limit; the first and the last, the outer and the inner, without issue or similitude, comprehending all things but comprehended of nothing. He is all-pervading and all-enveloping. Allah is the divine essence, the pure, simple, undifferentiated life-essence, of which all things are made, unmade and remade. He is the life of all that is, the infinite complex Reality, that is finding manifestation in every grain of dust, as in the farthest star. In the words of the poet, he is "a motion and a spirit that impels all thinking things, all objects of all thought, and rolls through all things."

Thus God according to the Holy Prophet is the only Reality. He is the essence, of which all things, including man, are made. The essence alone is eternal. Objects are its transformations, and they shall be resolved into it again. The key-note of the Prophet's realization is this perfect and absolute unity of the Eternal. In a hundred different ways he taught this fundamental article of his faith, and on a thousand different occasions did he recite and reiterate this magic formula.

God is the source and substance of all that exists. Man is this substance circumscribed and self-limited. He is in essence Allah, for there exists nothing in all the worlds save His essence. The sense of separateness is not real. Personality is a veil. Unless this false sense of "otherness" vanishes there can be no true peace. Self, as it creates division and sorrow, should be surrendered. The surrender is to be made through the awakening of understanding. *Man-arfa-Nafsahu* (know thyself) is the only remedy. Like the mist before the morning sun, of its own accord it will dissolve and disappear, on realization of its real nature.

The doctrine of self-surrender as taught by Muhammad must be carefully understood. One may mistake it for

at-one-ment or union on the one hand, and annihilation on the other. It means neither. Union means becoming, and extinction connotes ceasing. Both these realizations imply a want, which is sought to be removed by conscious effort and struggle. Individuality is born and perpetuated during this very struggle. The Prophet, therefore, wanted us to realize the nature of individuality itself, observing: "If you know yourself, you know God," *i.e.*, if you know yourself as naught, then God alone remains. God, he reiterated, is the only reality, He has no partner, nor like, nor equal. The "I" never existed. It never was, nor will be, whether by itself or through God, or in God, or along with God. It can, therefore, never become, nor cease to be. The self has no existence, and what does not exist cannot merge or annihilate. One must realize that one's existence is not his own existence, but the existence of God, without becoming the existence of God, or entering into God, or proceeding forth from Him, or being along with Him, or in Him, or ceasing to be, or ceasing to cease. There is neither at-one-ment nor extinction, neither becoming nor ceasing. Seek not God consciously and with effort. See Him everywhere. For He is the whole of existence. Self-surrender is not so much an attainment as an understanding. It is not getting, through ceasing or becoming, but a condition of pure knowing, which is being. It is emancipation from a false conception.

Personal God is a necessary step to reach the Impersonal. As long as the Ego remains in any shape or form on the one side, Personal God will remain on the other. The Prophet never looked askance at a Personal God. In more than one place in the Qur'an, we find God referred to as a friend and a guide, as nearer to us than hands and feet, closer than breathing, and interested in the welfare of each and every being. The Prophet knew fully well that all could not rise

to the conception of the Impersonal all at once. It is too intricate and difficult to be the religion of the masses. Certain disciplines were, therefore, prescribed by him, by following which all could, in time, attain to the same understanding and insight reached by Muhammad himself.

It is to the heights of an Impersonal-Personal God that the Prophet invites us. Be it remembered, his God is not a void or a zero, but the only real thing that there is—the effervescing, loving, intelligent life-essence, of which all things are made. Nothing disappears except a false view, a limited horizon, an erroneous idea, a circumscribed vision. Individuality does not disappear, it is the sense of egoism and "otherness" that completely vanishes; the world does not go out of existence, it is its power to ensnare and hold us captive that evaporates; effort and initiative do not cease, it is striving towards personal gain that becomes extinct. Thus nothing, in reality, disappears; the universe, with all its reality, will abide as fundamental as ever.

In fine, Islam is a permanent condition of selflessness, timelessness, perfect balance and rest unimaginable. It is a state of utter joy, utter peace and utter freedom, that comes through the realization of one's own inherent nothingness.

So many castes, so many creeds,
So many paths that wind and wind,
When just the art of being kind,
Is all that this sad world needs.

It is written: "All shall return to God." It is written: "All shall perish save His Face." Call Him Allah, call Him Jehovah, call Him Ahura Mazda, call Him Ishvara—names are many but He is one. We see the Sun from different places, but He stands the same unchanging Light in heaven, shining on all alike. We are all children of one Father; why should we quarrel on the journey home?

ANNIE BESANT

TOWARDS A RELIGIOUS SYNTHESIS

BY JAMES H. COUSINS, D. LITT.

(*Concluded from p. 325*)

TO discuss and place the entire Vedic pantheon on the fundamental design of four capacities, each operating in two directions, would call for a large book. We can only here give indications germane to the matter of synthesis, which future students can follow up, and in the following pass through growing wisdom to illumination and inspiration. We leave aside the elder Cosmic divinities, such as Indra and Varuna, and fix our attention on the three deities who stand at the head of the three lines of Hindu spiritual culture which radiate from the central conception expressed in the Trimurti (*tri*, three ; *murti*, image).

These three embodiments of "the total push and pressure of the Cosmos" are Brahmā, Vishnu and Shiva. Brahmā embodies the fundamental creative impulse as fulfilled in the manifested Universe. "Brahmā is all," says the *Taittiriya Upanishad* ; the creative nucleus in every atom, "the One Spirit's plastic stress".[1] Brahmā's *Shakti* is the Goddess Sarasvati, who, seated on Her *hamsa* (swan) playing Her *vina*, is the presiding deity of creative energy expressed in

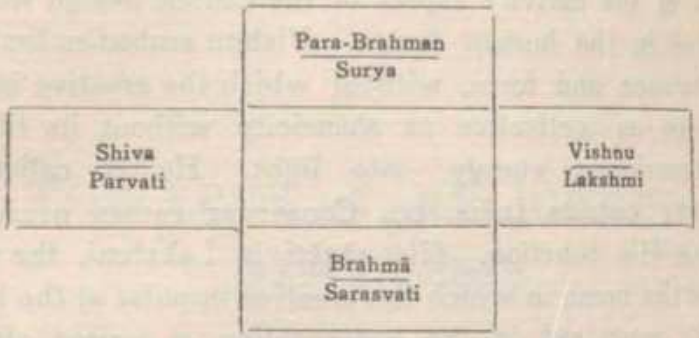
[1] "Adonais," by Shelley.

culture. They take their place as the objective and subjective phases of the activity aspect of the Cosmic design which is reflected in the human design. Vishnu embodies limitation in substance and form, without which the creative impulse would be as ineffective as electricity without its filament that transforms energy into light. He is called the Preserver outside India, but Conserver comes nearer expressing His function. His *shakti* is Lakshmi, the patron deity of the home in which the creative impulse at the human level is expressed in the conservation of united affection and service dedicated to the race and to the mutual spiritual evolution of the partners in the ideal Hindu marriage, who are reflections of the God and His *Shakti*. Their place on the fundamental design is on the side of emotion. Shiva is commonly called the Destroyer. He is really the Changer; the element of flux and pliable adaptation without which the Cosmic impulse and limitation would not be able to pass into manifestation; a process which does denote a supersession of obsolete forms, hence their gradual destruction. Shiva is the Spirit of Evolution and the Teacher of Truth, that is, of distilled experience through evolution. His *Shakti* is Parvati, through whom He communicates Truth to humanity, according to the *Tantrashastras*.[1] They belong to the aspect of the Cosmic Life which is reflected in the cognitive aspect of human endowment.

Beyond these, the total of these, is the unmanifested source from which they emerge, Para-Brahman (*para*, above or beyond), who stands to them as the intuition in humanity does to its expressional media, with Surya, the Sun-God, as the outturned aspect of the Inner Light, the Savitur towards whom the Brahmana daily turns as he worships the Light through the light in himself—which is the essence of the *Gayatrimantram*.

[1] See the voluminous works of Sir John Woodroffe.

Hindu Deific Synthesis



This is "the square deific" of Whitman, but with all the difference between the Occidental and Oriental response to reality.

From these fundamental embodiments of the Cosmic Life have sprung numerous sectional embodiments, mainly of significant phases of the activities of the fundamental deity which have been put into the stories of the Puranas. Shiva, to take only one indicative example, is called also Mahadeva (Great God). As the self-illumined Chief of Ascetics (*Yogis*) he is Chandrashēkhara (*chandra*, the the moon; *shekhara*, the forehead). He saved the world from being destroyed by a serpent, by swallowing its venom but retaining it in his throat; hence he is Nīlakantha (*nila*, blue; *kantha*, the throat). As Rudra he is the destroyer of what needs destroying. As Natarājan he is the Lord of the Cosmic Dance. He is Paramashiva, the highest, and Sadashiva, the omnipresent. Shiva's *Shakti* is not only Parvati, the mild Cosmic Mother, but also Kali, the raging Mother who attacks even her Lord. When She destroyed the buffalo demon (Bandasura, the embodiment of inertia) she was assisted by a number of Goddesses, one of whom, an aspect of Herself, subsequently destroyed the demons Chanda and Manda, and was therefore given the combined name Chamundi. Legend localized the exploit on Chamundi

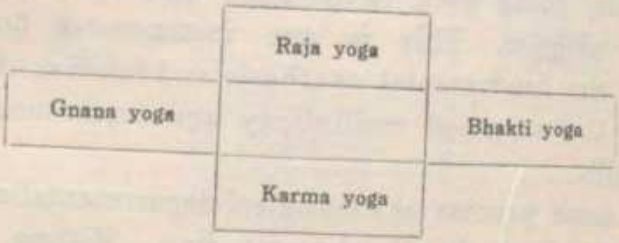
Hill that overlooks Mysore City, and the localized aspect of the Cosmic Mother became the tutelary divinity of the ruling family of the State. But while the family deity is of Shaivite lineage, the physical lineage of her worshippers is Vaishnavite, going back to the Yadu dynasty to which Shri Krishna belonged. This is one instance of how India preserves the fundamental synthesis and falsifies allegations regarding the supposed multiplicity and separateness of her religious life.

The same process of theological departmentalization has taken place along the Vaishnavite line. Vishnu is called Hari, Nārāyana, and other names. Krishna is also Gōvinda, Gōpāla, Shāma, Prabhu, and so on. And if we follow out the movement from bole to branch, branch to twig, twig to leaf, we shall have the family tree of the entire pantheon of Vedic India, and the lines of their simple synthesis; and where leaves have blown over from other trees, such as that of the primeval Shamanism of Asia, they will be found to have gravitated to their similars; and all will take their place on the fundamental design. This is work for future students to carry out.

A glance at the applied aspect of Hindu religion must conclude this part of our study. The Vedic genius was, notwithstanding foreign notions to the contrary, intensely practical. "He who has not first turned away from wickedness, who is not tranquil and controlled, whose mind is not at rest, can never realize the Self even by knowledge," says the *Katho Upanishad*. "When the mind is unrestrained and lacking in understanding, the senses become unmanageable like wild horses." Hence arose the *yogas*, or ways to union of the outer and inner selves; disciplines for intensifying, controlling and directing (1) the will (*raja yoga*), (2) the emotions (*bhakti yoga*), (3) cognition (*gnana yoga*), (4) action (*karma yoga*). There are many other forms of *yoga*, but, like

the sub-personifications of the pantheon, they all refer back to the fundamental quaternary of capacities.

Synthesis of Yoga

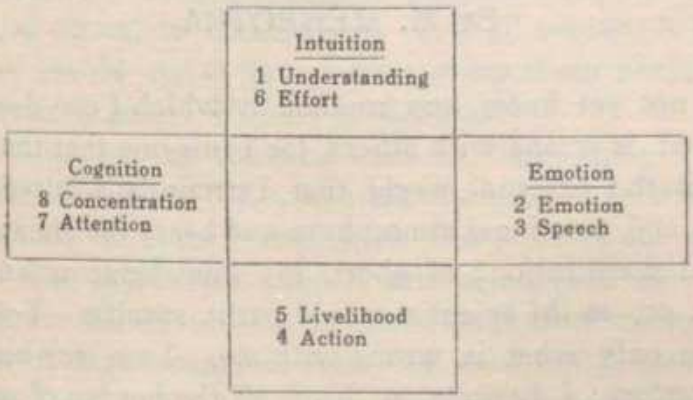


When Prince Siddhārta, in the sixth century before Christ, so synthesized his octave of capacity that its outer phases were perpetually suffused by the inner radiance of his *buddhi* (intuition), he became Gautama the *Buddha* (illuminated), and established the *Damma* (Pali ; *Dharma* in Sanskrit) or law of life by which other aspirants might do the same. He ignored the Vedic pantheon as unessential to the urgent matter of the elimination of disorder from life. He repudiated the doctrine of the soul, in which he anticipated the modern Behaviourists. He organized a *Sangham* (society) of aspirants, but had no thought of founding a religion or a church in the sacerdotal sense of the term. But human perversity—the perversity of an emotional-imaginative necessity against which successive Teachers protest in vain—raised the Buddha to deific level centuries after his passing, and later set beside him a number of aspects of himself in separate embodiments, surrounded him with the abolished Hindu deities in China and Japan, and gathered around him and the vast elaborations of his essentially simple message a church whose adherents grew to the largest number in religious history.

The essence of the *Damma* (now called Buddhism) is expressed in "The Noble Eightfold Path" which is the

complete Buddhist *yoga*: (1) Right understanding, (2) right emotion, (3) right speech, (4) right action, (5) right livelihood, (6) right effort (to avoid, overcome, originate and maintain), (7) right attention (contemplation of phenomena), (8) right concentration (inwards). These take their place on the octave of human capacity as objective and subjective phases of the four main capacities, intuition, emotion, cognition and action.

The Buddhist Synthesis



Similar synthetical analyses can be made of the other religions; but the foregoing study is sufficient demonstration of the fundamental unity of the religions.

IS THE THEOSOPHICAL SOCIETY OBSOLETE OR OBSOLESCENT?

WHAT IS WRONG WITH US?

BY M. MEHROTRA

I DO not yet know any method by which I can determine what is wrong with others, for I imagine that the knowledge of the external world that I obtain is coloured by my mental and emotional atmosphere and bears the stamp of my physical constitution; in short, my knowledge is unique to myself, or, as the scientist would put it, specific. I can thus tell you only what is wrong with me. I am lazy because I love comfort; I hesitate to throw off the burden of superstitions and traditions which I sense to be injurious. I do not vigorously, consistently and courageously tread the path indicated—shall I say—by my intuition.

In the remarks that I propose to make about the Theosophical Society, I do not propose to apportion credit or blame but merely to describe the situation as I perceive it.

There are ups and downs in the life of institutions and communities as in that of individuals. The crises should not be alarming or depressing, rather they should be stimulating and should goad us on to renewed and purified actions. They come as the natural consequence of our imperfect wisdom and are an infallible indication of our errors—errors of conception design or operation. When doubts assail us activity i

uspended or becomes a matter of soulless routine, a mechanical vorking and not a life-giving exercise.

When we do not possess a clear conception of our purpose, deal or goal, or when we have lost sight of it temporarily, doubts are sure to gain control of our minds and to betray us into tortuous by-lanes where we are apt to lose ourselves, unless we are careful enough to undertake a self-scrutiny at some early stage of our misadventure. When we suspect that the Theosophical Society has become obsolete or is obsolescent, or merely repeat such sentiments which others have uttered, I think, a similar phenomenon, as has been envisaged above, is taking place. I shall venture to request that we should try to have a clear grasp of our purpose, and be vigilant, to keep the vision undimmed.

It is agreed by common consent, I presume, that the main Object of the Theosophical Society is to make the Brotherhood of Man a reality on this plane of our physical world. The other two Objects are adjuncts or aids to this. Surely, we should utilize the knowledge from all legitimate sources to urge people at least to contribute consciously towards the attainment of Brotherhood, if we cannot persuade them to concentrate on it. But we have to be on our guard to obviate the possibility of the means insinuating themselves to the forefront and thus obstructing our view of the goal. That there is lack of brotherliness between nations, communities and individuals is not contested by anyone. It is deplorable that such an unfortunate state of affairs should exist, though all religions worth the name have enjoined the virtue of charity and kindliness. It is beyond my present purpose to examine the causes that produce this malady or to suggest methods of attack. I merely desire to emphasize that there is an urgent need of an active organization that will make it its sole object to understand the science and art of Brotherhood and earnestly to attempt to practise it.

The advantages of an organization are that it brings together persons reflecting on the same problems of life; their sympathetic discussions and contemplations direct a greater flood of light to fall on the question, just as more current flows when two resistances are joined in parallels. Further, the exchange of ideas stimulates, and different ways of expressing a problem (or looking at it) enable us to have a better comprehension of a question as our attention is directed to the variety of implications. Possibilities are infinite and no single finite mind can conceive of all of them. Moreover, the practice of the essentials formulated is made easier through the example and exposition of some members. No one can expect each and every individual member to act up to his aspirations faultlessly. But all are expected to be sincere in their attempts to comprehend the ideal and to make earnest and enthusiastic efforts to be consistent with their own professions of goodwill and service.

As it is realized, however, that the result desired cannot be produced by individual efforts alone, the Theosophical Society strives to maintain freedom of thought. So, it is in this respect comparable to any scientific society that functions at the present day. Every member, as in those learned societies, is unhampered, except for considerations of propriety and decorum, in the expression of his views; and the views of none, not even of the President, are binding on others. Surely, some members may group themselves more intimately in order to tackle some definite aspect of the question more directly, just as there can be several sections, say in the Chemical Society, namely, organic, inorganic, physical and applied, and many others. It has to be borne in mind that the Theosophical Society is slightly different from other scientific societies for it permits the use of methods and procedures which may be designated non-material, or better, super-physical.

The present depression in the Society is the reflection of the peculiar circumstances of the present juncture in the civilized world. The older generation is paralyzed by the novelty and immensity of the ailment gripping civilization. The younger generation wants an interpretation of eternal verities—new and fresh, consistent with their notions of independence and adventurousness. Either the elder workers must modify, adjust and orientate to adapt themselves to the changed situation, or discover younger persons fitted for the task of grappling with the situation and encourage and help them with their mellow experience and mature judgment. Care, however, should be taken that the initiative and spirit of enterprise of such younger members are not smothered.

But, however long it may take to instal the reformed government, I am optimistic of the future for the following reason:

As long as there is ignorance and selfishness, arrogance and injustice, weakness and misery: as long as exploitation does not give place to genuine co-operation and harmony, which alone can lead to the real recognition and respecting of the Rights of Man—the true reign of love—so long the Theosophical Society will be needed and will continue to flourish despite occasional set-backs, provided that it does not lose sight of its Ideal—the establishment of the Brotherhood of all living and feeling creatures.

THOSE who have imagined Theosophy to be a new religion have hunted in vain for its creed and its ritual. Its creed is Loyalty to Truth, and its ritual "To honour every truth by use".

H. P. BLAVATSKY

POEMS ON TREES

I

It is the specialty of a tree
That it returneth good for evil.
He who loppeth its branches, sitteth in its shade;
And it returneth him good for evil.

It giveth fruit when clods are thrown at it.
When carved into a boat, it saveth him who carved it.
Few are the holy men who like trees serve God's servants.

BHAI GUR DAS

II

TO THE WOODS OF ADYAR

How fine it is to be a tree!
Deep-rooted on Earth's bosom, free
To draw her substance constantly,

For sturdy trunk, for tiny leaf,
For blossom sweet, and fruit in sheaf;
And pay the debt by shadows deep

To shelter birds, to harbour owls,
Rake-helly crows, and water-fowls,
Head under wing, while night-wind howls.

What fun it is to be a tree!
To bow and rear, and ever be
Moved by the wind-stream rhythmically;

Wherein the bronzy dragon-flies
Sail to and fro 'neath summer skies,
While lovely scented airs arise;

To feel the squirrels' tiny feet,
And butterflies' wings' dainty beat,
All through the lazy summer heat.

Oh, I should like, as does the tree,
To stand so firm that naught moves me
From where I know I ought to be.

MARY K. NEF

III

A TREE

I think that I shall never see
A poem lovely as a tree,

A tree whose hungry mouth is prest
Against the earth's sweet flowing breast.

A tree that looks at God all day
And lifts her leafy arms to pray.

A tree that may in summer wear
A nest of robins in her hair.

Upon whose bosom snow has lain;
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree.

JOYCE KILMER

IV

TREES

O trees! I love the looks of you in calm,
The grace and green for beauty take the palm;
I love the freshness which is yours in rain,
Revealing colour-schemes that hearts enchain;
O trees! I love to see your leaves and form
With strength of ease outplaying wind and storm.
And then, how true the many songs that treat
Your virtues; landscapes, too, with trees for theme,
In art or Nature, are enough to dream
That earth is beautiful and life is great.

In common light of day, or night, are trees
More lovely than in words or reveries:
The reason why I love you best, O trees!

D. R. DINSHAW

Be like a tree. The tree gives shade even to him who cuts its boughs. It asks of no water from anyone, though it be withering for the want of it. Rain and storm and the burning rays of the sun it suffers, yet continues to give sweet-scented flowers and delicious fruits. Patiently serve others, even as a tree.

CHAITANYA

NATURE AND THE GODS

BY GEOFFREY HODSON

(*Continued from p. 340*)

3. THE USE OF THOUGHT-POWER

THERE came also an Angel visitor who "said":

"Man is as yet but partially self-conscious in his use of thought. The Angelic Hosts are wholly so; thought for them is a directing agency, a means of the vibratory attunement and projection of natural energies both within themselves and Nature.

"Human thought at this period of its evolution is one of the chief moulding and directing agencies in human life. Only the few use thought as a power to be controlled and directed from within by the thinker's will. In science, man uses thought chiefly as an instrument for gaining knowledge. With the aid of thought he arrives at conclusions after external observation. Yet human thought is actually a barrier between man and knowledge; the present thinking process prevents the realization of truth. When man thinks, he becomes spiritually blind. Only when his mind is still can he perceive truth. When the mind has been mastered it becomes a vehicle for wisdom and is an instrument for directing force.

"The first step, therefore, in the conscious discovery of the hidden forces of Nature and in development of the

power to direct them, is the mastery of mind. This consists in the acquirement of the power to silence thought, to render the mind temporarily irresponsive to external and interior influences. Thus harmonized and controlled, human thought becomes a vehicle for wisdom, an instrument for the discovery of truth, as well as a directing agency for such forces as the dweller within determines to employ.

"Knowledge of certain fundamental truths concerning Nature is an essential pre-requisite to the discovery and mastery of natural forces. He who would move with safety within the power-house of Nature must first have begun to establish himself in direct knowledge of the source of power which is Truth. Firmly established in Truth, he is safe amidst even the greatest display of Nature's power.

"Two fundamentals must be realized—those in which Angelic Consciousness is rooted: first, that there is but one source of all power, life and consciousness, and second, that every individualized being, whether Angel or man, is in his innermost essence, one with that source; that nothing in Creation is external to man. Upon these two truths man should meditate until to him they are basic realizations within the unbroken knowledge of which his life is lived, his work performed.

"The outer form is unreal, the inner life is real. Vision of form alone produces the illusion of difference and division. Vision of life reveals the essential unity. Man should meditate, therefore, upon the life which is one and indivisible until he naturally and instinctively pierces the illusion of separate and different forms. Let him place before himself two widely differing natural objects, such as a jewel and a flower and, with mind utterly still, discover their life identity. This realization comes not through thought; the mind must be still; rather through feeling

and intuition must the real discovery be made. Intellectual appreciation of the fact of the Unity of Life is not the goal, though for some a possible step towards it. Living knowledge, individual experience, direct vision, is the goal.

"Such illumination is not sudden. Knowledge of the Unity of Life—not an intellectual conception but a realized truth—comes as the result of growth and therefore gradually. Thereafter, conscious identity with life must be discovered and sustained.

"So also with consciousness and power, until the indwelling Trinity is at last perceived and the Trinity in man known as one therewith.

"Established in this knowledge, natural forces may with safety be contacted. Natural intelligences, high and low, Gods and nature-spirits may be known and their co-operation gained."

4. Practical Values

On another occasion the following ideas were received:

"The practical value of inter-communion between Gods and men consists primarily in its effect upon human consciousness and secondarily in the increased efficacy of the work of both.

"Within the consciousness of humanity a new power is stirring; the seed of a new order of intelligence has germinated. From within the spiritual Self of man a deeper layer of life-force is being released. One effect of this change will be the awakening of the intuition. This faculty, as it develops, will not only bestow upon man the higher mental powers associated with the gift, those of direct perception of truth and the conscious use of the higher instinct, but in addition will awaken a recognition of the Oneness of Life.

"This recognition will be dual, consisting of interior realization through intuition—no longer sporadic, but continuous and consciously directed—and of a mental, and even physical, visual experience of the fact of unity. The eyes will be open and mankind will see the world, its inhabitants and all kingdoms of Nature in an entirely new light, that of the spiritual rather than the physical sun. The physical senses will, themselves, be affected by the play of the power newly liberated from within the spiritual Self. The range and degree of responsiveness within the present range of all five senses will be increased; whilst the mind will become illumined by the new light, will perceive syntheses in addition to analyses and become increasingly responsive to the power, wisdom and intelligence of the spiritual Self of man and of the universe.

"This development is of supreme importance at this period of human life. It will produce changes for the better in human relationships which it is quite impossible to produce by any other means. Perceiving their unity, men will instinctively co-operate, and it is from the awakening of this new order of consciousness that the new age will result.

"Contact with the Gods, in whom these powers are already active, who have never lost their consciousness of the Unity of Life, will prove a powerful stimulant to this development and in this lies its most permanent value.

"The Gods are the embodiment of the principle of unity; their existence, their activities and their relationships are all based upon it; it is their basic conception of life. Contact with them awakens in man a similar state of consciousness, quickens the germination of the seed of this knowledge which is in every human being.

"The union of the mind of the Gods with the mind of man, the blending of the two life-streams and the fusion of the forces natural to both adds greatly to the efficacy, both

physical and super-physical, of altruistic work. The human servant experiences an increase of ardour, a deepening of determination, and the infusion of a fiery energy both into his own nature and into his work. Thought-power is definitely enhanced, whilst in addition, members of the race of the Gods assist super-physically in the direction and employment of projected energies. Their attendance upon those who habitually use thought-forces, both in acquiring vision, receiving inspiration and in planning and carrying out work, can be of great value.

"The channels in the super-physical bodies of man which link ego and brain are, in part, constructed by them during pre-natal life; it is, therefore, within their power to widen them, assisting from without the efforts of the man himself to gain a deeper vision of his work and to tap energies from within his higher Self. This assistance is of especial value to all who pursue the path of beauty and seek its portrayal through the arts. All seeking illumination and a quickening of their inner powers will benefit by the assistance of the Gods.

"Those who serve by thought-power and the evocation of super-physical energies, seeking to heal, to inspire, to uplift, to bless, to influence the mind of their fellows in the direction of brotherhood and peace, may greatly increase their effectiveness through co-operation with the Gods. They bring to such work knowledge of the operation of natural forces, capacity to direct their flow, and a freedom from the limitations of time and matter and are therefore valuable allies in all altruistic work. Numerically, they are countless, their order is hierarchical, leading from the nature-spirits to archangels; they constitute, therefore, an inexhaustible source of power, wisdom, knowledge and co-operative assistance. For these reasons is advocated the re-establishment on earth of the brotherhood of angels and men."

5. The Technique of Communion with the Gods

On another occasion the following ideas were received:

"Much has been said upon this subject in preceding communications, much already written by the recipient of these. The fundamental principles may be thus restated:

"*Selflessness of motive.* There is danger for him alone who seeks and employs super-physical forces and intelligence, together with the laws of their operation, for personal or material gain, either for himself or others. Such practices, even in the name of religion, lead to spiritual suicide.

"*Purity of life.* All the forces, physical, emotional, mental and spiritual are stimulated by contact with the Gods. The grosser passions and more sensual desires must, therefore, have been in large measure transcended before such stimulation can be safely and usefully experienced.

"*The mind must be reasonably controlled.* The evocation and direction of thought-power, and through it of other natural energies, demands a well-controlled, stable mind. The fire and the force emanating from the high Gods, their complete other-worldliness and transcendence of ordinary human moral standards, their universality of consciousness and complete impersonality, whilst of the highest value to those who can meet and supplement them with corresponding development, constitute a danger to those of weak and unstable mind.

"Knowledge of the purpose of existence and of the plan whereby it is fulfilled is essential as a safeguard against error. All work which is founded upon that knowledge, is impersonal and is in accordance with the plan, is right. All work which is based on ignorance, is personal and is contrary to the plan, is wrong.

"Vision of the Unity of Life and an intuitive perception of the root cause and cure of human ills is essential.

"A developed will, by which the forces and bodies of the human agent are controlled. The Gods can be invoked, powers of Nature evoked, and the whole put into operation with resistless power by a man of strong will.

"Last, a dedication of the whole nature to the service of the world and a surrender of the will to the One Will constitute a final safeguard as well as an essential to success.

"Severe and difficult as these requirements may seem, their development is well within the power of man. The path which leads to it has been trodden since the earliest days of human life on earth. Large numbers of ardent souls have trodden it to the end, which is Adeptship. Many to-day essay its steep ascent, whilst in the stimulus of the present age, many press forward to its approach, open to all in whom the spirit of service is awake.

"The Elder Brothers of the human race hold out Their hands. The Gods stand ready to assist. The way is open. Ascend!"

(*To be concluded*)

USE what words you may, if the heart is clean, the thought intense, and the will concentrated, the powers of Nature will come at your bidding and be your slaves.

H. S. OLCOTT

THE GENESIS OF THE ELEMENTS: THE PERIODIC LAW

BY C. JINARĀJADĀSA

IN this issue of THE THEOSOPHIST I publish a diagram giving the weights of *all* the elements, thus summarizing the work of Dr. Annie Besant and Bishop C. W. Leadbeater during the years 1895-1933. During the course of these many years, the investigations of the elements by the power of magnification which the faculty of clairvoyance gives have been recorded steadily, first in the magazine *Lucifer* of London, and later in this magazine. An appendix to this article gives a record of the issues in which these investigations were published.

These investigations are totally different from those of the chemists and physicists in that each element is seen *in puris naturalibus*, that is to say, not under any electrical or magnetic excitation. The ability to see a chemical atom *as it is*, and without the use of any microscope, is due to that unusual power in highly trained clairvoyance which has always been known in Hindu Yoga as the " ability to become infinitesimally small ". The experimenter's consciousness, with all the fullness of its faculties, is concentrated into such a tiny point that in comparison to it the chemical atom looms large. It is, as it were, by making the observer so small that to him the atom looks large, that these investigations have been made by Dr. Besant and Bishop Leadbeater, using their trained faculty of clairvoyance.

The chemical atoms are therefore observed exactly as they are, and no experiment whatsoever, except one, is made upon them to change their natural function. This exception is due to the fact that each atom is whirling rapidly, and therefore it is necessary to lessen somewhat its movement so that the various parts of the elements can be clearly seen so as to draw them. The work of lessening the movement is not dissimilar to that of making a person who swings a rope lighted at one end, thus making a complete circle of light, to move his arm slower so that it is possible to see the end of the lighted rope as it makes one point of light, and not a circle.

When the various elements are thus observed by clairvoyant magnification, they have definite shapes. With a few exceptions, all the elements fall into seven great groups according to their shape. Full descriptions as well as illustrations of these groups and of their disintegrations were given in the book *Occult Chemistry* (1st edition 1908; 2nd edition 1919). It is there described how the seven great groups are in appearance:

1. Tetrahedra
2. Cubes
3. Octohedra
4. "Spikes"
5. "Dumb-Bells"
6. "Crossed Bars"
7. "Stars"

All the elements are distributed into these seven groups *by shape*, with the sole exception of Hydrogen, "Adyarium," "Occultum," Helium, Nitrogen, Oxygen, Fluorine, Titanium and Zirconium, whose shapes are none of the above.

It will be seen from the diagram that Hydrogen is stated as having 18 "Anus". The word "Anu" has been taken from the Sanskrit to describe the ultimate particle of physical matter. The nature of this particle, which in reality is no

substance at all but only force, was described in *Occult Chemistry*, particularly in the Appendix which describes the fundamental structure of all matter, and is entitled "The Æther of Space".

This Anu consists of two varieties, positive and negative, each the looking-glass image of the other. It is not the electron, nor the proton. It is uncertain what the electron is, from the standpoint of clairvoyant investigation, as neither Dr. Besant nor Bishop Leadbeater have been present at any physical laboratory where experiments have been made, so that they might see what it is that appear in these experiments which are described as electrons and protons. It would seem from the descriptions of physicists that the electron is sometimes a grouping of Anus, and that at other times it is what has been termed "the astral atom".

The diagrams giving in detail the structure of each chemical atom have all been drawn. Of these, 73 have been published, and the remaining 26, while drawn, are awaiting publication.

Physicists to-day state that there can only be 92 elements. Clairvoyant research, however, even as early as 1907, stated that there was a neutral gas heavier than Xenon, and lighter than Radon. Furthermore, a fourth inter-periodic group of elements was found in 1907, and their weights were given. It will be seen by looking at our diagram that the additional neutral gas called by us "Kalon" and the new group of inter-periodics make the Periodic Table fully symmetrical. In 1907, in the group Osmium, Iridium and Platinum, a fourth inter-periodic was found which was labelled by us "Platinum B". This is not an isotope of Platinum but is a distinct metal, as distinct from Platinum as Platinum is from Iridium, its neighbour. This metal has lately been isolated by some mineralogists, and the term "Canadium" has been given to it.

Two elements between Hydrogen and Helium—called by us "Adyarium" and "Occultum"—exist.

It has long been known that Argon falls out of place in the Periodic Table. This is due to the fact that there is a very rare variety of Argon, which we have named "Proto-Argon". It comes in the correct place on the Table, but the commoner variety of Argon is a heavier variety. It was noted by the investigators in 1907 that each neutral gas had a "meta" variety. This may be called an isotope, but the structure of each meta variety is exactly similar, consisting, in fact, of an addition of 42 Anus in each neutral gas to make its meta variety. There must therefore be a definite relation between the normal variety and its meta kind. The meta variety of Radon is heavier than "87" which follows it on the diagram.

There is much uncertainty regarding the true position of the elements listed in the International Table of Atomic Weights which bear atomic numbers from 62 to 71. These are Samarium (62), Europium (63), Gadolinium (64), Terbium (65), Dysprosium (66), Holmium (67), Erbium (68), Thulium (69), Ytterbium (70), and Lutecium (71).

The element Samarium is in reality an inter-periodic, that is to say, in a quantity of Samarium Oxide purchased from Messrs. Adam Hilger of London, guaranteed as "spectroscopically standardized," the shape of the element is that of the "Crossed Bars" of the Inter-periodic Groups. The clairvoyant investigators have found definite elements with clearly marked shapes of Tetrahedra, Cubes, Octohedra, "Spikes" and "Dumb-Bells" among the "rare earths" to occupy the places on the Periodic Table. The names given to them by us, taken from the International Table, are however tentative.

Several of the elements exist in their simple condition, like Hydrogen, Silver, Sulphur, Gold, etc. But many of the elements are readily procurable for examination only in

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The Theosophical Society
Adyar, Madras, India
May 6, 1933

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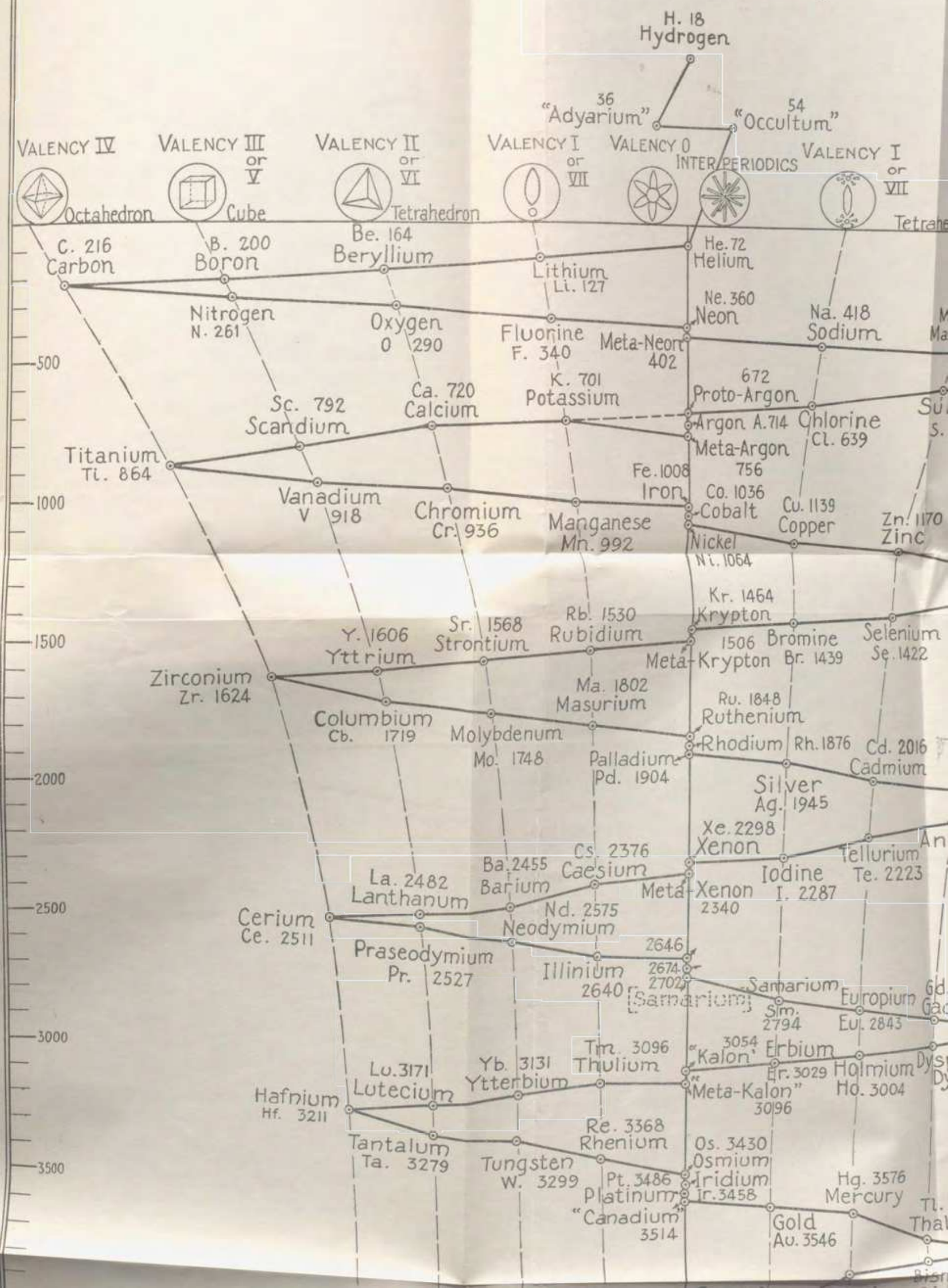
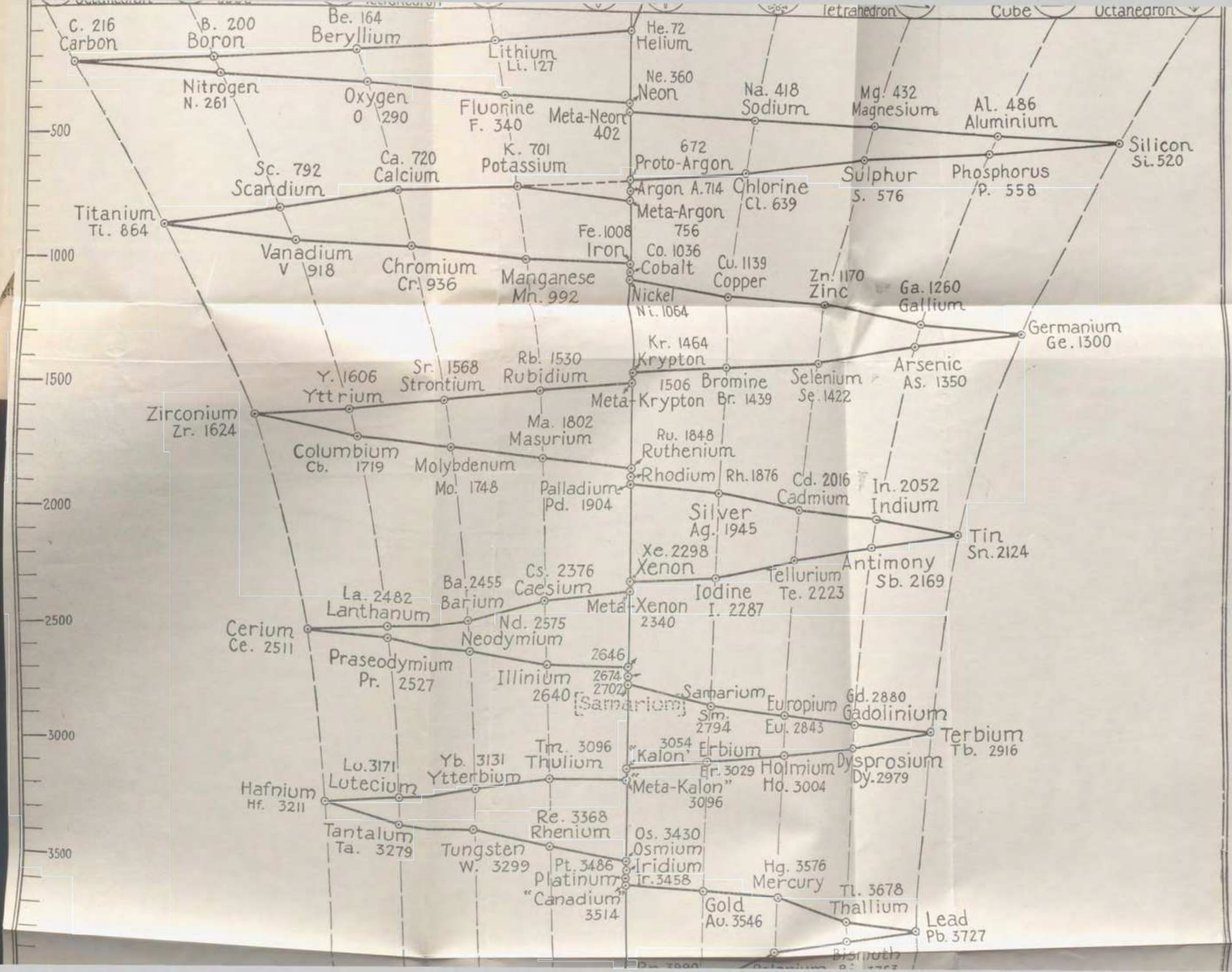
THE PERIODIC LA

(after Crookes)




Tetrahedron
Cube
Octahedron
C. 216
Carbon
B. 200
Boron
Be. 164
Beryllium
Lithium
Li. 127
He. 72
Helium
Nitrogen
N. 261
Oxygen
O 290
Fluorine
F. 340
Meta-Neon
402
Ne. 360
Neon
Na. 418
Sodium
Mg. 432
Magnesium
Al. 486
Aluminium
Silicon
Si. 520
500
Sc. 792
Scandium
Ca. 720
Calcium
K. 701
Potassium
672
Proto-Argon
Argon A. 714
Meta-Argon
756
Chlorine
Cl. 639
Sulphur
S. 576
Phosphorus
P. 558
Titanium
Ti. 864
Vanadium
V 918
Chromium
Cr. 936
Manganese
Mn. 992
Fe. 1008
Iron
Co. 1036
Cobalt
Nickel
Ni. 1064
Cu. 1139
Copper
Zn. 1170
Zinc
Ga. 1260
Gallium
Germanium
Ge. 1300
1000
Y. 1606
Yttrium
Sr. 1568
Strontium
Rb. 1530
Rubidium
Kr. 1464
Krypton
1506
Meta-Krypton
Bromine
Br. 1439
Selenium
Se. 1422
Arsenic
As. 1350
1500
Zirconium
Zr. 1624
Columbium
Cb. 1719
Molybdenum
Mo. 1748
Ma. 1802
Masurium
Ru. 1848
Ruthenium
Rhodium
Rh. 1876
Palladium
Pd. 1904
Silver
Ag. 1945
Cd. 2016
Cadmium
In. 2052
Indium
Tin
Sn. 2124
2000
Xe. 2298
Xenon
Meta-Xenon
2340
Iodine
I. 2287
Tellurium
Te. 2223
Antimony
Sb. 2169
Ba. 2455
Barium
Cs. 2376
Caesium
La. 2482
Lanthanum
Cerium
Ce. 2511
Nd. 2575
Neodymium
Praseodymium
Pr. 2527
Illinium
2640
2646
2674
2702
[Samarium]
Samarium
Sm. 2794
Europium
Eu. 2843
Gd. 2880
Gadolinium
Terbium
Tb. 2916
2500
3000
Tm. 3096
Thulium
Yb. 3131
Ytterbium
Lu. 3171
Lutecium
Hafnium
Hf. 3211
3054
"Kalon"
Erbium
Er. 3029
Holmium
Ho. 3004
Dysprosium
Dy. 2979
"Meta-Kalon"
3096
Tantalum
Ta. 3279
Tungsten
W. 3299
Re. 3368
Rhenium
Os. 3430
Osmium
Pt. 3486
Platinum
Iridium
Ir. 3458
"Canadium"
3514
Gold
Au. 3546
Hg. 3576
Mercury
Tl. 3678
Thallium
Lead
Pb. 3727
Bismuth
3500

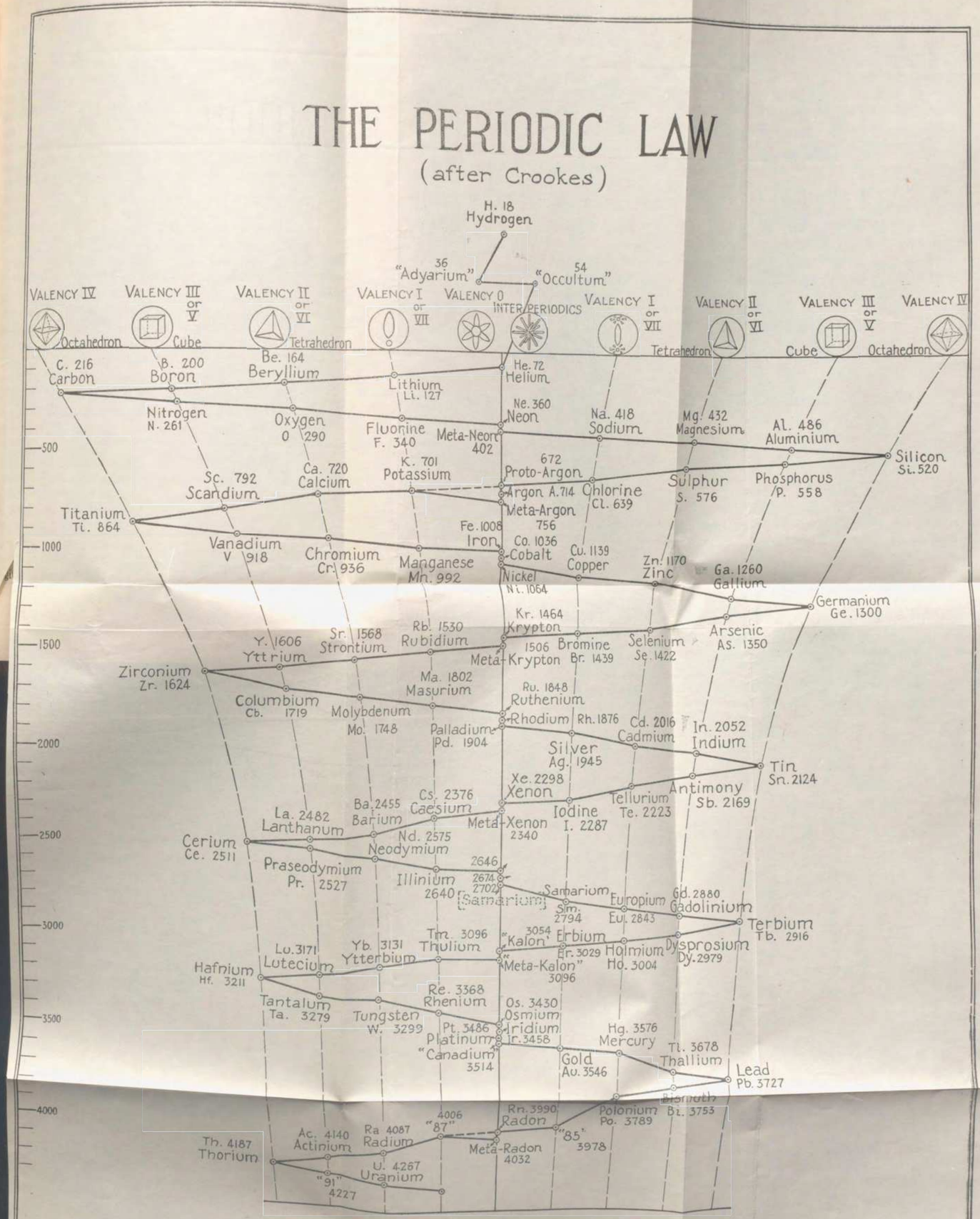
Two elements between Hydrogen and Helium—called by us "Adyarium" and "Occultum"—exist.

It has long been known that Argon falls out of place in the Periodic Table. This is due to the fact that there is a very rare variety of Argon, which we have named "Proto-Argon". It comes in the correct place on the Table, but the commoner variety of Argon is a heavier variety. It was noted by the investigators in 1907 that each neutral gas had a "meta" variety. This may be called an isotope, but the structure of each meta variety is exactly similar, consisting, in fact, of an addition of 42 Anus in each neutral gas to make its meta variety. There must therefore be a definite relation between the normal variety and its meta kind. The meta variety of Radon is heavier than "87" which follows it on the diagram.

There is much uncertainty regarding the true position of the elements listed in the International Table of Atomic Weights which bear atomic numbers from 62 to 71. These are Samarium (62), Europium (63), Gadolinium (64), Terbium (65), Dysprosium (66), Holmium (67), Erbium (68), Thulium (69), Ytterbium (70), and Lutecium (71).

The element Samarium is in reality an inter-periodic, that is to say, in a quantity of Samarium Oxide purchased from Messrs. Adam Hilger of London, guaranteed as "spectroscopically standardized," the shape of the element is that of the "Crossed Bars" of the Inter-periodic Groups. The clairvoyant investigators have found definite elements with clearly marked shapes of Tetrahedra, Cubes, Octohedra, "Spikes" and "Dumb-Bells" among the "rare earths" to occupy the places on the Periodic Table. The names given to them by us, taken from the International Table, are however tentative.

Several of the elements exist in their simple condition like Hydrogen, Silver, Sulphur, Gold, etc. But many of the elements are readily procurable for examination only in



combinations with other elements. It is found by clairvoyance that where an element combines with another, it breaks up into ions; the combination is not usually of one whole element with another whole element. When one element is in combination with another, and is ionized, it is necessary to break up the combination; the various component parts of each element then come together instantly. Then the element selected for examination can be observed and mapped out by clairvoyance.

Two elements, Hydrogen and Masurium, have each a variety which is not an isotope; for the number of Anus in both is the same, that is to say, the second variety is exactly the same as the first in weight. The difference is in internal arrangement only.

The weights given in the table which follows are all in terms of Hydrogen=18 Anus, that is to say, Hydrogen=1. For several decades chemists have discarded Hydrogen=1 as their unit, and used instead Oxygen=16. In the Table of Atomic Weights of the International Committee the weights given are all in terms of O=16; therefore H=1·0078. The relation between our weights and that of the International Table can easily be found by consulting any manual of Chemistry, and reducing our weights to the standard H=1·0078. But during the last two years, a doubt has arisen whether Oxygen=16 should remain the standard of weight, because Aston has noted spectroscopically the existence of Isotopes of Oxygen, O=17 and O=18. The question has been mooted whether Oxygen should not be discarded as the standard, and Hydrogen or Helium be taken instead. From the standpoint of Occult Chemistry there is much to be said in favour of Hydrogen=1. For instance, no less than 34 elements are exact multiples of Hydrogen; eight are whole numbers plus one half; all the remaining elements give fractions which make repeating decimals at the first or second digit. There is evidently a definite law underlying the actual

number of Anus which compose an element; some mathematician analyzing the numbers given in our Table may be able presently to discover the law.

Of all the diagrams stating the Periodic Law, we have found that of Crookes not only the simplest, but also most descriptive of the facts observed. His reasons for a diagram depicting a pendulum swing, which slowly narrows as it swings, were given by him in his lecture at the Royal Institution, London, on February 18, 1887, and published by him later as a monograph. The Crookes diagram has been of the greatest use to our clairvoyant investigators.

A few isotopes have been examined by clairvoyance, but as they do not elucidate the Periodic Law more fully than the normal elements, their numbers and weights have not been placed in the diagram.

The clairvoyant investigators have found that there are 99 distinct elements, and not 92 as stated by physicists. This figure 99 does not include any isotopes, nor the meta variety of the neutral gases.

As this table giving the weights of *all* the elements is issued in THE THEOSOPHIST, the two investigators into what has been termed " Occult Chemistry," Dr. Annie Besant and Bishop C. W. Leadbeater, are respectively in their eighty-sixth and eighty-seventh years. My work as " recorder " of their work began twenty-six years ago. What has so far been published is about one-half of the whole material recorded by clairvoyant investigation. It is hoped some day to present the whole material in a third edition of *Occult Chemistry*.

I must not omit to mention my great obligation to Mr. James Lippincott of Ojai, California, who in the course of a brief stay at the Theosophical Headquarters at Adyar drew for us the diagram of the Periodic Law now presented.

TABLE OF ATOMIC WEIGHTS

As recorded by Clairvoyant Investigation

Name	Symbol	Number of "Anus"	Weight H=1
Hydrogen ...	H	18	1
"Adyarium" ...	"Ad"	36	2
"Occultum" ...	"Oc"	54	3
Helium ...	He	72	4
Lithium ...	Li	127	7·055
Beryllium ...	Be	164	9·11
Boron ...	B	200	11·11
Carbon ...	C	216	12
Nitrogen ...	N	261	14·50
Oxygen ...	O	290	16·11
Fluorine ...	F	340	18·88
Neon ...	Ne	360	20
Meta-Neon ...	—	402	22·33
Sodium ...	Na	418	23·22
Magnesium ...	Mg	432	24
Aluminium ...	Al	486	27
Silicon ...	Si	520	28·88
Phosphorus ...	P	558	31
Sulphur ...	S	576	32
Chlorine ...	Cl	639	35·50
Proto-Argon ...	—	672	37·33
Potassium ...	K	701	38·944
Argon ...	A	714	39·66
Calcium ...	Ca	720	40
Meta-Argon ...	—	756	42
Scandium ...	Sc	792	44
Titanium ...	Ti	864	48
Vanadium ...	V	918	51
Chromium ...	Cr	936	52
Manganese ...	Mn	992	55·11
Iron ...	Fe	1008	56
Cobalt ...	Co	1036	57·55
Nickel ...	Ni	1064	59·11
Copper ...	Cu	1139	63·277

Name		Symbol	Number of "Anus"
Zinc	...	Zn	1170
Gallium	...	Ga	1260
Germanium	...	Ge	1300
Arsenic	...	As	1350
Selenium	...	Se	1422
Bromine	...	Br	1439
Krypton	...	Kr	1464
Meta-Krypton	...	—	1506
Rubidium	...	Rb	1530
Strontium	...	Sr	1568
Yttrium	...	Yt	1606
Zirconium	...	Zr	1624
Columbium	...	Cb	1719
Molybdenum	...	Mo	1748
Masurium	...	Ma	1802
Ruthenium	...	Ru	1848
Rhodium	...	Rh	1876
Palladium	...	Pd	1904
Silver	...	Ag	1945
Cadmium	...	Cd	2016
Indium	...	In	2052
Tin	...	Sn	2124
Antimony	...	Sb	2169
Tellurium	...	Te	2227
Iodine	...	I	2287
Xenon	...	Xe	2298
Meta-Xenon	...	—	2340
Caesium	...	Cs	2376
Barium	...	Ba	2455
Lanthanum	...	La	2482
Cerium	...	Ce	2511
Praseodymium	...	Pr	2527
Neodymium	...	Nd	2575
Illinium	...	Il	2640
X Interperiodic	...	—	2646
Y Interperiodic	...	—	2674
Z Interperiodic	...	—	2702
? Samarium	...	Sm	2794
? Europium	...	Eu	2843
? Gadolinium	...	Gd	2880
? Terbium	...	Tb	2916
? Dysprosium	...	Dy	2979
? Holmium	...	Ho	3004
? Erbium	...	Er	3029
"Kalon"	...	"Ka"	3054

Weight H=1
65
70
72·22
75
79
79·944
81·33
83·66
85
87·11
89·22
90·22
95·50
97
100·11
102·66
104·22
105·77
108·055
112
114
118
120·50
127·50
127·055
127·66
130
132
136·388
137·88
139·50
140·388
143
146·66
147
148·55
150·22
155·22
157·944
160
162
165·55
166·88
168·277
169·66

Name	Symbol	Number of "Anus"	Weight H=1
"Meta-Kalon" ...	—	3096	172
? Thulium ...	Tm	3096	172
? Ytterbium ...	Yb	3131	173·944
? Lutecium ...	Lu	3171	176·166
Hafnium ...	Hf	3211	178·388
Tantalum ...	Ta	3279	182·166
Tungsten ...	W	3299	183·277
Rhenium ...	Re	3368	187·11
Osmium ...	Os	3430	190·55
Iridium ...	Ir	3458	192·11
Platinum ...	Pt	3486	193·66
"Canadium" ...	—	3514	195·22
Gold ...	Au	3546	197
Mercury ...	Hg	3576	198·66
Thallium ...	Tl	3678	204·33
Lead ...	Pb	3727	207·055
Bismuth ...	Bi	3753	208·50
Polonium ...	Po	3789	210·50
"85" ...	—	3978	221
Radon ...	Rn	3990	221·66
"87" ...	—	4006	222·55
Meta-Radon ...	—	4032	224
Radium ...	Ra	4087	227·055
Actinium ...	Ac	4140	230
Thorium ...	Th	4187	232·611
"91" ...	—	4227	234·833
Uranium ...	U	4267	237·055

CORRECTION

Tellurium	...	Te	2223	123·50

APPENDIX

A RECORD OF THE INVESTIGATIONS BY ANNIE BESANT, D.L., AND THE RT. REV. C. W. LEADBEATER

I. ALREADY PUBLISHED

1. Diagrams of H, O, and N, including diagrams of their disintegrations: *Lucifer*, London, November, 1895.

2. Diagrams with details of disintegrations of "Oc," He, Li, Be, B, C, F, Ne, "Meta-Ne," Na, Mg, Al, Si, P, S, Cl, K, A, "Meta-A," Ca, Sc, Ti, V, Cr, Mn, Fe, Co, Ni, Cu, Z, Ga, Ge, As, Se, Br, Kr, "Meta-Kr," Rb, Sr, Yt, Zr, Cb, Mo, Ru, Rh, Pd, Ag, Cd, In, Sn, Sb, Te, I, Xe, "Meta-Xe," "Ka," "Meta-Ka," Os, Ir, Pt, "Pt B," Au; and diagrams only of Ra; and a memorandum as to three new Inter-periodics X, Y, Z, with weights: *The Theosophist*, Adyar, Madras, for Jan.—Dec. 1908, printed as the book *Occult Chemistry* (Adyar, Madras, December, 1908), 2nd edition, edited by A. P. Sinnett (London, 1919).

3. Diagrams were drawn of the following, and filed, but *not published*, but the weights announced, with brief descriptions as to type: Cs, Ba, La, Ce, Pr, Nd, ?Eu, ?Gd, ?Tb, ?Dy, ?Er, ?Tm or Yb, Ta, W, Hg, Hg isotope, Tl, Pb, Bi, ?Ac, Th, U: *The Theosophist*, July, 1909.

4. Published with diagrams:

Uranium, U; Common Salt, NaCl; Methane, CH_4; Water, H_2O: *The Theosophist*, March, 1924.

Hydroxyl Ion, OH; Hydrogen Peroxide, H_2O_2; Methyl Alcohol, CH_3OH; Acetic Acid, HCO_2CH_3; Benzene, C_6H_6 with model: *The Theosophist*, April, 1924.

Sodium Hydroxide, NaOH; Hydrochloric Acid, HCl; Carbon Monoxide, CO; Carbon Dioxide, CO_2; Sodium Carbonate, Na_2CO_3; isotope of Chlorine, Cl: *The Theosophist*, August, 1924.

Calcium Hydroxide, $Ca(OH)_2$; Calcium Carbide, CaC_2; Acetylene, C_2H_2; Methyl Chloride, CH_3Cl; isomer of Methyl Chloride, CH_3Cl; Chloroform, $CHCl_3$; Carbon Tetrachloride, CCl_4: *The Theosophist*, March, 1925.

Naphthalene, $C_{10}H_8$ with model: *The Theosophist*, April, 1925.

Anthracene, $C_{14}H_{10}$ with model: *The Theosophist*, August, 1925. (A mention is made of the process in catalysis when Potassium Chloride $KClO_3$ and Manganese Dioxide MnO_2 are heated.)

The Diamond, composed of 594 C, with a description of its structure with a model: *The Theosophist*, September, 1925.

Ozone, O_3: *The Theosophist*, October, 1925.

Graphite; isotope of Tellurium, Te: *The Theosophist*, June, 1926.

Li, F, K, Mn, Rb, Ma, Cs, Il, Yt, Re, "87": *The Theosophist*, October, 1932.

"Oc," Na, Cl, Cu, Br, Ag, I, Gd, Er, Au, "85": *The Theosophist*, November, 1932.

Fe, Co, Ni, Ru, Rh, Pd, "X," "Y," "Z," Os, Ir, Pt, "Canadium"; new element, "Adyarium": *The Theosophist*, December, 1932.

He, Ne, "Meta-Ne," "Proto Argon," A, "Meta-Argon," Kr, "Meta-Kr," Xe, "Meta-Xe," "Kal," "Meta-Kal," Rn, "Meta-Rn"; two varieties of Hydrogen, H: *The Theosophist*, January, 1933.

Three varieties of Oxygen, O; two varieties of Ozone, O_3: *The Theosophist*, March, 1933.

II. Diagrams made, awaiting Publication

The remaining 26 chemical elements not so far published.

NH_3; $AgNO_3$ and its crystal composed of 1296 molecules; HNO_3; KNO_3; $NaNO_3$; $FeCl_3$; Urea NH_4CNO.

PO_3; PO_4; H_2SO_4; KCN; Alpha and Beta Naphthol $C_{10}H_7OH$; Di-ethyl Ether $C_2H_5.O.C_2H_5$; Phenol C_6H_5OH; Hydroquinone C_6H_42OH; Tartaric acid $C_4H_6O_6$; Salicylic acid $C_6H_4(OH).COOH$; Benzaldehyde, C_6H_5CHO; Pyridine C_5H_5N; Indigo $C_{16}H_{10}N_2O_2$.

Maleic acid 2C.2H.2COOH; $KClO_3$; Calcite and Aragonite.

Action of Pt as catalyst in combining $H_2+O=H_2O$.

BERNARD SHAW AND ANNIE BESANT

BY C. JINARĀJADĀSA

THE illustrations which I give of Bernard Shaw's autographs, written in the presentation copies to Dr. Besant of some of his works, reveal how great an admiration he has always had for her. He has never forgotten the helping hand which she held out to him as the young and iconoclastic idealist. He has described this, the beginning of his friendship with her, as follows:

> On the passing of *To-day*, I became novelist in ordinary to a magazine called *Our Corner*, edited by Mrs. Annie Besant. It had the singular habit of paying for its contributions, and was, I am afraid, to some extent a device of Mrs. Besant's for relieving necessitous young propagandists without wounding their pride by open almsgiving. She was an incorrigible benefactress, and probably revenged herself for my freely expressed scorn for this weakness by drawing on her private account to pay me for my jejune novels.

In her Autobiography she speaks of him with evident affection, as also with sharp penetration into his technique:

> At this time also I met George Bernard Shaw, one of the most brilliant of Socialist writers and most provoking of men; a man with a perfect genius for "aggravating" the enthusiastically earnest, and with a passion for representing himself as a scoundrel. On my first experience of him on the platform at South Place Institute he described himself as a "loafer," and I gave an angry snarl at him in the *Reformer*, for a loafer was my detestation, and behold! I found that he was very poor, because he was a writer with principles and preferred starving his body to starving his conscience; that he gave time and earnest work to the spreading of Socialism, spending night

to Annie Besant
from G. Bernard Shaw
May 1893.

WIDOWERS' HOUSES

MISALLIANCE
THE DARK LADY OF THE SONNETS
FANNY'S FIRST PLAY

to Annie Besant
from Bernard Shaw
14th May 1914.

after night in workmen's clubs; and that "a loafer" was only an amiable way of describing himself because he did not carry a hod. Of course I had to apologise for my sharp criticism as doing him a serious injustice, but privately felt somewhat injured at having being entrapped into such a blunder.

When she left the Socialist Movement to follow H. P. Blavatsky, he summarized the situation in the Fabian Society, so far as he was concerned, in the following words, which once Dr. Besant told me when alluding to the incident: "You are leaving me alone to keep up the spiritual end among the Socialists." The usual reader of Shaw's works will not associate the word "spirituality" in connection with Shaw's terrific onslaughts on civilization in general; yet every one who reads his Plays with any real understanding sees that, in spite of his militant methods, there is a fiery zeal of philanthrophy for which there is no other word except "spirituality".

Among all who have tried to describe Annie Besant, I doubt if anyone has summed up her inmost nature more swiftly and briefly than he has done in these few lines:

> Mrs. Besant is a woman of swift decisions. She sampled many movements and societies before she finally found herself; and her transitions were not gradual; she always came into a movement with a bound, and was preaching the new faith before the astonished spectators had the least suspicion that the old one was shaken.

Some day the statesmen of the future will realize how, in the political problem of India, she was far ahead, not only of Indian political leaders, but also of British statesmen. Now that Mr. Gandhi has failed to bring in the era of Swaraj by his methods, not a few are the patriots in India who wish that Dr. Besant were twenty years younger to lead to victory.

SAINT JOAN

to Annie Besant
from Bernard Shaw
with his love.

20th June 1924.

THE INTELLIGENT WOMAN'S GUIDE
TO SOCIALISM AND CAPITALISM

to Annie Besant
from Bernard Shaw

23rd June 1928.

OUR COVER

"CONVENTION met. Twice as many Delegates as last year. A grand day. Enthusiasm about H. P. B. I proposed building, a sort of Pantheon (for portraits of founders of the world's religions. Rs. 4,000 subscribed)." This is the entry found in Colonel Olcott's Diary for Saturday, December 27, 1884. The proposed "Pantheon" finally materialized itself in the present Lecture Hall at the Adyar Headquarters. With the genius of a great builder, Colonel Olcott transformed the drawing-room and verandah of the building into a magnificent Hall, and in four niches placed four large figures in relief of Jesus Christ, Gautama Buddha, Shri Krishna and Zoroaster. Various mystical emblems were also placed on the walls. In large letters was the motto, "There is no Religion higher than Truth".

During the time I acted as Vice-President in 1925, and in view of the Jubilee Convention of that year, I developed Colonel Olcott's idea by placing an Arabic inscription for Muhammadanism in a fifth niche (no image of the Prophet could be put, as against Islamic tradition). In the sixth and last niche in the Hall I placed a great board recording the names of the National Sections of the Society, with the dates of their Charters. The curious old symbols put by Colonel Olcott were replaced by clearly recognized symbols of Judaism, Jainism, Sikhism, Taoism, Confucianism and Shinto among existing faiths; and for the vanished faiths, by symbols for Mithraism, the religions of Greece and Egypt, Atlantis, Chaldea and Assyria. The Masonic Square and Compasses, and also a symbol for Bahaism, were also placed. Underneath each figure or symbol there appeared for the first time its name, so that all could clearly understand.

A future development of the "Pantheon" idea of the President-Founder was the beginning during the Jubilee Convention by Theosophists of various religions of small sacred buildings to represent their faiths. The first to be completed was the temple of Hinduism, followed by the temples of Buddhism and Zoroastrianism. The Christian Church is still a thatched hut, and there are only the foundations as yet of a Mosque and a Synagogue.—C. JINARĀJADĀSA.

EARTHQUAKE IN CALIFORNIA

I AM writing during the earthquake period which, though it has brought us no harm, has been unpleasant. The shocks began about 5.45 p.m. After dinner, during which many shocks were felt, we had to leave for Hollywood to lecture and it was here that the more unpleasant side of it all was experienced.

I was speaking to a study-class of some fifty people in a house in Hollywood, which is a Theosophical Lodge, when a major quake occurred. The house creaked and swayed, pictures swung and the peculiar rumbling sound of earthquakes was heard. This 8.30 p.m. shock on the first day was a very strong one and lasted a long time. News of the effect of the preceding quakes in the Long Beach district, only a few miles away, had come through on the radio—greatly exaggerated—and so people were very nervous. Many rose and a peculiar panic atmosphere was produced. I begged them to sit still and after the first quake they asked me to continue with my subject. I did, making strong efforts to hold their attention as fully as possible. This was difficult as several less severe quakes followed, and it was a relief when the questions were answered—and there were quite a number—and we were back in the car heading for home.

That night was unpleasant. Radio news was serious and strong waves of fear could be felt distinctly at each shock. These continued through the night and during Saturday and Sunday, there being some thirty-eight which were noticeable. They diminished in intensity during Sunday and seismologists assured the public that, judging from previous earthquakes, no more major shocks would come. They were wrong, however, for Sunday night in Los Angeles, much nearer to the centre of disturbance, in the middle of my lecture a major shock occurred. There were some four hundred people in the auditorium and for just a moment emotional panic gripped them. Remember, every one was very strained and nervous by this time, indeed, we did not expect people to come into the city, the large audience being a surprise. The stewards had left wide aisles in case of a shake. Fortunately, the audience responded to an appeal to remain and the danger of a rush passed. But the fear power which swept throughout the city was a tangible force, a kind of concentrated panic and shock combined, and not easy to withstand. No more quakes followed and all were sufficiently controlled to close the meeting with a few mintues' quiet thought directed towards the stricken areas. On getting to bed that night I found that this experience had been a great strain.

On Monday two major shocks occurred and just as I write this, Tuesday morning (March 14,) a less severe temblor shakes the house. These repeated shocks no longer affect us here where we are beyond

the danger line (we hope), but they are very disturbing to the people in the devastated regions. They are severely shaken, their morale is low; many of them have undamaged homes, but they dare not return to them, and remain in parks and vacant lots camping out and being cared for by the many relief organizations which are doing such splendid work.

Radio announcements consist of continual appeals for supplies of all kinds, especially of food, bedding and medical necessities. Each fresh major shock, and they now occur about twice in twenty-four hours, further upsets the morale of the sufferers.

We feel thankful that we were not in the centre of it all, as we might have been, having visited it several times recently to see boats in the Los Angeles harbour, which is there. It was most fortunate that the Navy was present at the time and that a complete plan of action had already been prepared against such a crisis three years ago by the Admiral in charge. Almost before the first temblor had ceased, orders were given and the plans were put into operation.

Remarkable, too, is the fact that a man here prophesied this and other events, which have occurred, a week previously in a letter to the *Los Angeles Times*. Apparently the worst is over and, with characteristic American speed, rebuilding on shock-proof lines is already going on.

It is satisfactory to observe here that, despite both the moratorium and earthquake, both the numbers and the interest of the audiences in Los Angeles, Hollywood and Glendale have been sustained though financial returns are affected.

GEOFFREY HODSON

INTERNATIONAL RELIGIOUS CONFERENCE

AN inter-religious Conference was held in Bangalore, S. India, from April 23 to 26, 1933, its worthy object being to create better understanding between the different communities in India and to make clear the teachings of their religions.

The Conference was attended by delegates from many towns of India, representatives of most religions, men and women, Indian and European. A large number of lectures, addresses, discussions and symposiums were given by Pandits, Moulvis, Achars, Missionaries and other learned persons. Besides the regular programme there was an inter-communal dinner (now getting popular in India) and a group photograph (already most common). A report said that "the chief characteristic of the Conference was that whereas different adherents

of different religions expressed themselves clearly and forcibly regarding their faiths, a very patient hearing was given to their utterances and no dissentient voice was heard. The utmost friendliness prevailed". It is interesting to note that the Conference was organized by a religious body of Muslims, the Deendar Association. It was the first of its kind in the history of Mysore, but it was such a great success that it is hoped it will become an annual future in Bangalore.

In the opening address Mr. O. Kandaswami Chetty, a Hindu social reformer, made an eloquent appeal to realize now Akbar's dream of a Universal Faith for India as described by his prime minister, Abul Fazl. In the closing address the same chairman after winding up the work of the Conference spoke on religion, and again made a fervent plea to distinguish between the religion of institutions and the religion of the heart, and how by following the religion of the heart man serves God and man best (and thus the cause of unity) as shown in the exquisite poem, "Abu Ben Adhem".

A RETURN TO LIFE

"WHO sleeps the sleep of frost will wake no more."

When my mother was a young girl living in Massachusetts, she left her home at one time to go to learn a trade in a place near by. As the time drew on towards Christmas she began to feel very home-sick. So it was arranged for her to go home for Christmas. On the day planned for her return, however, it began to snow so hard that she thought: "They will never send a vehicle for me on such a day! Well, I will return on foot." So she wrapped herself well up and started off. But she soon found it was much colder than she had expected, and began to wonder: "Shall I ever be able to stand this? Anyhow I'm not going back!" Presently she began tolfeel very sleepy, but said to herself: "I must not lie down in the road. What would anyone think!" At last however she sank down, overcome by sleep. She was awakened by what seemed to her a loud man's voice, saying: "Susie, get up," and she felt a thrill go through her. Again she heard the voice, and the shock this time brought her to sit up. She heard it a third time, and it brought her to her feet. And so she struggled on, and reached at last her aunt's house. Her aunt opened the door, letting out the hot air from within, and Susie fell unconscious at her feet. The Doctor was sent for and she became aware of two men standing beside her bed. One said: "She is dead"; the other replied: "No, not quite." They rubbed her with snow and at last she got better, but three of her ribs were laid bare through her having been brought too soon into contact with the warmth of the house. Surely we are all watched over and protected!

DELLA ENGLISH

LOVE

I WAS sewing and thinking of the human soul and how one day it would rule the personality and be master of all, etc., when there was an inrush of a vague feeling of pleasure and longing, of one's wanting to give up oneself, mixed with a definite pain, its only physical feature, welling up within the heart.

I wondered whence it arose and what was its cause. Was it the sub-conscious thought of my little one for whom I was making the dress that had caused it? Or was I unconsciously thinking of her father or a friend? I tried to locate its origin but could not. Though I could project it, so to say, to each of the above-mentioned, yet I felt it was independent of them all.

Then I remembered how, as a child, I used to have the same sort of feeling whenever I went out roaming in the woods and later when I met my husband, and still later at prayers. Now gradually it dawned on me that the feeling had always been the same in essence, but that at each different stage of my life I had given it a different form and cause. I had never thought about its origin or its cause and had taken it for granted that the form I gave it unconsciously at the time was its only cause.

I remembered also one evening in the mountains, when sitting all alone on a rock overlooking the thickly-wooded valleys below and misty plains far off, the same feeling had come with some intensity without any definite object, independent of any person or form—just a feeling welling up in the heart, I knew not from where, and the words of Krishnaji seemed to strike me: "Love knows neither people nor things, neither subject nor object, it is free of self-consciousness." And I thought that truly Love in essence is the same; only we project it through our mind to an object or an idea, the nature of which varies according to our stage of development. It is the same feeling always impersonal and impartial, Divine Essence, welling up in the heart, and we mistaking it, give it a "Rupa" through our mind because we know no better. A mother thinks it is her child, a lover his beloved, whoever is thought to be the most dear at the time. But when Love falls in love with itself, when there is no object of love, and one is still joyously alive and pulsating with overflowing love, just in a state of "loving mood," then and then only Love finds its consummation, its Beloved—Itself—and is rested.

G. B.

AUTOBIOGRAPHY OF REV. DEVAMITTA DHARMAPĀLA

Namo Buddhaya 12-8-2465
1921.

MY DEAR JINARĀJADĀSA,

Yours of the 8th inst. It was in 1878 that I first heard of the T. S. Colonel Olcott having read the English translation of the Panadura Controversy wrote to the late Megittuwatte Hamuduruwo of the Kotahena Mahapansala declaring himself a Buddhist and H. P. B. sent him a copy of the *Isis Unveiled*. We were then living at Kotahena. I was attending the St. Thos. Coll. School. After returning from School daily it was my habit to visit the Pansala. The priest was a great controversialist, and every Saturday he would deliver a sermon on Buddhism and attack Christianity. They came like thunder-bolts, and after the attack he would tell the audience of the formation of the T. S. and of Colonel Olcott. His words were like sweet honey to me. I began to think of the future of Buddhism and a kind of invisible love entered my heart. Every letter that the priest received from Colonel Olcott was translated and printed. In 1879 the T. S. party arrived in Bombay, and my love to the T. S. and the Founders had no bounds. The priest received a copy of the 1st issue of THE THEOSOPHIST, and it contained an admirable review of *The Light of Asia*. I thought that it was light from heaven. In 1880 Colonel Olcott, H. P. B., Damodar and the Bombay Theosophists came to Ceylon and they received a royal welcome. I was then 15 years old. At the first lecture my father, Irving's father and other leading Colombo Buddhists were present. At the close of the lecture after all had left the place Irving's father and my father remained behind, and I with them, and Irving's father introduced me to Colonel Olcott and H. P. B. Both of them shook hands with me. I left School in March 1883 and in November, I wrote to H. P. B. that I wished to become a Chela. In 1884 January Colonel Olcott initiated me although I was under age. In December 1884 H. P. B. brought me over to Madras, and in her room she asked me to learn Pali. It was wonderful that she saw my future. From January 1884 to 1904 I entertained the belief that the T. S. would take up the cause of our Lord. In 1905 I was disillusioned. Adyar was my home for 20 years. Since 1905 Adyar had no attraction for me.

Now that you wish to build a small Vihara at Adyar I shall do all I can to help you. Prepare a plan of the Vihara according to the *Amaravati* Vihara architecture. You will find pieces of Amaravati Sculpture in the Madras Museum. Let it be a small building, and I am sure the Masters' blessings will come, and with them the means also.[1]

Yours affly.,
ANAGARIKA DHAMAPALA

[1] I received not one pie either from him or from any Buddhist in Ceylon towards the cost of the Buddhist Shrine at Adyar.—C. J.

CORRESPONDENCE

MAY I be very unorthodox, dear Mr. Editor? I am, so let it come out. Why do we talk and write so much about our old T. S.? Does it need so many props? There are many fine souls in it, I know. But does it matter so much what coat we wear or where we dwell? Can we not give greatly whether we live in palace or prison, whether we stand on a hill or dwell in a valley? Does our garment or our environment matter so very much? All those are things of a day and of little importance. Can we not be our best selves wherever we stand? Let us love deeply and wisely; let us love justice, mercy, loyalty to what we feel to be nearest the essence of things—give true friendship to all, give understanding to the weak and helpless ones. Let us BE our real Self.

ESTHER BRIGHT

By C. Jinarājadāsa

By all means let us "BE". I believe so much in "being" that my thoughts are continually set on the only place where we can "be"—to any real satisfaction. Of course I mean Devachan, where the Logos can co-operate with us more fully, because we are unencumbered for the time by our evil Karma. Still, even if unhappily we are tied to physical plane work, we can make the Theosophical Society the finest chalice for our idealisms. To some of us who do that, this wonderful Brotherland of all mankind which is the Society is more than any Fatherland or Motherland.

But of late, some have asserted with vehemence that the work of the Society is over because Krishnaji is giving his message; others that the Society has lost all real contact with the Masters, for those who claim to have any contact with Them are but full of vainglory and ambitions to dominate. On so many sides, the theme harped upon is: What is wrong with the Theosophical Society? I have yet to receive a contribution to THE THEOSOPHIST on the theme: What is *right* with the Theosophical Society. And such is human nature that let one or two say:

> "Let's talk of graves, of worms, and epitaphs;
> Make dust our paper, and with rainy eyes
> Write sorrow on the bosom of the earth.
> Let's choose executors, and talk of wills". . .

and a vast crowd will dolefully intone: "Let's talk of graves, of worms, and epitaphs."

This is the reason that during the two and a half years that I have sub-edited THE THEOSOPHIST, I have purposefully talked of the Society, its greatness, and its usefulness, its invincible march to greater service still under those Unseen Leaders who watch and guard over what They term "Our Society". Our "garment" very much matters, if we mean to *work*, not in isolation, but as an efficient band of *workers*. Of course there are Theosophists in spirit outside the ranks of the Society; but the best Theosophists, as *efficient* workers, and those who care to work under the Masters, will always be in the Society.

Hitlerism

It is very sad to find glorified in THE THEOSOPHIST such men as Mussolini and Hitler (especially the latter) whereas no mention is made of men like Massaryk, Stresemann and Briand, who all strove to bring about a better understanding among the Nations. I feel profound sadness about it, and lose more and more my faith in the capacities of right perception of our Theosophical leaders. Is it perhaps not true to-day as of yore that the fruits reveal the tree? And is not the leading idea and the practical action the touchstone of the inner value of a man? I cannot believe that the Inner Government are *for* Hitler and the like, with all the horrors that are going on now in Germany, with all that killing and murdering, and *not* for Massaryk who tries to establish understanding amongst the various Nationalities of his country, and that the Hierarchy are against or indifferent to all those who try to abolish war and militarism. If it were so, it would be horrible, and in that case I do not know why they are against Lenin and Stalin, who have at least a big ideal as excuse for their deeds, whereas Mussolini and Hitler propound old outworn traditions which lead to war and narrowest, stupidest patriotism. If the writer of the Watch-Tower article were right, there would be no possibility of judging, or we had to think that the more a National leader kills and the more he acts low and mean the nearer is he to the Great White Brotherhood.

I can say no more. All is too, too sad! It may be that I am ignorant and stupid but in case the writer of the article is right I must admit that all our lofty ethics are worth nothing and all we held right is false.

It seems to me the whole world is standing on its head; right becomes wrong and the wrong right. If things take the direction shown in the Watch-Tower for May, I do not know if I'll remain still a member of the Society. I hope it will change.

(I have omitted the writer's name; in these days of denunciation, to express one's opinion even in a far-off country invites persecution, if not death.—C. J.)

Monetary Reform

Until we have a clear idea of the ethical principles which must underlie a living, practical Brotherhood of Humanity we cannot safely advocate schemes of monetary reform, many of which are full of pitfalls for the unwary. Many members, no doubt quite unconsciously, are assisting in the propagation of schemes which only defer the fundamental question at issue. As pointed out by the Acting Editor, increase in material prosperity *alone* is not the aim of Universal Brotherhood. A helot society can easily be conceived where poverty and unemployment are unknown. But we should remember the old saying: better to be poor and free than rich and a slave. The decisive question in judging whether any scheme of social betterment is a step towards real Brotherhood is: with whom does the ultimate power reside, in a few individuals wielding absolute power (a helot society) or in the people themselves?

This fact is much more clearly realized among the members of the political parties of the Left, than by many members of the Theosophical Society. This is one of the reasons why they are so greatly feared by those whose self-interest makes them strive to preserve the established order of things and who suppress them with ruthless severity when the opportunity occurs.

Financial reforms may easily become a "red herring" to divert attention from the real issue, and become golden chains binding the community still more closely to the fulfilment of the inordinate desires and ambitions of a few autocrats obsessed with the lust for power.

LEONARD C. SOPER

By the Acting Editor

"Ultimate power"—meaning by "power" the reality, which is capacity to transform—never *really* resides in "the people". It resides in a few individuals who have that capacity. Whether it is "given to them by popular election, or they grasp it, is a minor matter". What matters is that they, the few, the older souls, should have vision and be capable of self-sacrifice. The "people" do not lead; they are always led. They are led to the realization of what is best in themselves by the few who are capable of idealism and self-sacrifice.

> "Whatever they call him, what care I,
> Aristocrat, democrat, autocrat—one
> Who can rule and dare not lie."

Vaccination

Dr. P. Govindarajulu, N. D., D. Dt., writes a long letter objecting to my foot-note to the article of Mr. D. Srinivasa Iyengar on the matter of vaccination. As this subject can be discussed pro and con in many magazines, I do not propose to take it up further in THE THEOSOPHIST.—C. J.

REVIEWS

Pearls of the Faith, or Islam's Rosary, by Sir Edwin Arnold. (Published by T. S. Swaminathan, M.A., B.L., Advocate, Madras. On sale by Theosophical Publishing House, Adyar, Madras. Price Rs. 2-8 as. Special price for College students Rs. 2.)

This beautiful work has been long out of print. Its re-issue in India is a noteworthy event, particularly to all interested in the traditions of Islam. Edwin Arnold is famous in the English-speaking world for his wonderful poem on the life of Gautama Buddha called *The Light of Asia*. He was once Principal of the Deccan College at Poona, and was a fine Sanskrit and Persian Scholar. When he retired to England he became editor of *The Daily Telegraph*. After writing *The Light of Asia* he translated the *Bhagavad-Gita* in perhaps the most beautiful poetical translation in English under the title *The Song Celestial*. After having done this much of service in the cause of Buddhism and Hinduism, he turned his attention to Islam, and produced a beautiful book called *Pearls of the Faith*.

The book consists of 99 poems woven round the 99 beautiful names of Allah. Each poem draws upon some Islamic tradition and presents it in exquisite English. After the death of Tennyson, Edwin Arnold's name was one of the three which was considered as a possible Poet Laureate. That reveals his worth as a poet, though there is little of his poetry now well known except his *Light of Asia* and *Song Celestial*.

Since the book has been long out of print, the family of the late Sir T. Sadasiva Iyer, Justice of the High Court of Madras, has become deeply interested in republishing it, for the late Justice was a deep admirer of the beautiful traditions of Islam. Therefore as an act of love the book has been republished and is now issued at actual cost price. Following the original edition of London, each page has a green border and one of the beautiful names of Allah printed in green

in Arabic characters. As far as possible, even to the green colour and the beautiful gold back, the Indian edition follows that of London.

This book should not only be in the library of every educated Muhammadan, but also of every Indian who desires to know all that is best in Islamic tradition. In addition, since Muhammadan Colleges must have some text-book of pure and perfect English for study in the higher classes, why should not this book of Edwin Arnold be made such a text-book? His *Light of Asia* has been used as a text-book in Buddhist Colleges in Ceylon. *Pearls of the Faith* is full of purest Islam, and every one who reads the book comes into direct touch with some of the most exquisite incidents in the Koran and in the *Hadith* or traditions. An extremely low price for such a book of 304 pages, beautifully got up, is specially quoted in order that it may be widely circulated, both for the sake of Islam and for the sake of India, where the followers of the Prophet and of the Rishis live side by side.

C. J.

Naked Ascetic, by Victor Dane. (Rider & Co., London. Price 7s. 6d.)

"What went ye out for to see?" is a question that might be asked of many writers who go to India, and thereafter write a book about it. Mr. Dane at least knew what he wanted to see, and seems to have pretty thoroughly investigated the lower forms of magic and so-called Yoga. Some might think he has missed the treasure in the pursuit of its shadows, for the true Yogis of India, as compared to the sorcerers of many kinds whom he describes, are as the Himālayan heights to the sand-hills. Mr. Dane admits this theoretically, for he says:

> Whatever I may write against modern India it is quite true that wonderful things have sprung from it.

and again:

> As soon as one steps on Indian soil a new world is reached, a world mainly remarkable for its extraordinary paradoxical contrasts.

Naked Ascetic contains a remarkable collection of well-told stories of magic (grey or black), and Hatha Yoga, and persons attracted to these things, and not too fastidious to be revolted by gruesome details, will find in it plenty to interest them. The author is to be congratulated on his determination to speak only from personal experience.

In his last chapter, Mr. Dane sets forth with great sincerity his own views on yoga, and in several passages seems to voice the teachings of Krishnamurti:

> In seeking reality we must never allow ourselves to become limited. For this reason societies and religions are dangerous. They put under our eyes a few great truths but they shut out others.

Mr. Dane pays a fine tribute to Adyar:

> Adyar is of course a wonderful place, but its greatest marvel is the library, the books there made my mouth water.

He regretted being unable to see Bishop Leadbeater and expresses his scorn of the scandal-mongers who have sought to befoul "a man who is both as famous as he is notorious". He speaks with appreciation of "Dr. Jinarājadāsa" as "one of the most charming Indians it has been my pleasure to meet. He is both a spiritually developed being as well as highly intellectual. Rather a pleasant change in a Theosophist"! We have to thank Mr. Dane for helping us to "see ourselves as others see us".

E. M. W.

Maternité, par Georges Méautis (Les Cahiers Romands, 2me. Série, No 10). (Librairie Payot & Cie. Genève.)

A small book, but very charming, breathing French *ésprit* and gallantry, the writer once General Secretary, T.S., for Switzerland, being a native of Suisse Romande and partaking in its French culture. We know how this part of Switzerland has been largely ridden by sombre Calvinism, with Geneva as its centre, since the 17th century. The book is a protest against the inferior rôle accorded to woman in Protestantism, as contrasted to the high ideal in Catholicism of woman's supreme calling—the divine Motherhood of our Lady Mary. Through three chapters, treating of great Greek ideals of sublime womanhood, the writer leads us to view three aspects of woman's high mission on earth—*Hestia*, Goddess of family life and of the hearth, where life's flame is perpetually renewed and kept burning; *Demeter*, Mother of Plenty, who gives her children of her own life, unstintingly; and *Niobe*, Protectress of all tender, defenceless life. The book closes with the following sentiment:

> The family is the essential element of our Aryan race, the mother being its guardian and its palladium. All hope is not lost, so long as a civilization knows to give to the mother the place she deserves, namely the first.

A. L. H.

Dr. Besant Charitra. The Life of Dr. Besant in Marathi, by R. S. Bhagwat, M.A. (Ganesh Mahadev & Co., Poona. Price As. 8.)

This short life-story of Dr. Besant has been written in simple idiomatic Marathi "to remove the prejudices in Maharashtra" by a clear statement of facts in the life of the great President of the Theosophical Society. The writer is too obviously concerned with the prejudices, and so sometimes unknowingly mars the natural beauty of the story by pulling the reader's attention to their existence. The style is effective and the book holds the reader's attention to the end. Mr. Bhagwat deserves congratulations for being able to present a forceful and living sketch of his subject in the small compass of 170 pages and to produce a clear idea of its grandeur. To understand the various phases of Dr. Besant's life and activities is to sense the power that moves the world, and this little book does give a glimpse into its working in the closing quarter of the last century and the opening quarter of this. The references to books and magazines given in foot-notes should tempt many readers to learn more of this life. The writer has been cramped for space towards the end and leaves unfulfilled a promise of the earlier pages. The reader would willingly have paid for a few additional pages.

M. G. K.

The Fountain of Life, by S. N. Agarwal. (The Indian Press, Allahabad.)

This is a nice-looking book of poems in free verse. The preliminary pages contain notes of appreciation by Rabindranath Tagore and S. Radhakrishnan, which form very good and sufficient introduction to the poems, but the author has added, unnecessarily I think, a preface in which is made out a case for free verse. The poems are well written and seem inspired by, not imitated from, the writings of Rabindranath Tagore and J. Krishnamurti. The author seems to find in Nature much joy as well as a philosophy of life, and expresses them naturally and nicely.

D.

An Introduction to the Study of Yoga Aphorisms of Patanjali, by Geo. C. Williams, F.T.S. (Adyar Pamphlet No. 170, T. P. H., Adyar. Price As. 3.)

This is a reprint of two articles which first appeared in Volume II of the *New California*, a Theosophical magazine, and was later published as a pamphlet in 1894.

The first half of the pamphlet—Introduction—is a splendid essay on Theosophy, how Theosophy is a "new gospel, a new rule of conduct, a new hope for humanity . . . for which the world is only now, for the first time, prepared; it is the gospel of individual self-development." Then follows the subject proper of the pamphlet wherein is shown most clearly what is concentration, the "how" of individual self-development according to Patanjali. "One of the most extraordinary books of the world is *The Yoga Aphorisms of Patanjali*, . . . because it points out, with infallible directness, the means by which a man may transform himself into a God."

The reprint is invaluable inasmuch as it introduces in a very lucid way two subjects of great interest to thinking people of all ages and all climes, namely, Theosophy and Yoga.

D.

STAR TRAILS

WHEN life is dark and passion-dyed,
And heavy days are passed inside,
In gray and grievous duty,
My soul slips far away to hide,
In cool, blue space awhile to bide,
And drench in purest beauty.

Where Constellations surge and roar
And Pleides and Archer soar,
Behind their stardust veils;
Far, far from earth's dim distant shore,
Beyond the arc of meteor,
By silent, azure trails;

Where distant starlings flash and fade,
Like gems in vaulted arch inlaid,
The gleaming eyes of night;
There winds of cosmic plains pervade,
And cleanse the soul with clear cascade,
Of star-touched Heavenly Light.

MARY GRAY

MAGAZINES RECEIVED:

Advance Australia News Service	May.
The American Co-Mason	Jan.-Feb. and Mch.-Apl.
The American Theosophist	May.
Bulletin Théosophique	May and June.
The Calcutta Review	May and June.
The Canadian Theosophist	April and May.
The Indian Review	June.
Kuntur	January-March.
The Liberal Catholic	May and June.
The Maha-Bodhi	May-June.
The Modern Review	June.
New Britain Quarterly	April-June.
The Non-Subscribing Presbyterian	May.
The Occult Review	May and June.
Persatoean-Hidoep	June.
La Revue Théosophique le Lotus Bleu	April.
Roerich Museum Bulletin	May.
Stri Dharma	June.
Teosofia	May.
Teosofisk Tidskrift	April and May.
Theosophia	May and June.
Theosophy in India	April-May.
Theosophy in Ireland	January-March.
Toronto Theosophical News	May.
The Vaccination Inquirer	May.
World Theosophy	May.
The Young Builder	June.
The Young Theosophist	June.

BOOKS RECEIVED:

Mount Everest: Its Spiritual Attainment, by George S. Arundale (The Theosophical Press, Wheaton).

India under the British Crown, by B. D. Basu (R. Chatterjee, Calcutta).

Contribution a la Histoire de la Société Théosophique en France, by Charles Blech (Éditions Adyar, Paris).

Adyar Pamphlets Nos. 172 and 173-74. (T. P. H., Adyar).

Dr. Besant Charitra, by R. S. Bhagvat (Ganesh Mahadev & Co., Poona).

Septennial Report of Lodge Vishvaharma No. 127 (Universal Co-Masonry, Trichinopoly).

Gita Sandesh, by Ramdas (Anandashram, Ramnagar).

Navavidhan Diary (S. Roy, Calcutta).

The Sunrise, by Suryanarayana Sadhu (People's Printing and Publishing House, Triplicane).

Report for the year ending February, 1933 of Manchester Association of Importers and Exporters (Manchester).

Tales from Shakespeare in Sanskrit, by M. Venkatramanacharya (V. Ramaswamy Sastrulu & Sons, Madras).

Registered M. 91

THE THEOSOPHIST

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Statues of Founders of the Great Religions, in the Hall of The Theosophical Society, Adyar, Madras

II. GAUTAMA BUDDHA

August, 1933

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VOL. LIV No. 11

THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

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ON THE WATCH-TOWER

By C. JINARĀJADĀSA

The President.

DURING the last month Dr. Besant's strength has considerably diminished, though matters have not come to a state to be termed a "crisis". Her heart functions well, and the amount of strength in her—seeing that for four weeks she has lived only on milk—is remarkable. There is little doubt that she would long ere this have discarded a worn-out body which serves her so little, had only the problem of India not been so long delayed in its solution. If only the scheme outlined by her of clear, forceful, *constitutional* agitation, that is, *within the law*, had been taken up all the time by the Indian leaders, as they did for a while before Gandhiji swept the board clean of all policies but his, India would already have gained her rightful place within the British Empire, and Dr. Besant would have been free to go. But the Indian leaders, tired and disheartened by Britain's long continued hard-heartedness, accepted the violent policies, of Non-Co-operation first and later of Civil Disobedience, of Gandhiji, and following his lead, tens of thousands sacrificed nobly and went to prison to usher in the new era of Freedom for India. And the result of all these policies? The landing of the National Movement in the ditch, and its leader appealing to the Viceroy for a "peace without humiliation". Can one ever imagine Dr. Besant asking the British Government for conditions of peace "without

humiliation"? She would have seen that she never placed herself and her followers in such a quandary through blundering tactics. If one fights at all, one fights to win. That is Annie Besant, the Warrior. If she were only fifteen years younger!

***

Theosophists as Heads of Nations.

It is not often—as yet—that Theosophists have become Heads of Nations. A good many have entered the political field and become members of Parliaments and Legislatures, but very few have achieved the distinction of becoming the head of a Nation. From 1920-24 the President of the Republic of Costa Rica was Don Julio Acosta Garcia, one of the most honoured Theosophists of the Republic. In another of the smaller Latin Republics we have to-day a most devoted Theosophist as the President. The following from him will give an indication of what can be done by those who have the proper spirit of dedication:

In my character as Chief of the Nation, I am doing my utmost to realize in practice the help which my countrymen require both morally and materially. The Department of Home Affairs is administered with economy and honourably, and I have impressed upon all the functionaries the need to stamp upon each action of theirs the seal of duty to the Nation, and the giving of Justice to all without any preference or respect of persons.

I am at the moment dividing up 6,000 hectares among poor agricultural families who are tilling the soil, and we have begun to construct 1,000 houses to be sold at cost price, and to be paid for in 15 years. These are houses for workmen and employees who at the moment can find no accommodation.

I desire you to excuse my lengthy letter but I hope that your benevolence will be constantly extended to me, and your profound wishes will be sent to me to strengthen me so that I may tread the path of Justice and Duty.

Among the ways of service of our fellow-men, none can be more noble than to take part in public life in those ways

which lead to leadership. Such a career is of course full of temptation, and not infrequently subtle vices of ambition and craving for recognition create opportunities for failure, even for the idealist. Nevertheless, power is a noble thing to plan for, provided the will is set to consecrate the power to the fulfilment of the plan of the Most High. Surely a time will come when all representative leaders in each Nation will profess Theosophy as their true gospel of life, even if they do not become members of the Society.

***

The World Economic Conference.

The Economic Conference at the time of writing is closing, having seemingly accomplished little. Yet perhaps it has achieved more than one imagines, because it is a great achievement indeed to begin the habit of meeting at great World Conferences. The many economic problems have been too numerous for swift solution, particularly as the Will to Unity is still somewhat feeble among the Nations who gathered together. Nevertheless, a movement has been set on foot in the right direction, and it is now merely a matter of time before the great work which humanity is waiting for shall be accomplished.

But in this matter, as in so many others, the public—that is, the man in the street, in his million replicas—expects the national leaders to produce results, not realizing that without the goodwill and the understanding of the man in the street, not even the greatest national leader can really accomplish much result to a lasting purpose. Such work as is being done by the League of Nations Union, whose purpose is to popularize the ideals and the work of the League of Nations, needs to be done in every country, so that every man and woman is in some way pledged, by the gift even of a few pies, pence or cents, to help in the great tasks which are the common tasks of all. The word "propaganda" is

repellent to many, yet it is only through propaganda that the Golden Age will finally be ushered in.

***

Which Remedy First?

Elsewhere will be found an article whose contributor very justly points out that, in the course of the Convention Lectures of last December on the economic situation, much was said from the standpoint of Brotherhood, but no attempt was made to propound actual economic solutions capable of immediate application. Yet it is necessary to point out again and again that all solutions of earthly problems fail of success until the root of every solution is seen as being derived from spiritual verities. It was not for nothing that the Christ said:

> Therefore take no thought, saying, What shall we eat? or, What shall we drink? or Wherewithal shall we be clothed?
>
> (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.
>
> But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you.

As many have pointed out, such advice, if followed by *all*, would lead to chaos, and to thieves and wasters getting the upper hand. The advice was given for practice for those who had definitely pledged themselves to tread "the Way" as His chosen disciples. Yet the principle which underlies is a spiritual law that holds good for the whole world. For the truth is—which we only find out for ourselves through many lives of suffering—that this visible world is only the last rung of a great ladder of worlds, and all that is of value in the physical gains a multiple value when it is charged with the message of the invisible worlds. It is he who has his eyes fixed upon "the Kingdom of God and His righteousness" who sees rightly into every problem here upon earth. To take the simile of the captain of a ship who has to navigate his vessel full of passengers and cargo, is

not the most important equipment in the ship a tiny instrument called the compass? While officers to sail the ship and engines and engineers are needed, and cargo and passengers are necessary to pay the expenses of the ship, yet all these things are subsidiary to the *rightness* of the little compass. For without the compass the captain does not know which is his true direction each instant of time. In exactly the same way, it is only in so far as the reformer feels that his objective is in some way reflecting the great objective of a great Divine Plan that real success is achieved. But unfortunately in these days the existing religions cannot link the visible world with the invisible, at least for most of the reformers who feel profoundly the sufferings of mankind. It is here that Theosophy has its great work, for as has been said again and again, Theosophy must be made practical, but it will become practical only as the Theosophist realizes that every object and event here below is only a window through which a great constructive Mind is watching, and through which that Mind is attempting to reorganize the world.

***

Theosophy and Science.

These are times when the proclamations of a few leading scientists tend to show that a day is dawning when the spiritual standpoint of the Ancient Wisdom will be acceptable to the concrete mind. But on the other hand, most of the work of modern scientists still upholds the ancient thesis enunciated by Tyndal that it is in matter that we are to see all the possibilities of life. It was this aphorism, uttered by him as President of the British Association, which many years later was transformed by Crookes, when himself in that office, with the words that it was in *life* that he saw the possibilities of matter. The reversion to the older standpoint—undoubtedly still the orthodox standpoint of science—is clearly reiterated by

Professor T. H. Morgan, of the California Institute of Technology.

Matter is infinitely older than life and mind; the conceptual mind of man is only of comparatively recent development. We may consider the age of conceptual mind in mankind to be about ten million years and the age of life on earth about 1,000 million years. Jeans estimates the earth as a planet to be in round numbers 2,000 million years old. Matter therefore may be estimated to have existed 1,000 million years before life appeared.

Evolution then is a development from matter to life, from life to mind. And if creative evolution continues, it may be supposed that as mind increases in power and development, it will slowly evolve into a higher and purer type with matter having less influence. I am again taking you eons and eons into the future when the super-mind, the transcendental mind we may well visualize, develops.

The root of the deficiency in the above pronouncement lies in the lack of recognition that the processes of matter, life and mind are simultaneous in origin, and that the two latter do not follow upon the first. No problem of physics will really come to a solution until scientists take as an axiom that what is termed " matter " is only an embodiment of life, but so different from life itself as to deserve a separate word " matter ". Even this is only the first stage in the great discovery, for the second is to know that even life itself is only a form of consciousness. The old Hindu doctrine of *koshas* or sheaths comes nearest to the truth, for then consciousness sheathes itself in life, and both sheathe themselves in matter.

However, Professor Morgan goes so far as to admit that, along the line of thought which he enunciates, it will be possible to believe in the survival of man after death.

This sub-material man will be pure mind and spirit. Many modern spiritualists and scientists believe in such a sub-material human existence supervening immediately after death. While evidence may not yet support it, it is natural to infer that with the

evolution of the conceptual mind in mankind there came also the potentiality of its survival after death.

***

Reaping the Whirlwind.

Surely every one knows now what are the disastrous conditions in the industrial world. Yet all these were foreseen by the "visionaries" of generations ago who worked for reforms. In 1886—forty-seven years ago—the socialist Annie Besant wrote what follows. Does it not read as if it were some speech at the Economic Conference? But men find the sowing of the wind a pleasant because a lazy task, and care not to listen to the descriptions of the whirlwind which will be its harvest.

An ingenious capitalist sees a want and devises an article to meet it; or he devises an article and sets to work to create the want. He places his article before the public, and a demand for it arises. The article either supplies a real want, or it becomes "the fashion," and the demand increases and outstrips the supply. Other capitalists rush in to compete for the profit which is to be made; capital flows rapidly into the particular industry concerned; high wages are offered; operatives flock to it; the supply swells until it overtops the demand. But when this point is touched, the supply is not at once lessened; so long as there is any hope of profit, the capitalists manufacture; wage is lessened to keep up the profit, but this expedient fails; short hours are worked; at last the market becomes thoroughly overstocked. Then distress follows, and while capital seeks new outlets, the operatives fall into the great army of unemployed; and very often the small capitalists, who went into the rush just when profit was at its highest, and who have not sufficient capital to hold out against the fall, and to wait a rise, meet the fate of earthenware pots, carried down a torrent among iron ones. When this happens, the result of their speculative folly is held up as an example of the "risks run by capitalists". Nor is this the only way along which a small capitalist sometimes travels to the bankruptcy court. He often borrows money "to extend his business," and if the business shrinks instead of expanding, he becomes bankrupt. In the universal war, the big capitalist fish devour the small fry . . .

More heavily yet than on the capitalist does the competition press on the distributor. A dozen traders compete for the custom which one could satisfactorily supply. The competition for shops in a

thickly populated neighborhood drives up the rent, and so adds to the retailer's burden. He is compelled to spend large sums in advertising, striving by brilliancy of color or eccentricity of design to impress himself on the public mind. An army of commercial travellers sweeps over the country, each man with his hand against his neighbor in the same trade, pushing, haggling, puffing his own, depreciating his rival's wares. These agents push their goods on the retailer, often when no real demand for them is coming from the public, and then the retailer puffs them, to create a demand on his supply. Nor must we omit from notice the enormous waste of productive energy in this army of canvassers, advertisers, bill-posters, multiplied middlemen of every kind. The distributive work done by these is absurdly out of proportion to their number.

Modern Socialism by ANNIE BESANT

***

Workers.

Bishop G. S. Arundale and Mrs. Rukmini Arundale left Adyar in April for Europe, since when they have been in England and Holland. Dr. Arundale presided at the English Convention in London, and at the "International Gathering" at Huizen. They visit the United States next, and will take part in the American Convention at Wheaton, and in the Summer School which follows. After a brief visit to California, they sail from San Francisco for Sydney for work in Australia. They will return to Adyar in time for the Annual Convention.

Miss Heather Kellett, for some time Assistant Secretary of the Australian Section, has arrived at Adyar to help Bishop Leadbeater as one of his secretaries, and particularly to assist him in the revision of three or four of his books, which he is anxious to finish before he shall be called (*absit omen!*) to take up work "Yonder". He has, however, several years of work on "this side" in him still—provided he is permitted to do it in his own way, and not burdened by appeals for help and guidance which can usually be found nearer than distant Adyar.

THE SECRET DOCTRINE

By H. P. BLAVATSKY

Vol. I. Original Manuscript of 1885

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CHAPTER I

ON EASTERN AND WESTERN OCCULT LITERATURE

(*Continued from p. 395*)

LET the reader turn to de Mirville's works—a Roman-Catholic writer, or to *Monumental Christianity* by Dr. Lundy, a Presbyterian divine, if he wants to appreciate to any degree the subtlety and casuistry of their reasonings. No one *ignorant of the Occult Versions* can fail to be impressed with the proofs brought forward to show how cleverly and perseveringly "Satan has worked for long millenniums to tempt a humanity, *unblessed* with an infallible Church". To compare it the better with our version (that of the pagan philosophers) which has already been noticed, it is given here verbatim:

"We [Christians]," he says, "are blamed for having plagiarized pagan symbols, planets, Sun and Moon?" Very well; but St. Peter himself has told us "May the divine

Lucifer arise in your hearts"[1]; and God says (through Malachi) that the Sun shall arise for those who fear His Name (IV, 2); and the SUN is Christ . . . "I will send my son FROM the SUN," said the Eternal through the voice of prophetic traditions; and prophecy, having become history (?), the Evangelists respected in their turn: The *sun rising from on high* visited us. (Luke I, 78). (*Pneumatologie*).[2]

Here it becomes necessary to break the flow of the author's oratory to make a few remarks. What Malachi meant by the "Sun of Righteousness," no one but the Kabalists know; and what the Greek, and as we believe the Protestant Church also mean, by that "Sun" is Christ, accepting the term and applying it, whether rightly or wrongly, at all events *metaphorically*. As to the above sentence pilferred from a Sibyl and Virgil who repeats it, we really cannot see the right the Church would have to view this as a prophecy relating to Christ, seeing that both Sibyl and Virgil who repeats after her: "Here comes the Virgin and *Apollo's* reign," are held as pagans, and Apollo or Apollyon is viewed as a form of Satan or the Antichrist. The Latin Church is brave, and had the courage of her opinions at all times. Why does she not try to be as *logical* as she is daring? If the Sibylline promise "He will send *his Son* from the sun" applies to Christ, then either Christ and Apollo are one, then why call the latter a Demon? or the prophecy had nought to do with the Christian Saviour. In such a case why appropriate it?

But de Mirville goes farther. He shows us St. Denys the Areopagite, affirming that "the Sun is the special

[1] Epistle, II, 19. In the English translation it is said, "until the day-star arise in your heart"—a little alteration, ad libitum. It does not really change the meaning —though Lucifer is the "morning star" before he becomes that of the day; yet the arrangement shocks less pious ears, and there are a number of such in the Bible.

[2] In the English text it is mistranslated into "the day-spring from on high". Another little correction of the lapsus calami of an Apostle for whom divine inspiration is claimed.

signification [?] the sign and the stature of God". (*De Divin. Nom.* chap. IV).[1] It is by the Eastern door that the glory of the Lord penetrated into the temples of the Jews and Christians, that *divine* glory being sunlight". "We build our churches toward the East," says St. Ambrosius—"for during our mysteries we begin by renouncing *him who is in the West.*" (*De Trinit.*)

"Him who is in the West" is Typhon, the Egyptain—the West having been held by them as the "TYPHONIC GATE OF DEATH". Thus, having *borrowed* from the Egyptians Osiris, the Church Fathers thought as little of helping themselves to his brother. But then again: "The prophet Baruch[2] speaks of the stars that rejoice in their *vessels* and *citadels* (*vasa castrensia*) φυλακὴ (Chap. III); and *Ecclesiastes* applies the same terms to the sun, which is said to be "the admirable vessel of the most High One," and the "citadel of the Lord" φυλακὴ too.[3] "For the *sacred* writer [Solomon !]," exclaims de Mirville, "there remains no doubt in his heart; it is a Spirit who rules the Sun's course. Hear what he says (in *Ecclesiastes* V, 5). 'The sun also ariseth,' and *its spirit* lighting all in its circular-path (*gyrat gyrans*) returneth according to his circuits."[4]

De Mirville seems to quote from texts either rejected by, or unknown to, the Protestants, in whose Bible there is no XLIII chapter in *Ecclesiastes*; nor is the Sun made to go "in circuits" in the latter, but the wind. (See chap. I, v, 6.) This is a question to be settled between the Roman and the Protestant Churches. The point to show is, the strong

[1] So did the Egyptains and the Sabaeans in the days of old, the symbol of whose manifested God or Osiris was the Sun, but they had a higher Deity.

[2] Exiled from the Protestant Bible, but put in the *Apocrypha*, which, according to Art. VI of the Church of England "she doth read them for example of life and instruction of manners" (?) but not to establish any doctrine as the Papists do.

[3] Cornelius a Lapide. Vol. V, p. 48.

[4] *Ecclesiastes* XLIII (not found in the English texts). The above quotations belong to de Mirville's chap. on "Christian and Jewish Solar Theology." *Pneumatologie*, Vol. IV, pages 35—40.

element of heliolatry in the former—hence Sabeanism to this day.

An Œcumenical Council having put a stop to Christian astrolatry by declaring the absence of any sidereal souls (in Sun or planets), St. Thomas, the angelic Doctor, took upon himself to settle every difference by declaring that all such expressions meant an intelligence in the Sun and stars, not resident *in* but only an assisting and *directing* intelligence. (See *opus cit.*, X.) Thereupon, de Mirville, comforted, quotes Clement the Alexandrian, and reminds the reader of the opinion of that philosopher, on the interrelation that exists "between the seven branches of the Candlestick and the seven stars of the Revelation," and the sun: "The six branches," he says, "fixed to the central candlestick have lamps, for the sun, placed in the midst of the wandering ones (πλανητῶν) pours his beams on them all. But this golden candlestick hides one more mystery still; it is the sign of Christ, not only in shape (*non figura sola*), but because he sheds his light through the ministry of the seven spirits primarily created and who are the seven eyes of the Lord."

"Therefore," argues de Mirville, "the principal planets are to the seven primeval spirits, according to Clement, that which the candlestick-sun is to Christ himself, namely, their vessels, their φυλαχαί, etc." (p. 39.)

Plain enough, to be sure; and one can make anything he likes with it *now*. But what we maintain is, that before Christian Scholastics turned their brains upside down to squeeze out of them this meaning (against which the Jews, for one, and their Kabalists too have, and do now, object,) the seven-branched chandelier of the Israelites as well as the "wanderers" of the Greeks, had a far more natural meaning, a purely astrological one, to begin with. Indeed, from Magi and Chaldees, down to the much laughed at Zadkiel, every astrological work will tell its reader that the Sun placed in

the midst of the planets, with Saturn, Jupiter and Mars, on one side, and Venus, Mercury and the Moon on the other, whose (the planets') line crosses through the whole Earth, has ever meant what Hermes tells us, namely, the thread of destiny, or "whose actions [influence] is called destiny".[1] But symbols, for symbols, we prefer the Sun to a chandelier. One can understand, how the latter came to represent the Sun and Planets. There is poetry and grandeur in the Sun made to symbolize "the Eye of Ormuzd" or of Osiris, and of being the Vahan (vehicle) of the highest Deity. But one must fail for ever to perceive that any particular glory is rendered to Christ by assigning to Him the *trunk of a candlestick* in a Jewish Synagogue as a mystical seat of honour!

But let us see how the Marquis disposes of other people's Gods and Saviours.

"Christ then," he says, (p. 40) is represented by the *trunk* of the candlestick: He is the Vine, the support of all the solar system, and all the planets are merely its branches. St. Clement tells us that it is Christ." "It is impossible not to remember at this stage that Jacob on his death bed *adores the apex of the sceptre* of his son Joseph. Now *Joseph is the prototype of Christ*; hence it is before the latter that the patriarch desired to bow down, by bowing before the apex of Joseph's rod. (*Pneumatologie*, p. 40, vol. IV.)[2]

(*To be continued*)

[1] We are told in the Vulgate that it is before the *head of the bed* that Jacob bowed. Is it a mistake, or what, in the R. Catholic interpretation? In the English texts it is also. "And Israel bowed himself upon the bed's head" (XLVII, 31). What similitude can there possibly be between a "bed's head" and a sceptre, a rod! The latter moreover has always a phallic meaning in the Bible.

[2] We have just been told that the "morning Star" was Lucifer, the other an infernal. "We admit it is very difficult to recognize between the two," explains the author. "But then we have the light of the *infallible Church* to help us." (page 320.)

THE CHILDHOOD OF HELENA PETROVNA VON HAHN (BLAVATSKY)

BY MARY K. NEFF

(*Concluded from p. 429*)

III

HOME LIFE AT HER GRANDFATHER'S[1]

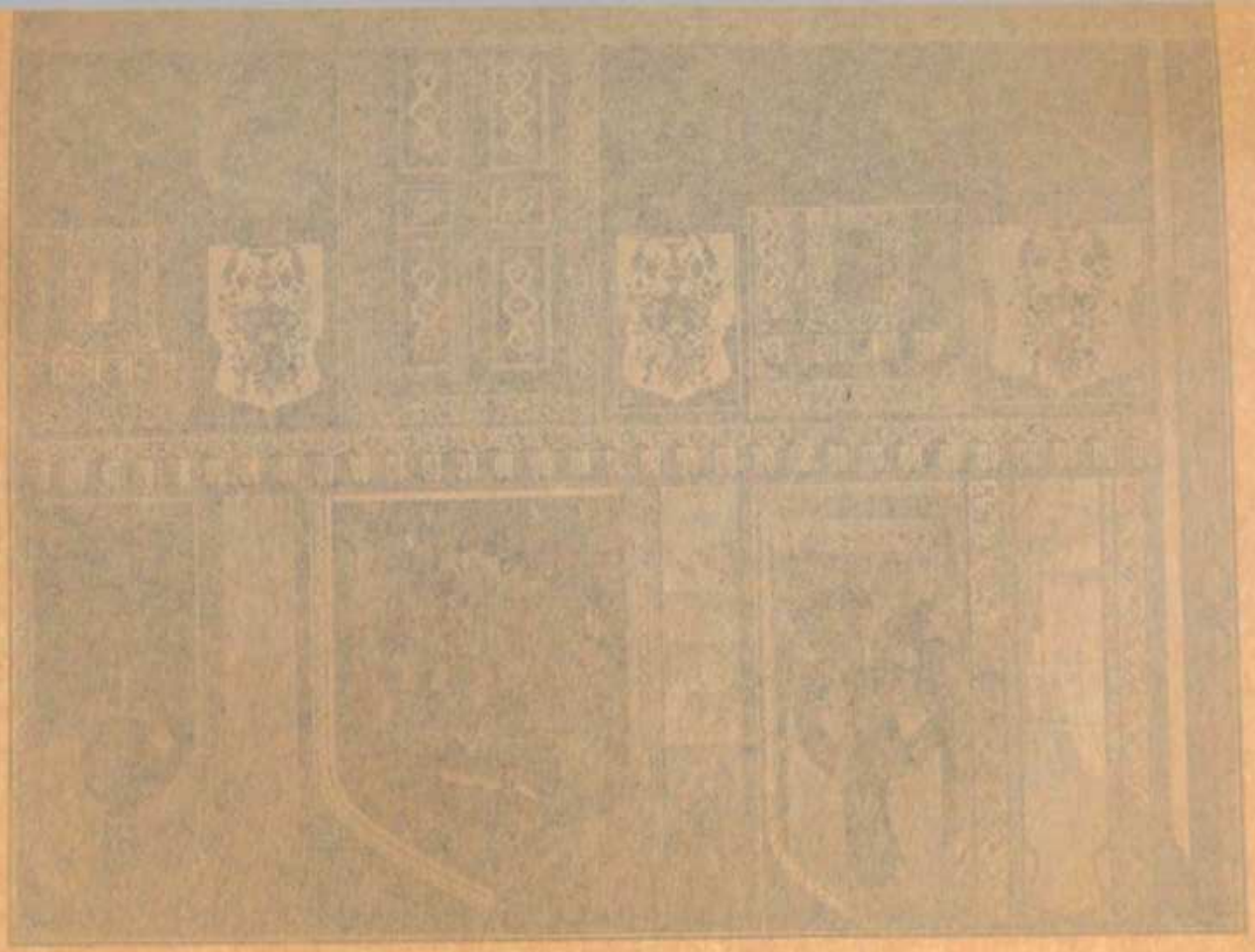
IN a delightful book, called *Juvenile Recollections Compiled for My Children*, Madame Jelihovsky (H. P. B.'s sister Vera) tells these stories, selected from the diary which she kept during her girlhood[2]:

"The great country mansion (*datche*) occupied by us at Saratow was an old and vast building, full of subterranean galleries, long abandoned passages, turrets, and most weird nooks and corners. It had been built by a family called Pantchoolidzef, several generations of whom had been governors at Saratow and Penja—the richest proprietors and noblemen of the latter province. It looked more like a mediæval ruined castle than a building of the past century . . .

"We had been permitted to explore, under the protection of half-a-dozen male servants and a quantity of torches and lanterns, those awe-inspiring 'Catacombs'. True, we had

[1] During the five years of Helena Petrovna's sojourn with her grandparents, her grandfather (Andrew Fadéef) was Governor successively of Erivan and Saratow.

[2] From *Incidents in the Life of Madame Blavatsky*, by A. P. Sinnett.



THE CHILDHOOD OF HELENA PETROVNA VON HAHN (BLAVATSKY)

By MARY K. NEFF

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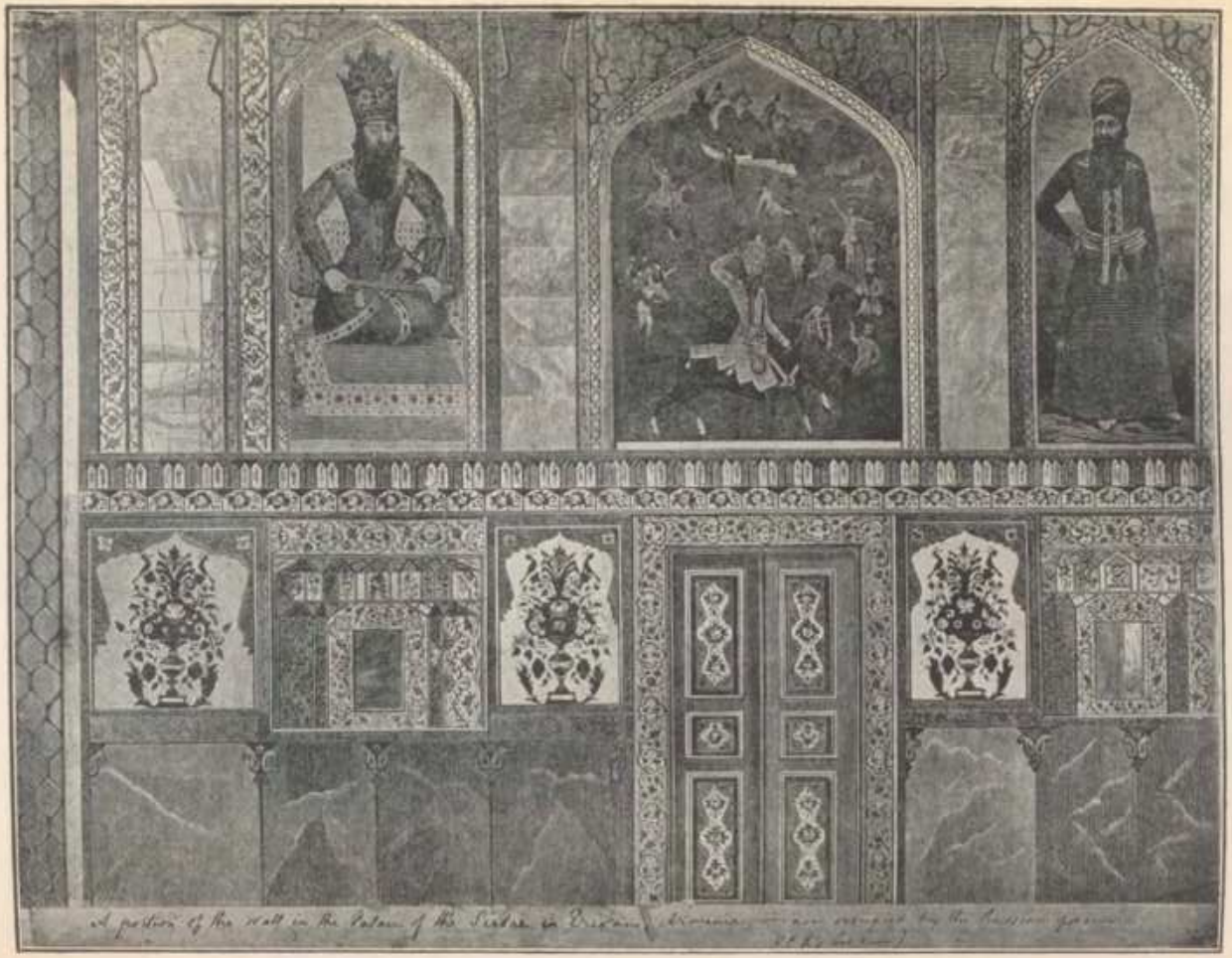
[1] During the first years of Helena Petrovna's sojourn with her grandparents in [illegible] Governor Nikiphor Ivanovitch, of Astrakhan and Saratow.

[2] From *Fragments in the Life of Madame Blavatsky*, by A. P. Sinnett.



A portion of the Wall in the Palace of the Sirdar, in Erivan, Armenia,—now occupied by the Russian Governors. (H. P. B.'s bed-room.)—From H.P.B.'s Scrap Book II.

found in them more broken wine bottles than human bones, and had gathered more cobwebs than iron chains, but our imagination suggested ghosts in every flickering shadow on the old damp walls. Still Helen would not remain satisfied with one solitary visit, nor with a second either. She had selected the uncanny region as a Liberty Hall, and a safe refuge where she could avoid her lessons. A long time passed before her secret was found out, and whenever she was found missing, a deputation of strong-bodied servant-men, headed by the *gendarme* on service in the Governor's Hall, was despatched in search of her, as it required no less than one who was not a serf and feared her little to bring her upstairs by force. She had erected for herself a tower out of old broken chairs and tables in a corner under an iron-barred window, high up in the ceiling of the vault, and there she would hide for hours, reading a book known as *Solomon's Wisdom*, in which every kind of popular legend was taught. Once or twice she could hardly be found in those damp subterranean corridors, having in her endeavours to escape detection lost her way in the labyrinth. For all this she was not in the least daunted or repentant, for, as she assured us, she was never there alone, but in the company of 'beings' she used to call her little 'hunch-backs' and playmates . . .

"She was the strangest girl one has ever seen, one with a distinct dual nature . . . one mischievous, combative, and obstinate—everyway graceless; the other as mystical and metaphysically inclined . . . No schoolboy was ever more uncontrollable or full of the most unimaginable pranks and *espiègleries* than she was. At the same time, when the paroxysm of mischief-making had run its course, no old scholar could be more assiduous in his study, and she could not be prevailed to give up her books, which she would devour night and day as long as the impulse lasted. The enormous

library of her grandparents seemed then hardly large enough to satisfy her cravings.

"Attached to the residence there was a large abandoned garden, a park rather, full of ruined kiosks, pagodas, and out-buildings, which, running up hillward, ended in a virgin forest, whose hardly visible paths were covered knee-deep with moss, and with thickets in it which perhaps no human foot had disturbed for centuries. It was reputed the hiding-place for all the runaway criminals and deserters, and it was there that Helen used to take refuge when the 'Catacombs' had ceased to assure her safety.

"Fancy, or that which we all regarded in these days as fancy, was developed in the most extraordinary way, and from her earliest childhood, in my sister Helen.[1] For hours at a time she used to narrate to us younger children, and even to her seniors in years, the most incredible stories with the cool assurance and conviction of an eye-witness, and one who knew what she was talking about. When a child, daring and fearless in everything else, she got often scared into fits through her own hallucinations. She felt certain of being persecuted by what she called 'the terrible glaring eyes,' invisible to everyone else, and often attributed by her to the most inoffensive inanimate objects; an idea that appeared quite ridiculous to the bystanders. As to herself, she would shut her eyes tight during such visions, and run away to hide from the ghostly glances thrown on her by pieces of furniture or articles of dress, screaming desperately, and frightening the whole household. At other times she would be seized with fits of laughter, explaining them by the amusing pranks of her invisible companions. She found these in every dark corner, in every bush of the thick park that surrounded our villa during the summer months; while in winter, when all our family emigrated back to town, she seemed to meet them

[1] Not fancy, but clairvoyance, the Theosophist would say.—M. K. N.

again in the vast reception rooms of the first floor, entirely deserted from midnight till morning. Every locked door notwithstanding, Helen was found several times during the night hours in those dark apartments in a half-conscious state, sometimes fast asleep, and unable to say how she got there from our common bedroom on the top story. She disappeared in the same mysterious manner in daytime also. Searched for, called and hunted after, she would be often discovered, with great pains, in the most unfrequented localities; once it was in the dark loft, under the very roof, to which she was traced, amid pigeons' nests, and surrounded by hundreds of those birds. She was 'putting them to sleep' (according to the rules taught in *Solomon's Wisdom*), as she explained.[1] At other times, behind the gigantic cupboards that contained our grandmother's zoological collection—the old princess's museum of natural history having achieved a wide renown in Russia in those days—surrounded by relics of fauna, flora, and historical antiquities, amid antediluvian bones of stuffed animals and monstrous birds, the deserter would be found, after hours of search, in deep conversations with seals and stuffed crocodiles. If one could believe Helen, the pigeons were cooing to her interesting fairy tales, while birds and animals, whenever in solitary *tête-à-tête* with her, amused her with interesting stories, presumably from their own autobiographies. For her all nature seemed animated with a mysterious life of its own. She heard the voice of every object and form, whether organic or inorganic; and claimed consciousness and being, not only for some mysterious powers visible and audible for herself alone in what was to everyone else empty space, but even for visible but inanimate things such as pebbles, mounds, and pieces of decaying phosphorescent timber.

[1] And, indeed, pigeons were found, if not asleep, still unable to move, and as though stunned, in her lap at such times.

"With a view of adding specimens to the remarkable entomological collection of our grandmother, as much as for our own instruction and pleasure, diurnal as well as nocturnal expeditions were often arranged. We preferred the latter, as they were more exciting, and had a mysterious charm to us about them. We knew of no greater enjoyment. Our delightful travels in the neighbouring woods would last from 9 p.m. till 1, and often 2 o'clock a.m. We prepared for them with an earnestness that the Crusaders may have experienced when setting out to fight the infidel and dislodge the Turk from Palestine. The children of friends and acquaintances in town were invited—boys and girls from twelve to seventeen, and two or three dozen of young serfs of both sexes, all armed with gauze nets and lanterns, as we were ourselves, strengthened our ranks. In the rear followed a dozen of strong grown-up servants, cossacks, and even a *gendarme* or two, armed with real weapons for our safety and protection. It was a merry procession as we set out on it, with beating hearts, and bent with unconscious cruelty on the destruction of the beautiful, large night-butterflies for which the forests of the Volga province are so famous. The foolish insects, flying in masses, would soon cover the glasses of our lanterns, and ended their ephemeral lives on long pins and cork burial grounds four inches square. But even in this my eccentric sister asserted her independence. She would protect and save from death all those dark butterflies—known as *sphynxes*—whose dark fur-covered heads and bodies bore the distinct images of a white human skull. Nature having imprinted on each of them the portrait of the skull of some great dead hero, these butterflies are sacred, and must not be killed, she said, speaking like some heathen fetish-worshipper. She got very angry when we would not listen to her, but would go on chasing those 'dead heads,' as we called them; and maintained that by so doing we disturbed the rest

of the defunct persons whose skulls were imprinted on the bodies of the weird insects.

"No less interesting were our day-travels into regions more or less distant. At about ten versts from the Governor's villa there was a field, an extensive sandy tract of land, evidently once upon a time the bottom of a sea or a great lake, as its soil yielded petrified relics of fishes, shells, and teeth of some (to us) unknown monsters. Most of these relics were broken and mangled by time, but one could often find whole stones of various sizes on which were imprinted figures of fishes and plants and animals of kinds now wholly extinct, but which proved their undeniable antediluvian origin. The marvellous and sensational stories that we, children and schoolgirls, heard from Helen during that epoch were countless. I well remember when stretched at full length on the ground, her chin reclining on her two palms, and her two elbows buried deep in the soft sand, she used to dream aloud and tell us of her visions, evidently clear, vivid, and as palpable as life to her! How lovely the description she gave us of the submarine life of all those beings, the mingled remains of which were now crumbling to dust around us. How vividly she described their past fights and battles on the spot where she lay, assuring us she saw it all; and how minutely she drew on the sand with her finger the fantastic forms of the long-dead sea-monsters, and made us almost see the very colours of the fauna and flora of those dead regions.[1] While listening eagerly to her descriptions of the lovely azure waves reflecting the sunbeams playing in rainbow light on the golden sands of the sea bottom, of the coral reefs and stalactite caves, of the sea-green grass mixed with the delicate shining anemones, we fancied we felt ourselves the cool, velvety waters caressing our bodies,

[1] Did she psychometrize the fossils, or read their history in the astral records?—M. K. N.

and the latter transformed into pretty and frisky sea-monsters; our imagination galloped off with her fancy to a full oblivion of the present reality. She never spoke in later years as she used to speak in her childhood and early girlhood. The stream of her eloquence has dried up, and the very source of her inspiration is now seemingly lost! She had a strong power of carrying away her audiences with her, of making them see actually, if even vaguely, that which she herself saw. Once she frightened all of us youngsters very nearly into fits. We had just been transported into a fairy world, when suddenly she changed her narrative from the past to the present tense, and began to ask us to imagine that all that which she had told us of the cool, blue waves with their dense populations was around us, only invisible and intangible, so far . . . 'Just fancy! A miracle!' she said; 'the earth suddenly opening, the air condensing around us and re-becoming sea waves . . . Look, look. . . there, they begin already appearing and moving. We are surrounded with water, we are right amid the mysteries and the wonders of a submarine world!' . . .

"She had started from the sand, and was speaking with such conviction, her voice had such a ring of real amazement, horror, and her childish face wore such a look of a wild joy and terror at the same time, that when, suddenly covering her eyes with both hands, as she used to do in her excited moments, she fell down on the sand screaming at the top of her voice, 'There's the wave . . . it has come! . . . The sea, the sea, we are drowning!' . . . Every one of us fell down on our faces, as desperately screaming and as fully convinced that the sea had engulfed us, and that we were no more! . . .

"It was her delight to gather around herself a party of us younger children at twilight, and, after taking us into the large dark museum, to hold us there, spell-bound, with

her weird stories. Then she narrated to us the most inconceivable tales about herself; the most unheard of adventures of which she was the heroine, every night, as she explained. Each of the stuffed animals in the museum had taken her in turn into its confidence, had divulged to her the history of its life in previous incarnations or existences. Where had she heard of reincarnation, or who could have taught her anything of the superstitious mysteries of metempsychosis, in a Christian family? Yet she would stretch herself on her favourite animal, a gigantic stuffed seal, and caressing its silvery, soft white skin, she would repeat to us his adventures, as told to her by *himself*, in such glowing colours and eloquent style, that even grown-up persons found themselves interested involuntarily in her narratives. They all listened to, and were carried away by the charm of her recitals, the younger audience believing every word she uttered. Never can I forget the life and adventures of a tall white flamingo, who stood in unbroken contemplation behind the glass panes of a large cupboard, with his two scarlet-lined wings widely opened as though ready to take flight, yet chained to his prison cell. He had been ages ago, she told us, no bird, but a real man. He had committed fearful crimes and a murder, for which a great genius had changed him into a flamingo, a brainless bird, sprinkling his two wings with the blood of his victims, and thus condemning him to wander for ever in deserts and marshes . . .

"I dreaded that flamingo fearfully. At dusk, whenever I chanced to pass through the museum to say goodnight to our grandmother, who rarely left her study, an adjoining room, I tried to avoid seeing the blood-covered murderer by shutting my eyes and running quickly by.

"If Helen loved to tell us stories, she was still more passionately fond of listening to other people's fairy tales. There was, among the numerous servants of the Fadéef

family, an old woman, an under-nurse, who was famous for telling them. The catalogue of her tales was endless, and her memory retained every idea connected with superstition. During the long summer twilights on the green grassy lawn under the fruit trees of the garden, or during the still longer winter evenings, crowding around the flaming fire of our nursery-room, we used to cling to the old woman, and felt supremely happy whenever she could be prevailed upon to tell us some of those popular fairy tales, for which our northern country is so famous. The adventures of 'Ivan Zarewitch,' of 'Kashtey the Immortal,' of the 'Gray-wolf,' the wicked magician travelling in the air in a self-moving sieve; or those of Meletressa, the Fair Princess, shut up in a dungeon until the Zarewitch unlocks its prison door with a gold key, and liberates her—delighted us all. Only, while all we children forgot those tales as easily as we had learned them, Helen never either forgot the stories or consented to recognise them as fictions. She thoroughly took to heart all the troubles of the heroes, and maintained that all their most wonderful adventures were quite natural. People *could* change into animals and take any form they liked, *if they only knew how*; men *could* fly, if they only wished so *firmly*. Such wise men had existed in all ages, and existed even in our own days, she assured us, making themselves known, of course, only to those who were worthy of knowing and seeing them, and who believed in, instead of laughing at, them. . .

"As a proof of what she said, she pointed to an old man, a centenarian, who lived not far from the villa, in a wild ravine of a neighbouring forest, known as 'Baranig Bouyrak'. The old man was a real magician, in the popular estimation; a sorcerer of a good, benevolent kind, who cured willingly all the patients who applied to him, but who also knew how to punish with disease those who had sinned. He was

greatly versed in the knowledge of the occult properties of plants and flowers, and could read the future, it was said. He kept bee-hives in great numbers, his hut being surrounded by several hundreds of them. During the long summer afternoons he could be always found at his post, slowly walking among his favourites, covered as with a living cuirass, from head to foot, with swarms of buzzing bees, plunging both his hands with impunity into their dwellings, listening to their deafening noise, and apparently answering them—their buzzing almost ceasing whenever he addressed them in his (to us) incomprehensible tongue, a kind of chanting and muttering. Evidently the golden-winged labourers and their centenarian master understood each other's languages. Of the latter, Helen felt quite sure. 'Baranig Bouyrak' had an irresistible attraction for her, and she visited the strange old man whenever she could find a chance to do so. Once there, she would put questions and listen to the old man's replies and explanations as to how to understand the language of bees, birds, and animals with a passionate earnestness. The dark ravine seemed in her eyes a fairy kingdom. As to the centenarian 'wise-man,' he used to say of her constantly to us: 'This little lady is quite different from all of you. There are great events lying in wait for her in the future. I feel sorry in thinking that I will not live to see my predictions of her verified; but *they will all come to pass*!'"

H. P. B. AS JOURNALIST

BY ANNA KAMENSKY

WE know H. P. B. as a very deep writer, giving us marvellous teachings on philosophy, religion, science and Occultism. In such writings as *Isis Unveiled*, *The Secret Doctrine*, and in her various Theosophical articles, she writes as a sage and an occultist, and we feel behind the teachings an apostle.

But besides these books, which H. P. B. wrote with her marvellous intuition and her deep knowledge, books in which she spoke of things which were dear to her and to which she had consecrated her life, she also wrote many articles for divers Russian magazines and she had to write them to earn some money. She was not always free to choose her subjects, and often she had to make simply a sort of chronicle in a superficial and witty way, as is the custom with journalists.

Amidst the various articles found in her old Scrap-book of cuttings from different Russian papers [1], there is very little interesting material, although H. P. B. never lost an opportunity for mentioning the Eastern wisdom and for making a comparison between Eastern conception and the one-sided, superficial culture of the West. She had to give a picture of American actualities and to speak of things which troubled the Press of the time, but these, with a few exceptions, were neither attractive nor very interesting. Thus, in a series of articles from New York, signed "A Voice from the World" (world meaning continent), she wrote in 1878 on the following matters:

1. The Phonograph. 2. Feminism. 3. Bathing together in the Ocean. 4. Fire-Catastrophes. 5. Suicides. 6. Crimes. 7. Violation of Children. 8. Epidemics. 9. Sorcery. 10. Sects and Magic. 11. Power of Money. 12. Hypocrisy of

[1] Now in the Archives at Adyar.

Clergymen. 13. Divorces. 14. Spiritualism. 15. Letters from America (new discoveries).

In the series signed "From the Land on the Other Side of the Blue Ocean," there appear:

1. Criminality, sexual crimes, abortions, etc. 2. Theft of Dead Bodies. 3. Secret Places of Immorality. 4. Cruelty between Parents and Children. 5. Bad and Noble Epidemics. 6. Statistics of Crimes.

In these witty but rather flippant notes, from time to time pearls are found: some lines in defence of the Red Indians and of Negroes; a passage on Spiritualism, where the Gospel is quoted to show that the method of Spiritualism is condemned by religion; a paragraph treating of noble deeds accomplished by unknown heroes; and so on.

The most interesting article is devoted to Edison, whom H. P. B. calls "a dear friend" and of whose discoveries she speaks with high appreciation. She describes to her readers the first phonograph and makes very interesting suggestions as to its utility in the far future. She says that if applied to noble aims, it may become an instrument of high culture, helping men to see their unity, and it may do a wonderful work in the sphere of education. She foresees the great mission of the phonograph and calls it one of the first manifestations of the spirit of the new age. Edison's genius is serving humanity, inspired by this new spirit. Wonderful things will come out of this great discovery.

For us Theosophists, who know H. P. B.'s original works, these articles may seem insignificant and superficial, yet even in them we can feel an echo of the fiery soul who fought so bravely and fearlessly on the Kurukshetra of the 19th century, and carried so gallantly the torch of Truth in a time of stress and storm, where it was dangerous to profess faith in things unseen, and when devotion and knightly service were qualified as madness.

COMPACTS WITH THE DEVIL

BY THE RT. REV. C. W. LEADBEATER

WE are in the habit of considering ourselves highly civilized and enlightened, and we look back with wonder and pity upon the extraordinary superstitions of the Middle Ages. But are we really entirely free from them even yet? I read in Robert Lowie's *Are We Civilized?* (1929): "Was not a French priest lynched less than five years ago for bewitching a peasant in his village?" (p. 232), and again on p. 224: "In 1927 the Rev. John R. Crosby reported witchcraft thriving within sixty miles of materialistic Pittsburgh, side by side with the most aggressive forms of evangelical Christianity."

But that, it will be said, is only possible among the uneducated peasantry. Probably; in these days we no longer burn our witches; they set up an office in Bond Street and we pay them five guineas for a consultation. Yet, is it only among ignorant peasantry that we find those who seriously think that they can foretell the future from the fortuitous arrangement of tea-leaves or coffee-grounds, or the chance cutting of a pack of playing-cards, who believe that ill-fortune will attend them if they happen to upset a salt-cellar, or see the new moon for the first time through glass or over the left shoulder, who shrink with horror from passing under a ladder, from sitting down thirteen at table, or occupying room 13 at a hotel or cabin 13 upon a steamer, who feel it necessary to touch wood when they speak of their good

luck (as they call it) lest some envious deity should capriciously deprive them of it?

Rumour speaks (I have not seen it myself) of a large office-building in that most progressive city, New York, in which the fourteenth story is directly above the twelfth. I myself have been advised by grave responsible middle-aged citizens to carry a raw potato in my pocket as a specific against rheumatism. The reluctance of many people to undertake a journey or begin any new enterprise on a Friday is notorious, and it is not long since it was the custom to throw loaves of bread into a river to find the corpse of a drowned person, the idea being that they would float to the right spot, and either remain or sink there. There are still many who have a firm faith in some object (it does not seem to matter what it is) which they call a mascot, fully persuaded that so long as they have it all will go well with them, whereas if they are deprived of it they are doomed to failure or misfortune. Surely superstition is still rife among us, even though it may work in a different direction.

There are, however, some of the strange mediæval ideas which we may reasonably be supposed to have outgrown, and among these we should expect to find the weird theory that it is possible for a man to make a compact with the devil—to sell his soul to that mythical entity in exchange for some earthly advantage, usually wealth or power, or the fulfilment of some special desire. But even that, incredible as it may seem, is not yet entirely extinct in the twentieth century!

Such a belief obviously presupposes at least two others—the existence of a personal devil, and of some kind of material hell—both of which we who hold the Theosophical point of view consider as exploded delusions. Indeed, even apart from Theosophy, I fancy it would be generally presumed in Western countries that such doctrines were maintained in these days only by a few ignorant fanatics, and that the vast

majority of educated people, like Gallio, "care for none of these things," and in fact never think of them at all. It is unfortunately true that many of our most popular minor novelists seem to move in some (one trusts) imaginary layer of society in which those whom they describe as ladies and gentlemen show a disgusting familiarity with such ideas, and seem unable to utter the simplest sentence without interlarding it with a foulness of language that would disgrace a Lambeth costermonger. But that, we may hope, is a mere temporary outburst of a loathsome disease, and does not in the least represent any section of civilized humanity.

It is not perhaps generally understood that the popular idea of the devil has evolved very gradually. To explain the whole process of his development would need a huge volume, but any recent encyclopædia will furnish an outline of it. The *Britannica* quotes Dorner's enumeration of four stages through which (even according to the Christian scripture) this development seems to have passed; and any reader of the Bible will remember that, although we usually identify the snake whose advice to Eve resulted so unfortunately with the devil (chiefly on the implication derived from a rather vague text in the *Wisdom of Solomon*, ii, 24), the actual wording in the book of *Genesis* describes that serpent simply as the cleverest of the beasts of the field which the Lord God had made, while in the book of *Job* Satan is mentioned as attending a celestial reception along with the other "sons of God," and talks with Jehovah with considerable freedom! The *Britannica* article ends its account by saying: "Belief in Satan is not now generally regarded as an essential article of the Christian faith . . . Science has so explained many of the processes of outer nature and of the inner life of man as to leave no room for Satanic agency . . . The necessity for any such belief for Christian thought and life cannot, therefore, be affirmed."

Turning again to the question of bargains made with this mythical personage, it appears that various accounts of such transactions have come down to us from mediæval times, but they are frequently so strangely distorted, and so encumbered with details which to our minds are obviously incredible, that it is difficult to feel sure that they have real evidential value. Perhaps the most informative book on the subject is Mr. A. E. Waite's *Book of Black Magic and Pacts*; but it appears to be mainly concerned with the invocation of demons by *threats*, which does not seem to me to be truly typical. For example, on p. 225, after a distinctly respectful address to Lucifer himself, asking his permission to worry some of his followers, the invoker turns upon a minor demon and threatens to persecute him in various ways unless he leads him to some hidden treasure.

The demon in question, who calls himself the Lucifuge Rofocale, appears in response, though seemingly with great reluctance, but replies:

"I cannot comply with thy request unless thou dost give thyself over to me in twenty years' time, to do with thy body and soul as I please."

When matters have reached this stage the instruction proceeds: "Thereupon throw him your pact, which must be written with your own hand on a sheet of virgin parchment" (a palimpsest evidently was not acceptable); "it should be worded as follows, and signed with your own blood: 'I promise the grand Lucifuge to reward him in twenty years' time for all treasures he may give me. In witness whereof I sign,'" etc.

Even then the demon boggles at the request, and demands further conditions. His final assent seems to be merely verbal; and it is perhaps significant that this account of the proceedings is *immediately* followed by a long prayer and exorcism by means of which the man

is supposed to be able to evade the fulfilment of his part of the bargain when the twenty years are over! But I gather that the Lucifuge belongs to one of the minor orders of mediæval devildom; an agreement with the leader of the infernal hosts would probably have been regarded much more seriously.

Mediæval ecclesiastical tradition gives us many stories of these alleged pacts, but very few of them are supported by evidence that could be accepted by any impartial investigator or tribunal in these days. It is true that the actual wording of several of these agreements is set forth in various monkish chronicles, and in the records of the courts which tried the cases; but the obvious ignorance of all concerned of the most elementary principles of psychology and the monstrous inhumanity and brutality of their methods of forcing confessions from their hapless victims, render their decisions and proceedings utterly untrustworthy. The accused may or may not have been inspired or obsessed by the devil, or whatever evil entity represented him; but there can be no question whatever that the prosecutors and the judges were!

Mr. Waite, on p. 107 of his book above mentioned, puts before us the exact wording of both sides of the contract undertaken by a certain priest, Louis Gaufridi (1609); and it is stated (not by Mr. Waite) that the original of a similar document, written (very illegibly) by another priest, Urbain Grandier (1632), and duly signed in blood, is to be seen in the Bibliothèque Nationale in Paris. In this case the other side of the contract has not been preserved, which seems a pity, for an authenticated autograph of Lucifer would have been valuable in these days! But it is to be noted that when, after suffering incredible horrors at the hands of super-devilish monsters of cruelty, Urbain Grandier was foully murdered by fire in the usual way, he died protesting his entire innocence of all the crazy charges brought against him.

In both these cases (Gaufridi and Grandier) no time limit is mentioned; they simply abjure their God and their religion, and devote themselves to the worship and service of the devil instead. But it is more usual that a date should be specified, and when that is so twenty years seems to be the average, though I have read of a case in which only seven were allowed. Both the comparatively modern instances which have (indirectly) attracted my attention conform to ancient custom in this respect.

The first of these was what I should call an ordinary consultation—ordinary except for the nature of the case. I have a large correspondence; and it constantly happens that people write to me from all parts of the world for advice with regard to various kinds of psychic trouble or difficulty. (Perhaps I may be allowed to say here that I earnestly wish to impress upon my correspondents that I am *not* a medical man, and have no suggestions to offer with regard to any physical disease, not even though it be epilepsy, hysteria, obsession, or mental deficiency. In all such cases consult the best vegetarian doctor available. Also do not apply to me for personal interviews; I *never* give them now; I cannot do it at my age.)

To resume then. Among these applicants for advice, some years ago now, and in a country thousands of miles away from here, there came a man who was under the impression that twenty years previously he had sold his soul to the devil; and now, of course, he wished to repudiate it. My first thought was that the man must be insane, and I told him as strongly and definitely as I could that he was under a delusion, since there was no such being as Satan.

"But," he said, "I saw him with my own eyes! Don't disbelieve me, sir, don't think me mad! I assure you most solemnly that I am *not* mad, though I soon shall be if I can find no relief from this awful situation. I have no rest night or day, for the horror of my impending doom presses

always upon me." And then, hard, implacable man of business though he was, he broke down utterly into a wild, almost hysterical appeal to be saved from the consequences of the wicked folly of his youth.

There could be no doubt of the genuineness of the man's distress and terror and, despicable as his attitude was, he somehow gave me a strong impression that there was a modicum of truth behind his impossible tale. So I calmed him down by promising to see what could be done, and demanded more detailed information.

His story was sordid and discreditable; as a young man he had been dissolute and dishonest, but had met with failure both in his business and his amours. When on the brink of exposure and disgrace, he came across in some old book a story of witchcraft which suggested the possibility of a bargain with the devil, and being (as he now says) maddened by despair and desire, he threw all his soul into a frenzied appeal to him—an appeal which was *answered*, for a terrible apparition stood before him. At the sight of it he was filled with horror, and would have fled incontinently, but its eyes held him like those of a basilisk, and he could not move. A strong stern voice said:

"What wilt thou with me?"

The trembling suppliant could not control his voice, and thinks that for some minutes he babbled incoherently: but, seeing signs of impatience upon the diabolical countenance, he mastered himself sufficiently to stammer forth a very bald statement of his desperate condition. The demon looked upon him with scorn and contempt, drew from his breast a small scroll and threw it before his victim, saying:

"Read that and sign it, and see to it that thou keep thine oath, lest a far worse thing come upon thee!"

Under the glare of those fiery mesmeric eyes he could offer no resistance. He picked up the scroll and somehow

stumbled through the reading of the contents, the apparition impatiently correcting him two or three times. He attached a very shaky signature to this document; the demon snatched it from him with a ferocious scowl and the one word "Remember!" and disappeared, leaving the man half-fainting, sick with fear and revulsion.

Listening to this strange story, I not unnaturally regarded it at first as the illusion of an overstrained mind weakened by dissipation; but as it unrolled itself before me it was more and more borne in upon me that there was a substratum of fact behind it, and that if I wished to help this miserable specimen of humanity I must understand his case fully. So I took the very unusual step of looking back into the record of his life in order to verify his account of the amazing scene which he described; and when I did so I found, not altogether to my surprise, that the tale was substantially true, that there had been an apparition, and that the entity personating the devil was a certain disciple of the Brothers of the Shadow whom I had encountered on several previous occasions!

Knowing now exactly how matters stood, I saw that I had to combat not a delusion but a gigantic deception. As a commencement, I had to explain to the man that all his beliefs as to other-world conditions were hopelessly inaccurate, that there was no such being as the devil of whom he had heard in his childhood, that the soul was not a piece of portable property which could be bought and sold, that though he had unquestionably been guilty of the most abominable wickedness, which would inevitably bring upon him as its result a vast amount of terrible suffering, there was no danger of the eternal damnation which he feared; for even his sins, ghastly as they had been, were not beyond all possibility of reparation. I think he found it very hard to believe me, for these new ideas upset the convictions and fears of a lifetime, but at least he was immensely relieved and comforted.

He could not remember the wording of the compact, but its general terms bound him to worship and serve the devil, to bring others, both men and women, to ruin whenever he could, and especially never to show the slightest consideration or mercy to them, but to think absolutely and only of his own interests, desires and ambitions, throwing aside all scruples, of whatever kind. At the end of twenty years of success and prosperity, or sooner if he should die sooner, he was to hold himself entirely at the devil's disposal, thenceforward and forever.

I asked him whether he had been conscious of receiving any definite help or suggestion from infernal sources, and whether he had seen his patron again. He replied:

"No, sir, I haven't actually seen him, and I wouldn't want to, but I have often dreamt of him. As to your other question, I can't just say for sure, but I believe I have; I've been mighty lucky, and all sorts of bright ideas as to how to swindle a man or do him dirt keep pouring into my mind; they can't be all my own. Anyway I did much better than I expected. I went into business with greater confidence, do you see? because I reckoned he was behind me. But the time will be up in about a year from now; so what am I to do?"

I repeated what I had said before—that there is not the slightest evidence of the existence of any such devil, and therefore no reason why he should be afraid. It was quite possible that the same personator might turn up on the appointed day and claim his allegiance, but he would have no sort of hold over him and could not harm him. He said:

"Can you assure me of that?"

I replied: "Yes, I can assure you of that. You can tell him that you deeply regret making the arrangement, and accepting any help that he may have given you all this time. Of course it is a mean trick to sneak out of your end of the bargain, but as the whole contract was based on his fraud, and he knew perfectly well that he was demanding an impossibility,

he cannot complain. I do not for a moment defend your action in signing, but you acted in utter ignorance of all the facts of the case, so the document is null and void."

Naturally I also spoke to him very seriously about his misspent life and about the heinousness of his offence; equally naturally, he was profuse in his promises of amendment. I stressed also the duty of making reparation for the wrong already done, but it was evident that only in a very few cases would that prove possible.

Though somewhat reassured, he was still very nervous, and I thought it best to promise that, on condition of his instant abandonment of all shady practices and his endeavour to right as far as possible the many wrongs he had done, I would keep an eye upon him and stand by him when the day of reckoning came, if any help should be needed. As a matter of fact no interference was required, and nothing happened on the dreaded anniversary. An encouraging telegram, timed to arrive in the early morning, and another message, congratulatory and exhortatory, the next day, represented my share in the crisis. I had in the meantime interviewed the personator, and told him what I thought of him, which naturally produced no effect upon him whatever, as he only laughed mockingly, and sneeringly replied that the victim had asked for trouble and brought it upon himself, which was of course undeniable. But at any rate he relinquished his intention (if he ever had any) of pushing the matter to a sensational *dénouement*.

The man concerned, I am glad to say, seems to have kept his vow of reformation. He is really trying to live down his shady reputation, and is now a decent citizen, though not nearly so wealthy as he once was.

It is to be noted that in this case the influence exercised over the victim was subjective, and that he was never really certain of it; he could not think of any instance in which

diabolical interference could be proved, though he strongly suspected it in the remarkable ingenuity displayed in extricating him from the tangle which drove him to make the original invocation. It is, however, scarcely open to doubt that he lived a very much worse life than he otherwise would have done, and that, I suppose, was the demon's reward.

The interesting point is, how far may we take this modern instance as throwing some light upon those mediæval tragedies?

(*To be concluded*)

THE BARGAIN

PETER, on Christmas bounty bent,
Found his material assets nil.
He sighed: "They are not worth a cent.
But I can sell my soul . . . I will!"

. . . . . .

Straight to the Devil Peter sped.
"Please, will you buy my soul?" he said.
The Devil eyed the merchandise
And murmured blandly: "Name your price!"

Then, Peter: "If you do not mind,
I'd like to take it, sir, in kind:—
Two tons of the best coal—and all
In bags, the cellars are so small—
A score of eider-downs, ten pairs
Of double blankets, six armchairs,
And toys enough to fill a shop,
Puddings and cakes and candies——"
"Stop!"
Exclaimed the Devil. "Mercy, man,
You'll need our very biggest van!"

As in the twinkling of an eye
A mighty van was standing by.
All Peter's purchases it bore,
From tons of coal to toys galore.
He blessed the Devil, and away
He drove. He had a royal day;
And happier folk 'twere hard to find,
Than those he sought and left behind.
One household there remained to cheer
When someone called him from the rear.
"Halt!" cried the Devil. "This won't do!
You took that soul away with you—
My property, as you'll agree.
Come back—you'll both be safe with me!"

But Peter, hailing Widow Brown,
Disbursed the final eider-down
Before he said: "I haven't seen
My soul all day—*your* soul, I mean.
You should have watched him: more than most
He has a way of getting lost.
He's given *me* some fearful shocks,
But—why, he's yonder, on the box!
He loves a drive with all his heart.
Now, if we're ready, let us start!"

. . . . . .

Peter, a sportsman, never tried
His obligations to evade,
But lavished upon every side
The soul for which he had been paid.

Full soon the Devil was aware
Of changes grave and ominous;
A subtle glamour in the air
Was permeating Erebus.

Demons, once by their task enthralled,
Refused to fan the infernal flames;
And Peter and Apollyon called
Each other by their Christian names.

"A month of this," the Devil vowed,
"Will ruin me! I'm old and spent."
To stern necessity he bowed,
And summoned Peter. Peter went.

"You're free," the Devil cried, "to roam
By sea or land, from pole to pole,
But NOT to make this place your home!
Be off with you—*and take your soul!*"

MAY KENDALL

THE TEACHINGS OF KRISHNAMURTI

VIII

THE RELATIVITY OF REINCARNATION

COMPILED BY E. MARION LAVENDER, M.A.

AN outstanding factor in the teachings of J. Krishnamurti is his emphasis that those who hear or read must think for themselves. It is the exploration of their own field of experience, the making real of their own sphere of consciousness by examination and discrimination, rejection and assimilation, that is important. Too much is accepted blindly and without understanding. The reality of a thing, or its proof, is finally only such to the individual, that is, it is subjective.

We add to this the sum total of experiences of others, that make an appeal to our inner sense, our intuition. It is the proof given by the cumulated mass of evidence.

J. Krishnamurti's sayings on the question of Reincarnation form a splendid exercise in self-testing. What do we know? A perfunctory (or an incomplete) reading of his words has given to some the idea that he rather denounces a belief in Reincarnation. Is this so? What is his attitude?

First take passages where there is apparent denunciation.

You have what you call an intuition, as, for example, that of reincarnation. Intuitively you feel that it must be so, that life after life you will come back to gather more experience, more understanding, more wisdom, until you come to the perfection of Life itself. . . . If you ponder over it, you will see that it is but the personal satisfaction of your own

prolongation. It gives you happiness to think that you shall live again next life; it flatters you, it gives you a solution, a comfortable postponement, and therefore you accept it. I am not concerned with whether reincarnation is or is not a fact; to me, this is not important.[1]

If you are a Theosophist, you look at what I am saying, at life, from a point of view in which there are hierarchies, plans, orders, masters, discipleship, and you say to yourself: "How can a man understand Truth without going through the process of evolution, without the acquisition of virtues, without gathering many experiences?"[2]

You create illusion after illusion, wandering from one to the other. . . . Thereby you imagine that you are evolving through endless time.[3] Take a thought which has its roots in belief, such as the belief in reincarnation. Through this belief thought is constantly being moulded by the idea of continuity. A man who is held in this belief is not living fully, with intense concentration in the present, which excludes all beliefs, all ideas. Others believe in the idea of progress; that gradually through time, through the accumulation of experiences, they will eventually come to that flower of understanding which gives them the realization of Truth.[4]

If you do not fully understand the experience of death, you cling to continuity, you crave to be united with the one you have lost. Hence the idea of life after death, the idea of reincarnation, the craving for continued self-consciousness.[5]

This illusion of separation is occupied with death, with what is going to happen in the future, whether you will be reincarnated, what you were in the past.[6]

[1] *Star Bulletin*, July-August, 1932, p. 107.
[2] *Ibid.*, July-August, 1932, p. 115.
[3] *Ibid.*, July-August, 1932, p. 120.
[4] *Ibid.*, May-June, 1932, p. 68.
[5] *Ibid.*, May-June, 1932, p. 70.
[6] *Ibid.*, May, 1931, p. 5.

Every one thinks that by becoming something more, by becoming greater, by enlarging his consciousness by a series of experiences, by coming back and forth, by being reincarnated, that he is getting nearer and nearer truth.[1]

When, as the next few quotations show, Reincarnation is a fact within Krishnamurti's knowledge, what do these seeming attacks mean? He both implies his knowledge and speaks of it directly. (For the latter see extract 3 on p. 536.)

To me, there is but one Truth, the freedom from craving, from self-consciousness; in this there is not the distinction of duality . . . A vast space and time may separate one from the other, but the saint who has evolved away from the sinner has only progressed from the illusion of the lower to the illusion of the higher.[2]

When you are walking towards the truth, time counts, karma is created. But when you are able to establish truth for yourself in your heart and in your mind, and identify yourself with it, time ceases . . . that applies to all, at whatever stage of evolution at whatever stage of experience they may be.[3]

The present is with us as the result of the past—whether of past lives or not does not matter.[4]

But since most people do not live in the eternal, you must show them that they can control what they call the future by the present—by their actions, their feelings and their thoughts—and that they are the result of their deeds in the past.[5]

I know that in the Buddhistic literature it is said that a perfect man must have all qualities, but he need not express them all in one life.[6]

[1] *Star Bulletin*, May, 1931, p. 6.
[2] *Ibid.*, July-August, 1932, p. 120.
[3] *International Star Bulletin*, February, 1930, p. 6.
[4] *Star Bulletin*, August, 1931, p. 20.
[5] *Ibid.*, August, 1931, p. 25.
[6] *Ibid.*, June, 1931, p. 18.

In answer to a question, what proof can a soul be given that he has gone through certain experiences or stages:

There can be no proof except experience . . . If an experience comes to you and you have not gathered all its lessons, you must go through it again.[1]

Liberation from all things. That is the attainment of the fulfilment of life, and I maintain that it is possible for the wise man, for the man who has the burning desire, to achieve that in one life . . . It may be, perchance, that he will take many successive lives to attain, and you may call that reincarnation or the continuation of consciousness. It is not of very great importance. What is of importance is that you should perfect and free that life within you now, and not at some future time.[2]

Reply to a question that to most people Reincarnation was an hypothesis:

I deny that all my teachings are based upon reincarnation. For me reincarnation happens to be a fact, because I remember certain things. You will ask: "What do you remember?" Is it of very great importance what you did ten years ago on a certain day? Most people who remember their past lives have always been kings and queens or great saints, great disciples—never the poor beggar on the roadside. How easily one deceives oneself! How one likes to flatter oneself! For me reincarnation is a fact and not a belief; but I do not want you to believe in reincarnation.[3]

Nevertheless, Reincarnation is an illusion, and as such we must regard it when through it we do not face the present.

The more you consider death and the hereafter, and rebirth or annihilation, the less you are meeting Life which is eternally in the present.[4]

[1] *Star Bulletin*, February, 1931, p. 4.
[2] *Ibid.*, May, 1931, p. 24.
[3] *Ibid.*, March, 1931, p. 8.
Ibid., January, 1932, p. 15.

The past with its gains and losses is memory, which becomes faculty; the future with its hopes and longings is anticipation. But by becoming concentrated in action in the present, we attain a balance between the future and the past, the now in which is all existence. So the idea of reincarnation is based on an illusion. In the realization of completeness this illusion vanishes. Reincarnation is based on the illusion of separateness and therefore it is an incomplete idea, not Reality.[1]

A great many people are frightened, either that they will be annihilated or that they will continue in a series of lives. The man who wants to continue will always be afraid of death, and the man who desires total annihilation is weary of strife and wants to end it at all costs. To me both are in illusion. To the man who is in this illusion, the past with its despairs and failures, seeking to make amends, and the future with its anticipations, hopes and longings, will always exist. But the present holds in balance the past and the future, and by that awareness in which all contrasts have ceased he dispels that illusion, he realizes the present, and this realization is immortality.[2]

You imagine that by expanding consciousness—consciousness being always self-consciousness of the particular—by making it larger and larger till it includes all things, you will become liberated . . . So you strive after qualities. You say, "this is good, this is bad"; such standards must always remain relative. The idea of expanding through a series of lives is an illusion, because Truth, Life, in its completeness, is ever present in all things, at all times, and is not to be realized by the acquisition of qualities, virtues, attributes, but by the dissipation of that consciousness which is separation, in which there is incompleteness, sorrow, pain.[3]

[1] *Star Bulletin*, June, 1931, p. 12.
[2] *Ibid.*, July, 1931, p. 15.
[3] *Ibid.*, July, 1931, p. 17.

There is shown the cause of the illusionary idea. Look at the full statement of the position as to the general attitude.

This realization can be attained only by constant effort, by self-recollectedness; but instead of making that effort to realize completeness, you desire to postpone it. You say: "I shall have another opportunity in my next life." You seek to unify yourself with the loved one beyond the grave; this is the worship of the dead rather than the living, the preoccupation of those in loneliness. Because you lack the will to make the necessary effort you want to postpone it, and so you turn to reincarnation. The idea of yourself as a separate entity, as a separate unit in consciousness, is an illusion. In clinging to that illusion, in craving for the perpetuation of that illusion and seeking to identify yourself after death with the past, you prolong this consciousness of separation—the ego—indefinitely, and you think that by prolongation you will acquire more and more qualities and thereby realize Truth more fully. Every human being who believes in reincarnation thinks that his "ego-entity" will progress through time, acquiring various qualities till it is perfect. That is the Hindu theory, recently popularized in the West. Reality is ever present, therefore you cannot progress towards it. What we call the ego, because it is separate in us, we know as a separate consciousness; but it is an illusion.

An illusion, however much you may enlarge it, cling to it, glorify it, defend it, will always remain an illusion. That which is an illusion, and therefore imperfect, cannot be made perfect however much you may expand it through time. Some of my Hindu friends will say: "We have clung to this idea of reincarnation for two or three thousand years, and you come and brush it away as false, unreal; so we will not listen to you." Probably you will feel the same. But death will always exist. We must all

decay and wither, but you can reach that freedom of consciousness, that realization of completeness now, because it is ever present . . . Therefore the important thing is not what is going to happen when you die, but the realization of freedom of consciousness, which is immortality. Then death has lost its meaning. This may not satisfy you. Perhaps you would much rather be told that you will live your next life under better conditions, with better opportunities.

That which is eternal in all its completeness, in its fulness . . . is ever present in everything; and in the realization of that alone is the assurance of immortality. It is far better to be beyond death than to know what will happen in the next life, what will happen to you when you die. One is positive, the other is merely a negation in the future.[1]

So, with our unfortunate habit of accepting beliefs without thought, the idea becomes a dogma. We use it as a comfort, make it a crutch when we do not need crutches but can walk by ourselves.

Reincarnation must not be made a dogma, a belief over which people will struggle. It is only a bridge to understanding.[2]

On the contrary reject it [Reincarnation]; put it out of your mind; and remember only that as you are the product of the past, so you can control the future. You are master of yourself and in your own hand lies eternity.[3]

If people make my statements into beliefs, life will come to a standstill. Convictions, intuitions and your own inner knowledge are not the same as beliefs. By belief I mean acceptance of an idea imposed by another or which you have trained yourself to accept without understanding.[4]

What then is the cure if we, becoming self-aware, find that this idea has been with us a blind belief and not an intuition? There

[1] *Star Bulletin*, July, 1931, pp. 6—8.
[2] *Ibid.*, May, 1931, p. 24.
[3] *Ibid.*, March, 1931, p. 8.
[4] *Ibid.*, March, 1931, p. 9.

is a cure in the conquering of separateness and the right use of personality.

To me, fundamentally there is no death, because birth and death are the same to a man who has realized that eternity which is Life. But when you, as an individual, cling to your self-consciousness as a separate entity then there is birth and death. Therefore an individual who lives in that illusion of separateness will ask from the standpoint of illusion: "Shall I live . . . after death?" . . . These questions are prompted by the desire for the prolongation and identification of "myself" in time. But to me, that separateness, that self-consciousness, is an illusion; and when that illusion is destroyed, then eternity, the completeness of Life, is revealed. Then there is no question of birth and death . . . To me, the realization of the eternal, freed from the duration through time of the ego, of the self, is immortality—not the illusory permanence of self-consciousness, of individuality, but that immortality of Life which is beyond all individuality.[1]

Transiency is not the ego, self-consciousness, personality, individuality—the true cause of suffering. To me there is no duality. That sense of duality which exists in each one is created by the illusion of the ego; and so long as ego, personality, self-consciousness, individuality, exists, Life, Truth, cannot be realized in its permanency. So long as you cling to that ego, to that self-consciousness, to that individuality, there is time and there is the questioning about the continuance after death, the desire for self-identification, and out of this come birth and death and sorrow.[2]

To realize that which is eternal, you must go through the miracle of individuality, which is not individualism.[3]

[1] *Star Bulletin*, January, 1932, p. 14.
[2] *Ibid.*, January, 1932, p. 18.
[3] *Ibid.*, July-August, 1932, p. 101.

Life and Truth are within us; our work is to find the way of removing obstructions from them—as with that inmost centre of ourselves, of which Browning writes.

When you strike at the root of illusion through choice and through effort, you are liberating that life which is truth. It is not a question of attaining something; merely one of releasing that which is already there.[1]

That which is illusion and therefore imperfect, cannot be made perfect however much you may expand it through time . . . The mere prolongation of this illusion can never bring about the fulness of comprehension which only lies in the realization of the present, in which is all existence.[2]

Our complete freedom comes when we see this meaning of life, and live it out in the present moment.

Time is the duration for progress. You wish to continue your particular existence, you cling to that idea of individuality, and therefore create time for progress, for glorious self-expansion. Time is an illusion to a mind that is free of individuality.[3]

When the mind and heart have abandoned the idea of progress in time, which is but the prolongation and the identification of self, all effort will then be concentrated in the present.[4]

What you have to do is to find out the true value of the transient; through the weighing of the transient the eternal is realized.[5]

In understanding the transient, which is the eternal, fleeting joys and sorrows, birth and death, disappear.[6]

It does not matter what you were yesterday, it matters what you are at the present moment; and the present moment

[1] *Star Bulletin*, January, 1931, p. 6.
[2] *Ibid.*, July, 1931, p. 14.
[3] *Ibid.*, January, 1932, p. 7.
[4] *Ibid.*, January, 1939, p. 12.
[5] *Ibid.*, May-June, 1932, p. 72.
[6] *Ibid.*, May-June, 1932, p. 73.

can only be vital, active, with full understanding, if you grasp the significance of the life of the future in the present . . . It means a continual balance of the present with the future, a continual readjustment, a ceaseless insistent awareness, being, as it were, suspended between the future and the present.[1]

As you can dominate, utilize the future to your purpose, time as such ceases, if you bring that future to the present. If the future can be controlled, dominated by the present, the present is eternal; the present is the truth. But it does not mean that you should lose yourself in the present. It does not mean that the shadow of the present should so overwhelm you that you lose the eternal in the distance which you call the future. By perfecting the present, by constantly observing and dominating every second of the present, you find the truth, you open the gate to that kingdom which is happiness, to that eternity which is the truth, to that fulfilment of life which is the beginning and the end.[2]

There is no need to put off the time of realization; that can be now; so is the goal of perfection here.

If you realize that all ideas, bondages, are created by craving, by self-consciousness, and if you can free your mind from craving, then you need not go through these illusions of idea.[3]

Search, then, is not *for* something; it is a constant piercing, an unfaltering alertness, the immediate perception of a mind which is continually discerning. So there is no longer an end, a conclusion, in which the mind can happily dwell.[4]

To be free, you must become fully self-conscious, and through that flame of self-consciousness, through that intensity of aloneness, you will come to the realization of that Life which is not an inclusiveness nor an exclusiveness, in which the

[1] *International Star Bulletin*, December, 1930, p. 4.
[2] *Star Bulletin*, May, 1931, p. 25.
[3] *Ibid.*, July-August, 1932, p. 120.
[4] *Ibid.*, July-August, 1932, p. 99.

idea of unity and separation is wholly absent, in which there is no distinction, and therefore no resistance.[1]

Realize . . . that the whole of eternity exists in yourself, that through yourself alone you can find it and not through another, then that strong emotion will complete your thought. . . . There is then neither yourself nor the other, but a completeness, an intense penetration of discernment, free of all ideas.[2]

Take finally this, and couple it with the earlier extract about definite knowledge, and there appears a grand summary of the whole path of evolution.

Individualitiy—I am using the word now in quite a different sense—is imperfection. That is, as long as the individual is separate, all the time acquiring experience and assimilating experience and growing, it is imperfect. By continual adjustment to the fructifying contact with life, the individuality, which is separateness, which is imperfection of the self, is gradually losing its separateness. That is, the self, the true individuality, is all the time seeking to assimilate the experiences of life, and if you obtrude the personal you block one of the channels through which the self can assimilate experience, you are placing a limitation on it, are perverting, suppressing it.[3]

[1] *Star Bulletin*, July-August, 1932, p. 100.
[2] *Ibid.*, July-August, 1932, p. 102.
[3] *International Star Bulletin*, December, 1930, p. 15.

THE LOST TEACHINGS OF THE BUDDHA

BY C. JINARĀJADĀSA

WE in India are unaccustomed to what is termed in Europe "the Higher Criticism". We take our sacred books without any questioning, and when some commentator makes an explanation, we consider him as an unquestionable authority. In the West, however, after learning began with the Renaissance, the study of Greek and other texts very quickly developed in the scholar what is termed a "critical apparatus". This was at once applied to all the texts of Greece and Rome which came to Europe from Constantinople.

Once that this critical apparatus in the examination of ancient texts had been developed, of course obviously nothing could prevent its application to sacred texts also. This indeed is what took place, and there is a department of Christian scholarship which deals with the examination of Hebrew, Aramaic and Greek texts and traditions which are the basis of Christianity. The Higher Criticism came as a shock to many, because the critics showed that the texts are extremely composite and not the writing of one person only. In spite of the denunciation of the Higher Criticism by the orthodox, it is now taught in every Protestant theological seminary, with the sole exception, of course, of those institutions which are afraid of the new knowledge.

Something of this method has already been applied to Sanskrit texts by European scholars. It is a method which

is scarcely known to any of the Indian pandits; yet it is one which cannot be brushed aside because Western scholars have not the traditional learning of India. These of the West are not committed to the survival of any religion, and so they approach texts in a cold-blooded, matter-of-fact way, purely as scholars. The result is very startling indeed.

This method of the Higher Criticism is now being applied to Buddhist texts by one of the greatest living scholars of Pāli, Mrs. Caroline Rhys Davids. Her husband, the late Professor T. W. Rhys Davids, is perhaps better known to the public by some of his writings. But Mrs. Rhys Davids is undoubtedly the greater critical scholar, and she has during the last thirty years written works which are of the greatest consequence for an understanding of the history of Buddhism. How remarkable are her contributions can be guaged by the fact that she is being denounced violently by the Buddhists of Ceylon as an innovator. But all who denounce her do so with fear, and there is no attempt whatsoever by them to challenge her accuracy as a scholar. The only way that she can be proved wrong is by taking up point after point of her thesis, and checking them with the original texts. But no Buddhist priest or layman attempts to do this. The work of Mrs. Rhys Davids will have a profound consequence on Buddhist studies of the future. For myself, since I attempted thirty years ago to apply the higher critical methods to Buddhism, I am a convinced believer in the method, and I consider that in the main Mrs. Rhys Davids is thoroughly reliable, and indeed a most valuable guide.

Her latest work, *A Manual of Buddhism*, has been specially marked by her "For Advanced Students," and that is true. It certainly should not be taken up by anyone for a mere knowledge of what Buddhism is, because the book evidently consists of a series of class talks to students who already know

the general material of Buddhist scholarship. The book is very hard reading, but to anyone who knows something of Buddhism, it is a mine of most brilliant suggestions.

There are certain terms which are clearly associated with Buddhism, and may be said to be its skeleton framework. They are: Anatta—non-existence of a soul; Nirvana—extinction; Dharma—the specific teaching of the Buddha. Karma of course is well known, but it has the same meaning as in Hinduism. What Mrs. Rhys Davids has to say about these terms from her standpoint is as follows:

It is well known that Buddhism to-day denies the existence of any permanent or continuing soul. Texts are quoted to this end; in fact, to believe in the Hindu doctrine of Ātman, that is, a permanent spiritual principle in man, is considered a heresy in Buddhism. Now Mrs. Rhys Davids, through analysis of texts, points out that the Buddhism which passes to-day as the teaching of the Buddha is only *monkish* Buddhism. In other words, the original teaching of the Buddha underwent very considerable changes at the hands of the monks. She points out, for instance, that there is nothing in any of the texts to show that during the lifetime of Buddha there was any protest by His Brahman hearers against His teaching. Had the Ātman been denied by Him, undoubtedly the point would have been taken up by His listeners, but there is nothing of the kind.

> We never find Brahmans protesting against any denial of self by Gotama. But later the Brahman belief in and search after the human self became discarded. Immanent Deity had been re-named as Dharma. The growing Brahman search for the Self in Yoga is only to be traced faintly in early Sakyan verse. It was mainly to name hindrances that this word Yoga was used in the Pitakas.

Mrs. Rhys Davids points out that one of the greatest innovations of Buddha was with regard to the term "Dharma". Of course the learned and the spiritual of His day considered Dharma as the Will of God, but

this Will was considered as manifesting itself through law-givers such as Manu. Buddha transformed the term to mean an inmost principle of cosmic order, the principle also of Liberation which exists in each human being. In other words, Dharma is to Him the primordial principle of salvation which each man can find in himself. To-day the word " Dharma " in Buddhist lands means the teaching of Buddha, that is to say, a certain body of doctrine. Mrs. Rhys Davids shows how this monkish development did not exist in Buddha's time. Thus, when Buddha sends out His first band of missionaries, He gives them a mandate in a well-known Sutta :

> Freed am I, monks, from all snares, from them that are divine, from them that are human. You too, monks, are freed from all snares, from them that are divine, and from them that are human. Walk, monks, a walking for the welfare of the many, for the happiness of the many, out of compassion for the world, for the good, the welfare, the happiness of devas and of men. Let not two go singly. Teach, monks, dharma, lovely in beginning, lovely at middle, lovely at end, both meaning and wording; show forth the wholly perfect purified God-living. There are beings with eyes little dust-dimmed who perish from the not hearing of " dharma "; learners of " dharma " they will become. And I, monks, where lies Uruvela the army-barracks, thither I will resort for the teaching of " dharma ".

Obviously in this quotation the word " Dharma " cannot mean His body of teaching written down in the Pitakas, because He has scarcely begun His mission. The conception then of Dharma as practically the equivalent of the Hindu Ātman is evident. The reformation of Buddha was to show the existence of a principle which was not *static*, not the Ātman as it was normally conceived, but a *dynamic* principle, Dharma, which was growing and fructifying in man's nature.

Very great emphasis is laid by Mrs. Rhys Davids on the fact that the monks of the various Councils slowly eliminated from Buddha's teaching the vital doctrine of " becoming ". She shows how even in Sanskrit philosophy we often miss much by not translating the root " bhu " as

"to become" instead of "to be," as is common. For at the period of Buddha a negativity had come into Indian philosophy because the subtle principle of Ātman was accepted as "being" and not also as "becoming". Hence, in Buddha's reformation, the value of the individual is emphasized, for he must "become" the great principle by realization by his own efforts. It was not, therefore, a matter of rites and ceremonies, or of mere renunciation, as did the ascetics, but an earnest effort to *become* by striving inwardly. But the monks misunderstood the teaching, and instead of proclaiming Everyman as the "More" which he was to *become*, they made him the "less," a mere phenomenon. A great twist was given to the teaching by merely analyzing the constituents of "the Way," and by ignoring that more important than the Way was the Way-farer. A striking side-light is thrown by Mrs. Rhys Davids on ancient ideas by pointing out that the word "Brahma-chārya," which we translate as "the celibate, the student," was in its earliest thought the "God-farer". Buddha uses the Pāli word Brahma-chariya in this significance of the Brahma-farer; but to Him the Brahma-chariya was something that each individual had to *become*, the finding of Brahman.

One striking instance from the teachings which Mrs. Rhys Davids gives is where certain nobles meet the Buddha, and ask Him whether He has seen a woman whom they are seeking, for she has stolen some of their property. The reply of the Buddha is significant: "What have you, Kumāras, to do with a woman? Were it not better that you were seeking the Self?" They admit this is true, and He says: "Sit down then and I will teach you Dharma." It is obvious that Buddha uses the phrase "to seek the Self" in the old Hindu sense.

Mrs. Rhys Davids points out that Nirvana never meant the annihilation it is taught to be in Ceylon Buddhism to-day.

Of course it was the cessation of certain streams of wrong thought and desire, but had Buddha used it in the sense of extinction, He would promptly have been challenged. Yet He never was.

Nirvana only became a *summum bonum*, even for the monk, at a later date. Your layman of Gotama's day never thought of it as that. For him it was a way of describing freedom from bodily ill-health. When first used as a religious term, it meant the waning, the making to wane of vicious disease—lust, hate, dullness; a new departure that brought up the questioner with, "What is this *nibbanam* that you talk about?"

There is a famous saying of the Buddha as His life is closing. Ananda is troubled that the Teacher is passing and that there will be no guide to the brethren. We have the incident thus narrated:

Now take the closing scenes of Gotama's life and one of his last sayings. You may know it: "Live as they who have the Self . . . who have dhamma as a lamp, as refuge." He is also recorded as saying: "It may be, Ananda, it will seem to you all: the Word is one of a bygone teacher; we have no teacher. But you are not so to consider it. *Dhamma* and *vinaya* which I have taught and revealed to you: *that* when I am gone is your teacher.

Naturally Mrs. Rhys Davids points out that if this inmost self of man, which modern Buddhism makes out to be a phenomenon with no permanence, a mere bundle of "skandhas," were intended to be the "refuge," there could be no real element of guidance or safety.

Who, as a teacher of any worth would exhort the self to be taken as a lamp, a refuge, if it were transient and unreal? For the teaching of Gotama's day, the man had indeed a captain, was indeed the captain, but it was not the actual imperfect, limited private soldier of the English poet; it was that More in and of him, yet known only as a more, not yet as Most, who, as the early Pali poems say, is "the protector, the upholder, the witness, the noble one, the trainer"; in modern phrase, the ideal, nay, the divine self.

Similarly, too, Mrs. Rhys Davids definitely challenges the modern doctrine where Karma is made to pass from life to life but no individual is involved in the process of the transmission. The orthodox Buddhist holds that the new

individual is created by the Karma of the old, but except the abstract force of Karma, there is no connection in a conscious entity between the personality of one incarnation and that of the old. Mrs. Rhys Davids quotes verse and text to show that in the earliest teaching there is a survival of the doer:

> As to the irrational theory of doing, persisting and passing over as substitute for the man, to meet with a mechanically, impersonally determined result, I find nothing in the Suttas to warrant this latter decadent view. Do not think I am inventing a fiction. I have but just seen it emphatically taught by a Japanese lecturing as if he were a Hinayanist of the most sectarian set: "Karma transmigrates without its doer." But we have seen that the Pitakas clearly insist on the survival of the *doer*, who is arraigned after death because of the things done, for which he, and not a new complex, is held responsible.

In dozens of ways, this book of Mrs. Rhys Davids is immensely suggestive. Needless to say, as a great scholar she gives all the references. The book is distinctly a landmark in future scholarship, because with her immense learning she has touched upon hosts of points which will indicate many directions for development of research. While the book is distinctly hard reading, yet when one once gets into it, the story unfolded of the earliest teachings of the Buddha is full of illumination, and it gives us a glimpse of a day when spiritual things were fully blossoming, and not in the sere and yellow leaf as is the case with Buddhist teaching to-day. Of course, as already mentioned, these ideas of Mrs. Rhys Davids are extremely unpopular with the orthodox, but all the more they will be followed with great fascination by those who seek to know what it was the Buddha Himself taught and not what His monkish followers, who lived away from the difficult life of Everyman, fashioned it to be later. For the Buddha came to Everyman and not alone to the few. Nor did He ask all men and women to withdraw from the world. Yet that is the trend of His teaching to-day. It is this teaching as to a "Less" which Mrs. Rhys Davids challenges.

THE WORLD-MOTHER

By K. V. SESHA AIYANGAR

THE conception of a World-Mother is unique to Hinduism. It is not to be found in the other great religions. The undesirable associations and the objectionable practices that have grown round Her worship are merely the aberrations and extravagances that accumulate in course of time even round the purest of religious ideas. Apart from them there are other and more popular aspects that deserve to be remembered and emphasized.

Technically the name "World-Mother" is an epithet applied to Lakshmī, the consort of Vishnu, the central figure in the Hindu Trinity according to all Hindus, and the Supreme Deity according to Vaishnavites. Lakshmī is the World-Mother, the *Loka Mātā* and the *Loka Jananī* according to the lexicographer Amara. The corresponding person in Saivaism is Pārvatī, the consort of Siva. The full understanding of Lakshmī and Her place in the Universe is as difficult as the understanding of the personality of God. She shares with God all His attributes. The world-process is overwatched by Her. If She withdraws Her interest, all life ceases to function. Though distinct in Their personality, both are inseparably one. They are both co-partners in the administration of the Universe. No relative superiority or inferiority can be ascribed to the one or the other. An offering to one is

likewise an offering to the other. Lakshmī is intimately associated with Vishnu in all His forms and activities.

When Vishnu comes down on earth as an Avatār, Lakshmī also comes down, as Sītā in the case of Srī Rāma, and Rukmanī in the case of Srī Krishna. Hindu religious tradition has built a separate place for Lakshmī in the scheme of worship. As the World-Mother She is the dispenser of grace. She is the great interceder on behalf of Her human children. She leads men to God. She relieves in distress. Wherever Lakshmī turns there prosperity grows.

From time immemorial Lakshmī has claimed and secured exceptional loyalty and devotion from Her votaries. To the ordinary run of men and women anxious to secure a happy time during their sojourn on earth, Lakshmī is the Goddess to worship. To those who seek the shorter paths in human evolution, Lakshmī is the Goddess who vouchsafes all the conditions necessary for security in Yoga. To those who look upon the pleasures of heaven and earth as dust, and even selfish salvation as a mere stage in spiritual progress, Lakshmī is the Goddess for service. Without Her favour no venture prospers either in the normal circle of births and deaths, or in the swifter course of evolution, or in the liberated condition which Hindus call Moksha.

Numberless are the hymns that have been sung in Her praise. For centuries the passionate devotion of men and women longing for pleasant paths in life's journey has been poured at the feet of one who is believed to embody the tenderness, the love, the forgiveness and the mercy of God. Wherever Vishnu or Siva is worshipped there the World-Mother is also worshipped as Lakshmī or Pārvatī. In all the temples and shrines where Vishnu is installed there Lakshmī is also installed by His side. Likewise Siva and Pārvatī. It is not unusual to find the World-Mother obtaining precedence in worship, and a larger number of worshippers, than Vishnu

or Siva. To women specially the worship of Lakshmī and Pārvatī has a greater attraction. Hindus seek the favour of Lakshmī with profound faith. Daily in Hindu households Her praise is sung. Daily Her grace is sought. If prosperity comes it is attributed to Her kindness. If it does not, there is all the more reason for seeking Lakshmī's favour with continued steadfastness. In distress and in affluence Lakshmī is invoked. The greatest are not above Her Grace. The least are not below Her forgiving kindness.

THE OJAI (THE NEST)

WHISPERS of night in the moon's still light,
As the songbird hides in its nest;
Shiver of trees in the evening breeze,
Hushed sounds of a world at rest.

Then the faint soft purr of the cricket's churr,
And the chorus of frogs in the ponds,
The first high thrum—then the deep bass drum,
Of the bull from the lily pool fronds.

From the slumbering dark comes the coyotes' bark,
And the long lone call of the owl;
The orange-tree scent with acacia blent,
Steals out from the mountain's cowl.

During hours of sleep when the darkness hangs deep,
An Angel broods over the nest,
And with joy contemplates the cradle that waits
For the race that the Manu has blest.

MARY GRAY

OBSESSION

SOME NOTES FROM THE VIEWPOINT OF OCCULT AND OF EXOTERIC SCIENCE

By L. J. BENDIT, M.A., M.R.C.S., L.R.C.P., D.P.M.

MODERN science, in its most material phases, laughs to scorn the idea that people can become "possessed of devils": it is a superstition, it says, based on the idea that discarnate entities, whether good or evil, exist at all, quite apart from whether they are able to take possession of human beings on the physical plane, or of the likelihood of their existing in the forms in which folk-lore describes them. Recent work in psychology, however, has found out that the phenomena usually ascribed to "possession," or "obsession" (in the occult sense), actually do occur; and, moreover, it has found some explanation of their mechanism.

It is rightly argued that "the devil" is a mere projection from the psyche of the individual, that he is a home-made product without objective existence, who serves as a convenient means of detaching from ourselves the responsibility for bad behaviour or tendencies. It is also true that to attribute to "spirits" many of the tribulations which befall humanity is a means of avoiding having to acknowledge ignorance of their cause. But it is my belief that the scientific view represents (as usual) only half of the actual truth: the other half lies on the basis of the old popular beliefs of legend and folk-lore, that discarnate entities actually exist and can take partial or complete possession of the brain of living human beings, given the existence of certain conditions.

As a premise to our study, we must postulate that man's personality is a self-contained, closed vessel in which consciousness functions. At the spiritual level he may well be one with the consciousness of the whole universe; but at the lower levels of mind, emotions and physical body, he should be, as it were, a closed sphere, with the senses as windows to contact the outer world at each level; but the windows have, or should have, glass in them, so that there is no breach in the continuity of the wall of the vessel. Further, perfect health (or wholeness, or holiness—the etymology is the same), implies that within the vessel all the parts are in perfect harmony and co-operation, and that they are attuned also to the Ego to which they belong. The Ego, of course, is not (at the Buddhic level) anything akin to a self-contained, closed vessel; but at that level, unity between what at lower levels is subjective and objective, is the law, just as "self-containedness" or separateness is the law at the personal level.

There are two systems of interpreting the phenomena of being "possessed of devils". For the sake of convenience, we will consider them separately.

The first of these is that recognized by psychiatrists, and consists in the isolation of a part of the personality from the rest, behind a wall, of such a nature that the two parts cannot come into contact with one another, each one living, so to speak, an independent life. If one part is wholly in possession of the brain, the individual seems to be a normal person. If the other, another personality appears, which may be utterly different from "Dr. Jekyll," or it may, to all external appearances, be so much like the "normal" as to deceive even the psychiatrist in charge of the case (see W. H. Rivers' *Instinct and the Unconscious*). If, on the other hand, the two personalities struggle for the mastery, one may get strife phenomena such as epilepsy, or acute and unaccountable panic fear.

Such cases as these are extreme forms of dissociation, or splitting of the "psyche" (or kāma-manas) of the individual. The cause is an endo-psychic conflict between two systems of thought, highly charged with emotion, which are of such a nature that they cannot meet one another in the arena of the waking consciousness. There is a temperament known as the "hysterical" which has this faculty of dividing itself and of placing a water-tight, or rather, emotion-tight wall around irreconcilable elements within itself, so that they become completely separated from one another: one of these parts he calls "I," the other he refuses to admit as himself, and consequently shuts away. Another method of disposing of such unacceptable "complexes" is to "project" them outside oneself, so that the individual's sense of guilt or shame is attached to something real or imaginary in the outer world. Thus the Devil comes into existence; and thus, also, the systems of thought, which are quite proof against all logical argument, of the paranoiac, who thinks that he is some exalted personage persecuted by wicked people who accuse him of terrible crimes. A mild form of paranoia exists in those who make it their function in life to seek out immorality and impurity in others, in order to hide from themselves a sense of their own inner pollution.

The cause, in all these cases, is fundamentally one of conflict between two sides of the nature, usually the civilized and "decent," and another which is much more primitive, but which nevertheless exists. Thus, one of the commonest causes of conflict is that between the respectable side of men and women and their sex nature—especially if they have been brought up with ideals in which celibacy is placed higher than married life. The War, also, brought out a severe conflict in many, between the desire to do one's duty, and the primitive urge to fly from danger. Frequently, wounds, or some severe shock or illness brought to light this

primitive panic fear; and the conflict between this and the contrary wish to "stick it" brought about "shell-shock"—the actual shock being merely a detonator of a psychic situation already pre-existing, but more or less unconscious. It is, however, essentially this "hysterical" type who appeared to show the phenomena of dissociation and of dual personality with which this paper is primarily concerned.

The treatment of any case of psychic conflict resolves itself into finding means of bringing the two sides of it together, of discharging the emotions involved in it, and so re-educating the patient by means of analysis, (with or without hypnosis), and of synthesis of the contents of his mind, so that the causes of the conflict cease to exist. The end of the War, of course, brought about rapid cure of many shell-shock cases, simply because the cause of one side of the psychic conflict ceased to be—with the result that many genuine cases were afterwards thought to be malingerers.

From the viewpoint of Occultism, "possession," or "dual personality," or "obsession," is seen to be caused by some extrinsic entity, animated otherwise than by the Ego of the victim, who has found some means of entering into the personality of the sufferer, and taking possession of his brain and so of his waking consciousness. The entity may be human; in which case it may be a "dead" person who is very anxious to retain hold over the physical plane, and consequently is usually of a crude and undesirable type. Or it may be a "live" person who knows something of the practice of black magic. On the other hand, it may be a being of the type of the nature-spirit, or an artificially made elemental, the result of dabbling in the wrong sort of Occultism.

The manifestations of the obsession in such cases are very variable. They overlap very much on the types recognized

by orthodox psychiatry, and, at first sight, it may be quite impossible to give an exact diagnosis of the case.

There are cases recorded during the War where a "gentleman" knocked unconscious by an explosion would come to, and behave consistently in a way quite foreign from his usual manners, perhaps, moreover, accompanied by lack of recognition of his friends and relations; in other words, another man, probably newly "dead," has ousted the original tenant of the body and taken possession of it for himself. Other cases show less marked and persistent occupation, but appear to be intermittent. Where there is a struggle between the two for possession, epilepsy may result; or, when the outsider gets a foothold and the original person is forced to retire into the background, the body moves in something like a trance state, awkwardly and imperfectly controlled.

Non-human obsession may be accompanied by fierce struggle, with, perhaps, a trance state; and at times the behaviour of the victim may be violent or disgusting in the extreme. Post-epileptic automatism, with its criminal and erotic tendencies may well be explained in these terms, as may be the behaviour of people who are drunk or drugged.

There is a curious type of case which falls technically under the heading of the mental defective, which is what folk-lore speaks of as the changeling. This is, according to legend, where a human child has been stolen from his cradle, and a fairy child has been substituted. Traditionally, they are rather simple-minded, affectionate to those they like, but inclined to be spiteful to those who ill-treat them, clever with their hands, and with a strange power over plants and animals. The legend about these children actually has a foundation of truth, in that what occurs in these cases is that in early days the Ego to which the body belongs has been dispossessed, and a creature of the order of a nature

spirit has entered in, and taken over the brain and body; being sub-human in evolution, it follows that the intelligence of the entity will be below that of the one who should be present in the body; while the fact of it being a member of the para-human Deva evolution gives it qualities which are somewhat different from our own. There are, of course, as many possibilities of variation in the details of any of these cases as there are cases, and only a general description of them can be given.

The mechanism by which obsession takes place is, of necessity, that a door be opened by which the obsessing entity can enter upon the domain of the personality of the person concerned. Here, again, only a general outline can be given, owing to the indefinite number of variations possible.

Irresponsible playing with certain forms of magic may bring into play forces and entities which the individual cannot control. By virtue of his having invoked them, he has made a link between them and himself, which gives them a hold on him. Sometimes, also, by merely speaking and thinking too much about certain aspects of magic, the forces may be evoked without the use of any form of ritual, and, again, trouble may ensue. The present writer himself once foolishly attracted the attention of somebody who knew something of undesirable magic, by "demagnetizing" a photograph of this individual. Some hours later, he was attacked by a sudden rush of force, probably etheric, which nearly drove him out of his body; here, a prompt invocation, accompanied by the sign of the cross, repulsed the attack, which might otherwise have done much damage; as it was, the etheric body, and in particular, the region of the solar plexus, received a serious jar, the effects of which lasted for many months.

The chakras are a usual mode of entry of obsessing entities. For details of these, the reader is referred to Bishop Leadbeater's monograph on them. Apart from misdeeds in

this life, moreover, there appear to be occasions on which the portal is left open from previous lives, and in which the elemental itself seems to belong to that past.

Violent emotions, especially if often repeated; drugs; severe illness; acute shocks, from accident and the like, may also be a cause of dislocation and therefore of breakdown of the defences against entry of outside entities. But a cardinal rule in all cases is that no elemental can obsess a person unless there be some sympathetic link between them, and some voluntary or involuntary interplay between them.

Thus far, we have considered two entirely separate viewpoints on the same question: both are true, in so far as they go; but each one is incomplete without the other. When presented with any given case, a diagnosis can be given either from the psychological or from the occult (theoretical) standpoint, and each one will fit. But actually there is a very great overlap between them, and many cases contain both elements of occult obsession and of psychopathic processes.

In therapeutics, moreover, either method may prove effective in a large number of cases. To account for this, we may put forward the following theory: that psychological methods, analysis, and suggestion may bring about a release of Egoic forces which results in a rebuilding of the defences, after ousting the intruder. "Spiritual" methods, exorcism, and the like, may drive out the entity while at the same time strengthening the Egoic forces; so that, despite whatever psychological knots and kinks there may be, it can rebuild its defences effectively.

Clearly, also, if both methods can be combined, as in a "confession" on the lines of psychological analysis, coupled with an "absolution" or "exorcism" on the lines of those practised in all religions, the results would probably be considerably improved.

THEOSOPHISTS AND WORLD ECONOMICS

HOW IT STRIKES A CONTEMPORARY

BY A NEW ZEALAND F.T.S.

THE four selected speakers at Convention, considering the question of the world's distress, agreed in tracing all our troubles to the lack of brotherly kindness. It is perhaps permissible to describe the view thus taken as the essential attitude to life of souls upon the Second Ray. It is natural at a time when the World-Teacher is flooding the Three Worlds with special currents of His life that not only souls upon the Second Ray but souls of other types whose second sub-ray has been stimulated to unusual activity should be writing, speaking, emphasizing by their personal conduct, the old but ever-new monition: "Seek ye first the kingdom of God, and His righteousness; and all these things (*scil.* food, shelter, clothing) shall be added unto you"; it would indeed be an extraordinary thing if this were not the case.

It is truly great, such service, for man needs constant egging on, so strong is the influence upon him even now of *Tamas* in comparison with that of the remaining *Gunas*. The force which some day—let us hope no very distant day—will serve him as a sort of spiritual gyroscope, and hold him to a steady course, has still in great part to be overcome. The Gallic proverb, "It is but the first step that costs," may have

a deal of truth in it, but that immediate cost is what looms large in consciousness, and the effort the first step demands is not put forth.

It is, as I have said, great service, this preaching of the fundamental truth, and the world has reason to be grateful to those who make the doing of it their life's work; still, it should not be overlooked that Rays are seven in number, that by their inter-operation the complicated process which we know as evolution is steadily and surely carried on. At a time like this, when a stupendous efflux of one aspect of God's energizing in His worlds is moulding and modifying all about us, it is not easy to maintain one's mental balance, to remember the necessity of that co-operation of which I have just spoken, to keep in mind the truth that, should the other aspects of God's energizing not be furnished with the appropriate human channels, the end and aim of even a World-Teacher's mission, for all the tidal flow of it, would be but partially accomplished.

Co-operation, or rather, inter-operation of all Rays is needed, but for the moment I shall ask attention to but one, the First. There is, all students know, a very close connection between the work of the great Ray Heads known as the Manu and the Jagadguru; it is obvious that there must be. The work of the Mahāchohan in the general forward movement is of subtler nature, and I am leaving it, deliberately, out of the present survey.

Though we may have but a faint conception of the immense and varied work of these great Sons of God, we have all heard of the Former's founding of new types, His weeding out of old ones, His guidance and direction of races and sub-races, His moulding of the forms in which and through which consciousness evolves; we all know of the Latter's dealings with that evolving consciousness, His presentation of ideals, His influence on thought and feeling. The

intimate connection between man's consciousness and the threefold instrument it uses in the Three Worlds is possibly less pondered on than it might wisely be, for in it lies the key to many a problem. Most of us are aware, at least in some degree, that form sets bounds to consciousness; we forget sometimes, I think, that it is equally true that consciousness sets bounds to form. Just as a subtle, delicate mind is checked and hampered, baffled in every way, if for some Karmic reason it returns to an inferior physical frame, so are the possibilities of a fine-wrought body mocked and marred, if the consciousness within it, thanks to the sweep of racial Karma, is of a lower order than that of the normal users of such frames; the expanded consciousness demands a better, a more delicately organized physical-astral-mental outfit; the finer physical-astral-mental instrument demands a more enlightened user.

Here, as in Australia, and in Great Britain, some of our Lodges have formed groups for study of the Douglas Social Credit scheme, and many members have enthusiastically thrown themselves into the work of making it more generally known to the New Zealand public. All honour to them; in the old Roman phrase they "deserve well" of the land that bore them or adopted them; for they are of the necessary other Ray co-operators, without whose aid the earnest exhortations of the Second Ray apostles must needs fall short of their complete effect. Brotherly kindness is too much to ask of either the exploiter of his fellows or the exploited; and the obtaining business system of the world is based, as every thinker knows, on exploitation; under it some must suffer—that is inevitable where the ultimate purpose of production is not general use but individual advantage.

Mr. Rogers gave a harrowing description of some of the sad facts in this connection as observed in his own country,

the United States; I should like to lay before the readers of this magazine something of like nature. For the special purpose of this paper I think it wise not to condense, but to present the reader with the actual words of a responsible medical practitioner.

There are "City Missions"—naturally in our distressful times—in at least all the larger centres in New Zealand; from north to south the City Missionaries and their helpers have but one tale to tell. The report of Dr. Barraclough, medical officer of the Auckland Mission, published a few weeks since is typical; it makes lamentable reading:

For the year 5,700 consultations were given at the free medical clinic, or at the homes of patients. It will therefore be seen that I have a large amount of material from which to draw very definite conclusions. Further, the great majority of my cases have been of the best and most solid type of working people; in fact, only too many of them belong to the class of the new poor, who have crashed since the slump. In many cases it has been futile to prescribe special food, as many have had difficulty in obtaining ordinary food.

The social problem is becoming more and more a medical one. Though by no means a pessimist, it is my considered opinion that very many of the unfortunate victims of this depression, from 45 years upwards, will never be the same again. The wounds may be healed, but the scars will remain.

Children. Fully 80 per cent of the cases have been due either as a basic or a seriously complicating character, to inanition, due to insufficient food either in quantity or quality. This has carried with it an almost total loss of resisting power, so that ordinary simple ailments have become of serious import; *e.g.*, common colds have frequently developed into broncho-pneumonia. The condition of many of the children brought to me, some of them babies in arms, has been terrible and pitiable.

Women. Here again we have cases of inanition, as, with the usual devotion of mothers, they very often deny themselves, so that their children may not be deprived; but overshadowing all are the severe, and in some cases permanent, mental and nerve results of the prolonged strain, worry and anxiety engendered by privation and the struggle for a bare subsistence. These results vary from just a nervy condition to cases of complete nervous breakdown and neurasthenia.

Another vital point may prove to be an anxious problem for many years to come. Children have been born at an apparently

normal rate, and what are the offspring of parents suffering from serious disabilities likely to be? An outstanding feature is the patient and uncomplaining nature of the great majority of these unfortunate people.

In some cases one has to positively drag from them the full story of their distress and utter need. Others, again, disclose their troubles in a matter-of-fact way, which is more pathetic and convincing than the bitterest weeping.

But with a full sense of responsibility, I will issue a grave warning that the patience of even the best of them is strung almost to breaking point by the "heart sickness of hope deferred" and the weary waiting for relief that never seems to come. With the picture of broken men, women and children before me day after day I cannot but think that the recent statement by a Minister of the Crown that there is no such thing as starvation in New Zealand shows a grave lack of realization of the true position.

Thanks to the Charitable Aid Board and the magnificent work of the social organizations, there is no one dying of starvation. As a scientific man I am prone neither to exaggeration nor hyperbole, and I am speaking conservatively when I say that there are hundreds of people in this city of Auckland who are in a state of semi-starvation due to insufficient, ill-nourishing, or improper food. Obstinate adherence to the principles of so-called economic law (God save the mark!) has proved a hideous failure. Under these circumstances I would make an earnest, nay, a passionate appeal to the Government to stay the steady degeneration, physical and neuropathic, of the unfortunate victims of the present economic depression. To my mind this is infinitely of greater importance than aiming solely at balancing the Budget. Although the latter is highly desirable and necessary, it will, if present conditions continue, be accomplished at too great and far-reaching a sacrifice of larger issues. Something must be done, and that speedily, or the results in the future will be well-nigh irreparable.

I would draw the special attention of my fellow members to the doctor's closing paragraph, and ask them in all earnestness whether they too do not feel that "something must be done"; whether they think it is enough for the "sowers" to re-spread the fundamental truth while the race slips slowly down to irremediable degeneration. It is true that there is much in the older school of economics to confuse the layman, and indeed to confuse even the eager student on occasion. But when it is once clearly grasped that with the coming of "power"—first steam, then "current," and presently Bulwer

Lytton's *vril*—the whole condition of human life and progress changed; that from an era of scarcity and unremitting toil we passed to an era of abundance and correspondent possibility of leisure—it will surely be perceived that economics to be worthy of the name, to be truly nation-wide, world-wide "housekeeping," must needs be reconstructed on a wholly different basis from that on which it was originally reared.

There is little to confuse either the student or the layman in the New Economics, which, accepting the changed world-conditions wrought by "power," shew how the gulf that yawns unbridged to-day between producer and consumer can be simply and safely crossed; how the groaning world can be relieved, not temporarily but for good and all, of its intolerable burden.[1] Some, hearing such a claim made for the Social Credit doctrine, will shrug their mental shoulders, murmur "Utopia," and think no more about the matter. We members of the Theosophical Society, who have been unequivocally told that "Theosophy must be made practical," whose immediate business is in such measure as we can achieve to diminish the sum of human misery about us, dare not treat lightly aught that purports to provide a sound solution of the problem of the world's distress. I would urge upon all members the wisdom of taking up in sober earnest the study of these things; it would be sad if, dazzled by the glory of the thought of the World-Teacher's presence among men, we should miss the opportunity of helping on a work which the World-Teacher's presence has itself made necessary; should miss the opportunity of doing our small part to make the harvest of His sowing more abundant. Is He not reported to have said:

> Neither do men put new wine into old wineskins: else the wineskins burst, and the wine runneth out, and the wineskins perish; but they put new wine into new wineskins, and both are preserved.

[1] See note at the end.—C. J.

NOTE BY C. JINARĀJADĀSA

I believe I am a fairly representative Theosophist, so far at least as intelligence goes. I have read three books of Major Douglas on the Social Credit Scheme. But I have not been thrilled with any realization that his solution is the one and the only one which will lead the world to prosperity. I believe his solution is *one* remedy; but I feel also that *pari passu* a new measure of work—"ern," "erg," or, as I should like to make it, an "admi" (Hindustani for "man"), the amount of food, clothing, housing and leisure needed to keep a man in health, whichever you will—is needed. Personally I should like to recommend my fellow-members to "follow up" *all* suggested solutions. My main sympathy runs along the line of work of the League of Nations, for if once we habituate the Nations to talk sensibly to each other, not snarl at each other, then at least we can draw upon a larger stock of idealism and brains than can be found in any one single country.

On the whole though we may decide that the New Age, judged by its firstfruits, is to be a happy Age. If our estimate of its politics and economics is correct, then the two main causes of human sorrow and wretchedness that we of this Age and the people of preceding Ages have known so well, namely, war and poverty, will have been abolished or rather transcended. And that is really what matters most. Give us a world from which fear of war and fear of poverty have been banished, and there is some chance of human beings growing into spiritual beings. It will be a happy age in which to be reborn even if its arts are to be such as seem to be indicated by the work of the modernists of to-day. We shall be able to escape from their grotesqueries, if our taste has not altered by then, and fall back on our beloved classics, for we can hardly suppose that the people of the New Age will be so barbarous culturally and so ruthless as to destory all that belongs to the past just because it does belong to the past.

Let us then cheer the young people of the present day and urge them to move faster and faster, for in all that really matters they seem so distinctly to be moving from the less real to the more real, from the material to the spiritual, and we who are old or in our middle ages are anxious to see more and more of this Brave New Age before we have to leave this earthly stage.

F. W. Pigott

OCCULT CHEMISTRY

OXYGEN AND THE VITALITY GLOBULE

By C. JINARĀJADĀSA

IN the first investigations into Occult Chemistry by Dr. Besant and Bishop Leadbeater in the year 1895, Oxygen was one of the three elements investigated. It was then described that Oxygen had "five brilliant points of light," and further that when the element is examined more closely, each bright spot consists of two brilliant bodies, each of which is made up of seven ultimate atoms (which we have lately called "Anus").

In connection with quite a different series of investigations dealing with the problem of *Prāna* or Vitality, an exactly similar group of seven was noted. It seemed to be the same as the group of seven in Oxygen for brilliance, intensity and movement. Thus Bishop Leadbeater writes in *The Hidden Side of Things*, vol. i, pp. 66-67:

> When vitality wells up thus within the atom it endows it with an additional life, and gives it a power of attraction, so that it immediately draws round it six other atoms, which it arranges in a definite form, thus making what has been called in *Occult Chemistry* a hyper-meta-proto-element. But this element differs from all others which have so far been observed, in that the force which creates it and holds it together comes from the second Aspect of the Solar Deity instead of from the third. This vitality-globule is drawn upon page 45 of *Occult Chemistry*, where it stands first at the left hand of the top line in the diagram. It is the little group which makes the exceedingly brilliant bead upon the male or positive snake in the chemical element oxygen, and it is also the heart of the central globe in radium.

But investigations lately made show that the conclusion arrived at that the Vitality Globule was the same as the brilliant 7 in Oxygen is erroneous, though the error is easily accounted for. The 7 in Oxygen and the 7 in the Vitality Globule appear so similar that it is only on very close examination that the very slight difference between them is noted. The two groups are as below, Fig. 1 being the 7 in Oxygen, and Fig. 2 that in the Vitality Globule.

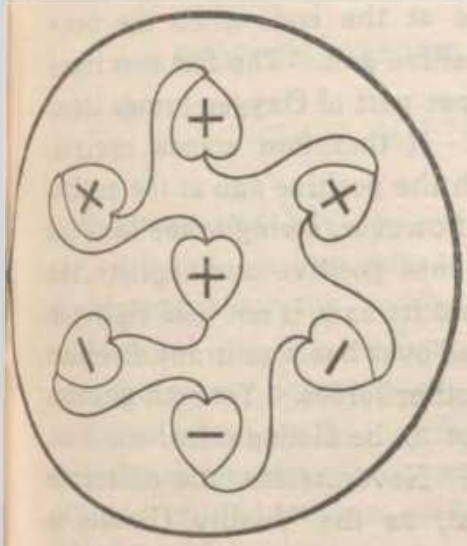


Fig. 1

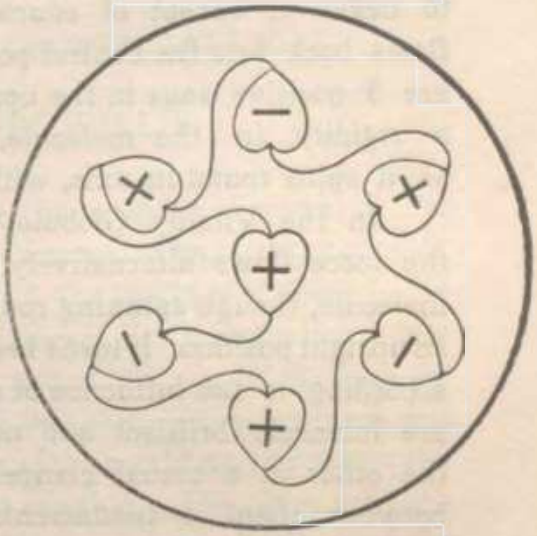


Fig. 2

At first glance the two figures seem to be the same, but a closer examination will show at once what the difference is. In each, six of the seven anus are arranged at the six points in space—north, south, east and west, zenith and nadir—and the seventh is in the centre. In both the force flows from the bottom of the central anu, which is positive, and it circulates as shown in the diagram. But there is a difference of arrangement in the two anus which make the zenith and nadir. In Oxygen, the anu at the zenith is positive; that in the Vitality Globule is negative. This makes the anu at the nadir in Oxygen 7 a negative, while that in the Vitality Globule is positive.

This slight difference in rearrangement makes, however, a great difference in the behaviour of the two groups. It will be seen in looking at the diagram of Oxygen 7 that the upper part of the molecule has three positive anus, showing that, at a certain stage of the flow of force, the force passes into three positive anus *in succession*, and then back again into the central anu. On the other hand, in the Vitality Globule, the force flows alternatively from positive to negative, except of course at the end when the force flows back into the central positive anu. The fact that there are 3 positive anus in the upper part of Oxygen brings about a rigidity in the molecule. It therefore stands upright, as it spins round its axis, with the positive anu at the zenith.

In the Vitality Globule, however, owing to the fact that the force flows alternatively into positive and negative, the molecule, though spinning round its axis, is not held rigidly in an upright position. It turns head over heels, or in any direction according to the influence of other forces. Yet both globules are intensely brilliant and not to be distinguished one from the other at a casual glance. Nevertheless, the difference between them is fundamental, as the Vitality Globule is charged with a force from the Sun which is called Prâna or Vitality, which emanates from the Second Aspect of the Logos, while the Oxygen Globule is charged with a similar force which also comes from the Sun, but from the Third Aspect of the Logos. One globule cannot be transformed into the other, because there is a fundamental difference in the forces which play through each. Though no research has been made into the matter, probably the Vitality Globule does *not* enter into chemical combination with other groups.

THE INTERNATIONAL CITY

A PROPOSED CENTRE OF WORLD-CULTURE

By F. MILTON WILLIS

So interrelated have become the interests of mankind that it hardly strikes one as bizarre to be confronted with the proposal that the nations of the world contribute to the establishment of a magnificent world-city which shall house humanity's best achievements and afford a meeting-place for humanity's best minds, in order that through co-operation and mutual understanding the peace of the world may be preserved and unparalleled progress made possible. The plans for such a city are in existence, its functions have been carefully outlined, and the site for it is being considered.

Mr. Hendrik Christian Andersen, an American sculptor living in Rome, many years ago published a remarkable book entitled *The Creation of a World-Centre of Communication*—a book representing nine years of labour and the expenditure of about one hundred and fifty thousand dollars. More than forty artists, architects and engineers, among them Ernest M. Hebrard, the architect to the French Government, were employed. The volume is strikingly handsome and is illustrated throughout with beautiful plans and drawings. Copies have been sent to the chief rulers of the world and to the more important libraries. The project is well known in

certain quarters in several nations, but it has not been brought directly to the attention of the public.

In this book Mr. Andersen terms his city "a fountain of ever-flowing knowledge, to be fed by the whole world of human endeavour in art, science, religion, commerce, industry and law, and in turn to diffuse through the whole world of humanity, as though it were one grand, divine body conceived by God, the vital requirements which would renew its strength, protect its rights and enable it to attain greater heights through a concentration of world-effort."

And as to the need for the city, Mr. Andersen says:

> The very fact that nations depend more and more upon harmonious and peaceful economic relations facilitated by science and culture, assures us that at no remote period of time the difficulties of co-operation must be resolved by the establishment of an international centre of communication. With this consideration in view, these plans and suggestions for the creation of such a centre are presented after years of concentrated study and application. We are convinced that practical development depends upon comparison of efforts and results; so, strengthened by an ever-growing faith that man will attain greater heights through unity of purpose and fellowship, this centre is conceived upon imposing monumental lines, destined to house and centralize human accomplishments, spiritual and intellectual, scientific and economic. We are certain that if this centre should be established on a broad basis it would afford undeniable and unlimited advantages to nations and to peoples in all parts of the world. It would not only house and unite the already well-established international institutions, but would facilitate their expansion. It would encourage the desire, ever-increasing in the world, for unification, and it would give a strong impetus to the progress of religion, science and justice. In addition, a stronger international foundation-stone for peace and fellowship would be laid.

A mere enumeration of the more important elements of the international centre in the midst of the proposed ideal city is illuminative. A bird's-eye view shows the following: The Colossi, which are two immense human figures, male and female respectively, set upon well-proportioned pedestals and rising to a height of 262 feet, which with extended arms and clasped hands form a gateway between the open sea and a great enclosed body of water, the Natatorium; the Stadium;

the Physical Culture Centre for Men; the Physical Culture Centre for Women; the Grand Canal; the Temple of Arts; the Zoological Garden; the Museum of Natural History; the School of Fine Arts; the Conservatory of Music; the Fountain of Life; the Avenue of the Nations; the Palaces of the Governments; the International Institute of Letters; the International Institute of the Sciences; the Tower of Progress —the central point of the city, for from it radiate great avenues and boulevards—to be equipped with a powerful wireless station, to contain the offices of the several international societies such as the International Red Cross Society and educational, scientific and research organizations, and to rise to the height of 1,050 feet; the Centres of Medicine and Surgery; the Theoretical Science Centres, and those for the Sociological Sciences, Agriculture and Transportation; the Temple of Religions; the International High Court of Justice; the International Bank; and the International Library.[1]

A great Laboratory of Civilization is this city to be, and from it are to go forth into all parts of the world beneficent influences of all sorts, and to it from the rest of the world are to come in return helpful ideas and suggestions, and notifications of discoveries and inventions, and requests for specific information in matters affecting numbers of people and considerable regions, which will be shaped up into practice by experts, or made use of for the general good in one way or another, and sent forth again. A circulation of this sort constantly maintained will tend to keep the whole of humanity in the highest possible condition of health and vigour and creative activity.

It has been stated by a great occultist, who was some years ago given a glimpse into the future of the world, that practically the whole world is to federate itself politically,

[1] And what about the Children's Park and Playground? Or will no children be living there?—C. J.

with Europe as a confederation with a kind of Reichstag, to which all countries send representatives, this central body adjusting matters, and the kings of the various countries becoming presidents of the confederation in rotation. The rearrangement of political machinery by which this wonderful change is to be brought about, is to be the work of Julius Caesar, who is to reincarnate sometime in the twentieth century in connection with the coming of the Christ to reproclaim the Wisdom. At first there will be some trouble, but Caesar is to bring together a kind of cabinet of the best organizers the world has produced—reincarnations of Napoleon, Scipio Africanus, Akbar and others—one of the finest bodies of men for practical work that could ever be found. The thing is to be done on a gorgeous scale, with no sparing of wealth in its accomplishment. It is Caesar who is to persuade the nations to give up war and federate in this way, but his work is to be largely made possible by the arrival and preaching of the Christ Himself, so that we shall have a new era in all senses, not merely in outward arrangement, but in inner feeling as well.

This picture, whose authenticity is attested by the fame and greatness of the one who has presented it, is quite apropos in this matter we are considering; and indeed it is not beyond the bounds of probability that there is to arise a Dictator, some peerless organizer, so placed as to win the respect of all the peoples of the earth, who could have the assistance of a number of organizers such as himself and be divinely inspired to lead the world to the dawning of a new and warless regime.

There is a logic in events that is tending toward a goal of Reason, else were this a crazy world, and perhaps this little glimpse ahead is in the right direction, even to the ordinary mind contemplating world-events, and perhaps too this International City is at one of the stages of the great

career. There is, so far as the public is concerned, a potency in things tangible which is lacking in mere ideas, and this City, it seems, would serve as almost nothing else could to centre the thought and sentiment of the world upon that greatest of all desiderata, permanent peace among nations and the universal good that must flow from it under the direction of creative minds.

That the City be founded in Europe seems wisest, at least to the writer, for thus may it become a ready-made capital for this eventual federation of the nations of that continent; and due to improvement in transportation by air, land and water bringing it within but a few hours' distance from the remotest parts of the planet, it could perhaps develop into the Capital of the World with:

(*a*) *A World Federation*, with no ulterior aims possible, because all-comprehensive and existing only for the good of its component nations—so beneficent that no nation could afford or would want to remain outside of it—a world-union whose natural and normal activity would be the development of all that was best in the several distinct regions of the earth, for the mutual good of the Federated States and the affiliated peoples.

(*b*) *A World Parliament*, a permanent institution in which all nations would join together in interest, and from which the full characteristics of a World Federation would begin to show forth, hesitatingly at first, for it would be subjected to storms of criticism, blights of self-interest, heats of prejudice; but, even so, it would grow the hardier, and more deeply would it send its roots down into the heart of humanity and to greater purpose would it raise aloft its noble presence in the pure air of altruism, universal benefit and all-inclusive goodwill.

This permanent institution, this parliament of widest scope, which would embody the international understanding,

would from its very nature eventually include in its purview the more specialized international institutes. The details of its development we cannot foretell with definiteness, but it seems likely that the earliest definitive action taken by the great nations of the world would be the signing of a protocol whereby they would cede to the jurisdiction of the Parliament a certain armament, a certain number of war-vessels and amount of naval equipment in general, a certain military force, and a certain aerial equipment, for the purpose of executing the decrees of the International Tribunal connected with the Parliament; thus enabling all the nations with safety to disarm as against one another, they retaining only such armies and navies and air vessels as might be needed for policing purposes. This protocol would doubtless develop into a constitution providing for executive, judicial and legislative departments, with well-defined functions, and embodying articles which in time all nations would ratify.

(c) *A World Capital*, with all the nations of the world autonomous, their individual rights preserved, their several lines of national development unimpaired, a beneficent federal influence permeating them without dominating them, and located in it the World Parliament capable of enforcing the decrees of its High Court of International Justice with power contributed by the nations themselves in the shape of a preponderating armament and of a devitalizing boycott.

Is there anything inherently impracticable in any of these conceptions or in the ensemble? There assuredly is not; but the salvation of the world in more ways than one is obviously present in them. And must the elements of this new regime be fashioned anew? No; for in the present League of Nations we have the foundation of the World Parliament; in the present Court of International Justice,

that of the World Federation; and in the carefully-devised International City a fitting World Capital; the two first already functioning with excellent results, the last preparing to come into existence.

And specifically as to the International City, which, in the words of its creator, Mr. Andersen, "was conceived to house international interests and unite peoples and nations for the attainment of peace and progress throughout the world upon broad humanitarian lines, advocating world-unity and brotherhood with the ultimate purpose and object of establishing a world federation," its very idea is pregnant with power, the essence of action-compelling logic; and it has met with the unqualified approval of many of the best-informed and practical publicists, statesmen and rulers.

As to its location, it has been suggested that it be located in the United States of America; but a careful consideration of the matter seems to discountenance this. Hydra-headed, indecisive and paltering as our legislative bodies so often are in important matters, it is likely that before the necessary machinery of government could be directed to the end of even arranging the preliminaries of the foundation of the City, the principals would have long passed away.

Tervueren, near Brussels, was suggested some years ago, and in planning an international exposition at that spot intended to be held in 1930, the Union of International Associations in Brussels advocated designing the exposition so as to use several of the buildings proposed for the International City; but a change in the government nullified all these plans, despite the avowed interest of the King and Queen.

A site in Switzerland, on Lake Geneva, has also been mentioned, but like Tervueren it lacks communication by water with the oceans, which seems advisable.

The latest definite proposal is that mentioned in the following quotation from a letter from Mr. Andersen:

I have been able to make a material step toward the realization of our City, and that is the assurance of a most beautiful piece of land bordering on the Mediterranean Sea, about twenty-five minutes by rail from Rome. This land lies between Ostia, the ancient Roman seaport, and Maccarese, with a beautiful sea-front, and with large and majestic pine-trees on either side; and the climate is mild and most healthful. It is truly a dream as a location for our City. The assurance of this ideal piece of land, more than large enough for the City, was made to me by His Excellency Mussolini, who after a long personal interview became entirely convinced of the great humanitarian benefits our City would bring to the world at large, and without hesitation made the generous and magnificent offer of this splendid tract of land "to the Nations of the Earth," absolutely free, for the building of the World Centre of Communication as I had conceived and planned it.

THE TIMES ARE NOT DEGENERATE

THE times are not degenerate! Men's faith
Mounts higher than of old. No crumbling creed
Can take from the immortal soul its need
Of something greater than itself. The wraith
Of dead belief we cherished in our youth,
Fades but to let us welcome new-born truth.
Man may not worship at the ancient shrine,
Prone on his face in self-accusing scorn.
That night is passed; he hails a fairer morn,
And knows himself a something half divine!
No humble worm whose heritage is sin,
But part of God—he feels the Christ within!
No fierce Jehovah with a frowning mien
He worships. Nay, through love, and not through fear,
He seeks the truth, and finds its source is near!
He feels and owns the power of things unseen,
Where once he scoffed. *God's great primeval plan*
Is fast unfolding in the soul of man.

ELLA WHEELER WILCOX

ALBERT SCHWARZ

TREASURER OF THE THEOSOPHICAL SOCIETY

I

THE May issue of THE THEOSOPHIST had on the cover the portrait of the Treasurer of the Theosophical Society for 25 years, Brother A. Schwarz. Bishop Arundale in that issue expressed on behalf of all who reside at Adyar our tribute of admiration to him. Mr. Schwarz left for Switzerland on March 10th, and he expected to be back in October to resume his work. When he left he had had much trouble with his heart, but he hoped to be cured under expert medical advice in Europe. But whilst he was staying in a clinic at Lugano, the additional complication of prostitis developed, and the surgeons considered an operation necessary if he was to regain his health. This was performed in Basel, and was a complete success. He was discharged on June 25th to return to recuperate in his home town of Thayngen, but on July 3rd he passed away from heart failure. He was in his 74th year.

When the news was announced to the President, after her brief comment of regret, she said: "He leaves a great gap." This is what all residents feel greatly, because next to the President herself, Mr. Schwarz was the person whom perhaps every one saw and met most often. All the 200 employees of the Society met him each month since he was their paymaster, and every Theosophical resident and visitor was brought into relation with Mr. Schwarz as the Treasurer who collected the rents.

It is not an easy thing to summarize in brief the great obligation which the Theosophical Society and Adyar residents owe to our Brother who has passed away from our midst. When he came to Adyar just over 25 years ago at the President's request to be her Treasurer, he had already had a brilliant commercial career behind him. Soon after finishing his studies in the *Gymnasium* in Switzerland, he entered an office in London, but after three years joined the staff of the famous Swiss firm of Volkart Bros. He was then sent to India, where for several years, at Madras, Karachi and Cochin, he was the accountant of the branches of that firm. His experience in accountancy led him to write a special manual for the use of the firm's branches in the East, and this was adopted by the firm. While at Cochin, by an unusual set of circumstances he was swiftly promoted to be Manager of the Branch. From then he passed on to Colombo, where in the course of time he became Manager of that most important Branch. He joined the Society in 1895, and soon after this period, whenever Colonel Olcott visited Ceylon, he was often the guest of Mr. Schwarz. A very warm friendship sprang up between the two.

When Dr. Besant became President in 1907, she asked Mr. Schwarz if he would care to be the Treasurer of the Society. He accepted the offer, but could not come immediately to Adyar, as he could not free himself from his business affairs for twelve months. Finally he retired from business, and arrived in Adyar on February 16th, 1908, to take up work as Treasurer. Ever since then, except for the periods of leave which he rarely took to go to Europe or Ceylon, for six days of the week he was to be found in his office. All his work was done with meticulous care and he instituted a system of accounts and book-keeping which has stood the test of time. Every document and every memorandum regarding the history

of the Society is in its proper place, and the acting Treasurers during his absence have had no difficulty whatsoever in taking charge for their brief terms of office.

Mr. Schwarz never cared to say anything concerning his munificent gifts to the Society. He purchased the property known as Damodar Gardens, and after spending over Rs. 40,000 on it, gave it to the Society. He chose, however, to live at another property, Olcott Gardens, and though he had the privilege of living free of rent, he not only paid rent regularly for his part of the house, but he also spent out of his own pocket for all the repairs and upkeep and improvements of the house and its gardens. He contributed Rs. 30,000 towards the purchase of Shānti Kunj in Benares, and the other sums which he gave as gifts to the Olcott Panchama Free Schools and Theosophical Schools are too numerous to mention. He built the present Co-Masonic Temple at Adyar, and constantly gave towards its upkeep. His gifts to the various causes in connection with the work of Theosophists amount to nearly Rs. 200,000. If anyone cares to look through the official section of THE THEOSOPHIST, in the list of donations to the Theosophical Society or the Panchama Schools, he will often find the word "A Friend" as donor. This was Mr. Schwarz.

Apart from his official capacity as Treasurer, Mr. Schwarz was a quiet centre of a very beautiful social kind at Adyar. He was very musical and in his younger days played the violin, and in times past when concerts were given at Adyar used to take part in a quartette. Several times each year he used to invite the residents to his flat, there to listen to his pianola or his fine gramophone records. He had travelled widely in India and was an enthusiastic photographer, and so had collected an excellent series of photographs which he had made into slides, and he took a special delight in showing these records of his travels to the residents.

Mr. Schwarz was in no sense a lecturer, but he was, however, a very close and careful student. Many years ago he made a synopsis of the President's lectures on *The Pedigree of Man*, and later he performed a similar task for the larger and more up-to-date *Man: Whence, How and Whither*. This latter compendium is one of the most valuable summaries of the mass of material in the large book.

Mr. Schwarz lavished constant care on the Theosophical Estate until ill-health came upon him. There was scarcely an afternoon when after office hours he was not to be seen on some part of the Estate. Not infrequent were the occasions when in her Presidential Report Dr. Besant used to pay a tribute to him as the most ideal of Treasurers, because whenever there was a deficit in the Society's accounts he made it up! But he did this without saying a word, putting in a donation in some unobtrusive manner. When he retired from business he carefully arranged to invest in various ways the fruits of his commercial career, in order that he might constantly give to the many causes which he loved. When he passed away he was not in any sense a rich man, because he had distributed his riches year by year with set purpose.

Mr. Schwarz was a Co-Mason. He held office as R. W. M. of the Rising Sun of India Lodge, No. 107, First Principal of R. A. Chapter Herakles, No. 10, and M. W. S. of Rose-Croix Chapter Loyalty No. 4. In addition, he held the 30th Degree of Knight Kadosch.

Our Brother Schwarz was one who loved the Society deeply, and was greatly devoted to Dr. Besant as the Captain of the Theosophical Movement. He did not always and on every occasion endorse every action of hers, but his fundamental loyalty to her never wavered. To us at Adyar he was a most warm-hearted friend, and in all matters affecting the Theosophical Movement we could rely upon him for sound and commonsense advice.

I first met Mr. Schwarz in 1901 at the meetings of the small Hope Lodge at Colombo. In later years, especially during the seven years that I was Vice-President of the Society, I was naturally closely associated with him. A very warm friendship developed between us, and I shall always consider him one who represented our Theosophical ideals at their best. And so all of us who knew him will offer up the fervent prayer: "Rest in the Eternal grant unto him, O Lord. And let Light perpetual shine upon him."

C. JINARĀJADĀSA

II

I met Mr. Schwarz about thirty years ago. I knew him as a business-man, for he was Manager of the Ceylon firm of Volkart Bros.; and I knew him as a Theosophist. I was and still am broker to Messrs. Volkart Bros., and so I was in constant association with Mr. Schwarz in "business" in the large volume of trade done by him for his "house" at Winterthur. He was a keen business-man and he practised his profession within strict lines of commercial morality—as indeed all men trained and sent out by his firm did and do. His strict impartiality, his considerateness and sympathy to all associated with him were matters of paramount importance to him, and he put into practice those qualities without fear or favour. During the latter part of the period of his service with Messrs. Volkart Bros., Mr. Schwarz, who was always inclined to study the higher problems of life, met Mrs. Musæus-Higgins, the Principal and Foundress of the Musæus College. He often came to her to discuss Theosophy and Buddhism and ultimately he joined the Theosophical Society. About this time Colonel Olcott came to Ceylon on one of his periodical visits; they met and a very strong tie of fellowship was formed between the two.

Mr. Schwarz's interest in the Theosophical Society was very great, and he brought his European friends to join the "Hope" Lodge at Colombo of which Mrs. Higgins was President. The meetings of the Lodge were well attended, and intellectual and spiritual feasts were provided in abundance, not to forget the hospitality of the gracious lady who would entertain the members to dinner. Music followed, Mrs. Musæus-Higgins at the piano accompanying Mr. Schwarz at the violin.

Colonel Olcott on his later visits to the Island stayed as the guest of Mr. Schwarz at "Dilwyn," his bungalow in Rosmead Place, Cinnamon Gardens. During his last visit as an invalid the Colonel in a conversation with Mr. Schwarz threw out the hint that he would like Mr. Schwarz to join him at Adyar to do Theosophical work. This suggestion created a deep impression in Mr. Schwarz's mind, and after some time he bade good-bye to business; retiring from the service of Messrs. Volkart Bros., he broke up his house at Dilwyn and left for Adyar.

During the time he was in Ceylon he, as the true Theosophist does, took a deep interest in the welfare of the inhabitants of Ceylon. He studied Buddhism, the religion of the country, and he encouraged his fellow members to study comparative religion, so that the result of their studies could be discussed in the light of Theosophy at the Lodge meetings —a very sound system of work for a Lodge. His interest in educational matters was second to none. He was a Trustee of the Musæus College and took an abiding interest in its work.

On his last visit to Ceylon early this year, accompanied by his nephew and niece, he spent several hours in the College, presided at one of the meetings of the Trust Board, went round the Endowment Buildings, and expressed his great pleasure at the progress of the College. One evening

he came to the Refectory when the students were dining and he said he would like a drink—the water of a King coconut. He enjoyed it—his last drink at the Musæus College! His last letter to me from his sick bed was very cheerful; he looked forward to his return to Adyar in October, visiting Ceylon *en route*. He loved Ceylon, where he had spent the best part of his life. In Mr. Schwarz I personally lose a very dear friend and the Musæus College and the Theosophical Society a faithful friend.

PETER DE ABREW

RESOLUTION PASSED BY THE INDIAN SECTION, THEOSOPHICAL SOCIETY, BENARES

This meeting of the members of the Indian Section, resident in Benares, records its sense of deep loss and sorrow at the passing on of Mr. Albert Schwarz, who was long the Treasurer of the Theosophical Society, and its gratitude for the many munificent gifts made by him both to the Headquarters at Adyar and to the work of the President-Founder on behalf of the education of the Buddhists in Ceylon and of the depressed classes of Madras. It puts on record also its appreciation of his help to the students, particularly of the Theosophical Schools and Colleges. It feels that in Mr. Schwarz the Society has lost one of its earnest, independent and generous-minded members.

That the General Secretary be requested to communicate the Resolution to the nephew of Mr. Schwarz with a request that it be conveyed to the family.

That a copy be also sent to THE THEOSOPHIST and the vernacular magazines of the Federations.

Telegram: Bombay Theosophical Federation deeply regrets passing on of our beloved treasurer Schwarz valuable loyal devoted servant of Society.—GREEN.

A Resolution expressing similar sentiments has been passed also by the Theosophical Lodge at Karachi.

NATURE AND THE GODS

By GEOFFREY HODSON

(*Concluded from p. 466*)

6. On Beauty

CONCERNING beauty, the God spoke thus:

"Beauty is creative power harmoniously expressed. Beauty is truth portrayed. Beauty is creative will in action. Beauty is the first external manifestation of creative will.

"As the creative word is uttered, beauty appears. Beauty is inherent in divine creative power, accompanies it from the inmost source to the outermost expression. Beauty, therefore, is indwelling throughout all creation; it pervades all matter, shapes all form. Even the atom displays the beauty inherent in the creative will; so also the crystal and the cell; through all their infinite varieties, beauty shines.

"Amid all natural diversity beauty abides, uniting all. Yet beauty consists not of the form, even though the form appears to display it. Beauty is in the creative will of That which brings all form into being, is present both in the form and in him who gazes thereupon. If it were not that beauty existed everywhere in all things and in all beings, beauty would nowhere be seen.

"He who succumbs to sensuousness, debasing his creative life, blinds himself to beauty. Creative power debased is the opposite extreme, the negative pole,

of creative will, pure at its source. In the one dwells beauty's Self, in the other, beauty's opposite, the shame of ugliness. Self-debased, self-blinded, the sensualist exiles himself from his own land, the name of which is beauty. The immortal self of man, incapable of sin, dwells ever in that land, the realm of beauty wherein the creative will cannot be debased. The eternal man himself is beautiful, shining, splendid, his life a radiance, many-hued. Creative will, pure love, divine intelligence abide in him, each in itself supremely beautiful; all blended in their immortal vehicle shed immortal beauty on their world.

"As man calls forth his inner spiritual will, shafts of power, radiant, fiery yet white because unstained and unstainable, flash forth tipped with pure translucent blue. Thus armed, man is indeed a God of power, destined to become invincible, omnipotent, a spiritual king reigning in beauty over his universe.

"Love, too, shines forth in beauty from the immortal man on every side. In its expression, his immortal vehicle resembles a golden heart surrounded by a rosy radiance, pulsing as love-power flows through.

"In illumination the immortal self of man shines forth in beauty, many-hued, his consciousness a prism dividing the one white light of truth into its seven hues. Each truth perceived shines out in the immortal vehicle in its appropriate and symbolic light.

"Thus throughout man's triple Self, the light of beauty shines. His task, the purpose of his becoming, is to make manifest in stainless purity, creative will; in selfless love, divine affection; and in poised and mastered mind, divine intelligence. Of his success in this task, beauty of creative life, love and thought, remains an unfailing test. Of his progress as a God, the beauty of his life is an unerring sign.

"Beauty, therefore, is man's goal, that which each man must ultimately achieve. So also must the race, each nation making manifest a facet of the diamond truth. Thereafter, each must recognize and reverence the beauty of the other and, recognizing, blend therewith, that the many may rebecome the one. Beauty, therefore, must be the standard for Presidents and Kings, beauty their ideal, beauty the test of their worthiness to rule. So also statesmen, educators, priests, directors of activity and those in their employ; all must recognize that beauty is the goal of life; that without it, life fails, harmony is broken, happiness disappears and progress is delayed. Homes, schools, churches, workshops and assembly halls, streets, cities, nations, through all these beauty must shine. In them a pure beauty must be enshrined, simple, dignified and portraying truth as all true beauty must.

"All men must achieve the power to portray the beautiful. Artists must remain no more a class unto themselves. There is an artist hidden deep in every man, the very nature of his being is beautiful, the source of his existence is beauty's Self. The true purpose of the educator and the priest is to help the pupil and the devotee to discover, release and portray the inherent beauty in Nature and himself. The physicians' task is to cure ugliness, beauty's opposite, the hidden cause of all disease. That cause lies in misdirected will or love or intellect. In the correction of these errors, beauty is the sovereign remedy. The physician's office, therefore, combines that of the artist, the educator and the priest, with that of ruler and director, a noble calling, the highest that man may fulfil.

"Acceptance of these truths, recognition of beauty as a standard of success in every walk of life, will lead man unfailingly into the Golden Age of happiness and peace."

TWO TECHNICAL NOTES

By W. WHATELY CARINGTON, M.A., M.Sc.

(*Concluded from Vol. LIV, Part I, p. 693*)

II

MR. E. L. GARDNER'S article in the issue for September, 1932, contains many points of interest. At the moment I wish slightly to develop one only, namely, that concerning the durations of Yugas dealt with on page 755 and the acceleration of the "tempo" of life, page 756.

I may, of course, have misinterpreted either the article in question, or such relevant passages as I have been able to locate in *The Secret Doctrine*, or both, and I am very open to correction. But, *pace* the Acting Editor, I take a Yuga to mean an "age" in the same sense that we speak of the Pliocene Age, the Middle Ages, or the Victorian Age in literature, not a definite period of time like a year or a century.[1]

Now unless the division of a Mahā Yuga into four sub-Yugas[2] of proportionate durations 4, 3, 2 and 1 respectively[3]

[1] Unfortunately, definition is not the strong point of *The Secret Doctrine*, so that it is not easy to determine just what Kalpas are; but I gather that these do refer to definite time-scale measures of an astronomical character, so that we could rightly speak of a Kalpa as being so-many centuries, and of a Maha Yuga lasting so-many Kalpas, just as we speak of the Victorian Age lasting so-many decades. But the point is of small importance here.

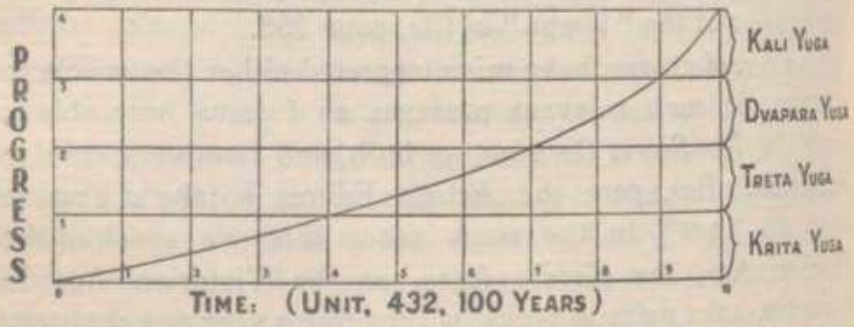
[2] *i.e.*, Krita Yuga, Treta Yuga, Dvāpara Yuga and Kali Yuga.

[3] *Cf.*: THE THEOSOPHIST, *loc. cit.* and *The Secret Doctrine*, Vol. II, pp. 72 and 73 (not p. 723 as given).

is a mere redundancy of nomenclature devoid of value, it seems reasonable to suppose that the terminations of these Yugas represent the attainment of certain tolerably well defined levels of development or stages of progress, much as we might assign dates and durations to the Palæolithic, Neolithic, Early Bronze, Late Bronze, etc., stages of primitive culture.

I venture to make the further assumption that these levels are to be regarded as spaced at (approximately) equal intervals, so far as it is possible to speak of progress in metrical terms at all. I doubt whether this is anywhere expressly stated or even unambiguously implied; but it seems reasonable, inasmuch as one would not go out of one's way to remark that *unequal* advances in development were made in unequal times.

If this be conceded we may represent the matter graphically thus:



A very minimum of mathematical knowledge is needed to realize that the *slope* of this curve at any point represents the *rate* of progress at the corresponding moment. And, by inspection, it is clear that the curve grows steeper, that is to say the rate of progress increases, as time goes on; in other words, the further we get the faster we go. This is common sense and in conformity with experience. If we made some assumption other than that of equality of progress in successive

Yugas we should, in general, be liable to arrive at some different conclusion. For instance, if we assumed that the progress made was proportionate to the duration of the Yuga, our graph would become a straight line and we should be forced to conclude that the least developed man learns (in the widest sense) as fast as the most developed: which seems absurd. Thus, an apparently arbitrary chronology of Yugas turns out to be the expression of an eminently rational law of progress.

I will leave it to others to decide whether chronological statements of this character are to be taken so literally that a quantitative "Law of Rate of Evolution" is deducible from such a curve, or whether, as I should myself suppose, they are rather to be regarded as concise and compendious ways of indicating to a good order of approximation the kind of thing that is going on. Actually, the points in question do not lie exactly on any curve showing a uniform acceleration of progress nor, as might be expected, on any "exponential" curve whatever, although the curve $P = 0.04\ T^2$ and $P = e^{.158892T}$ come very close.

MY SON

BY CLARA M. CODD

THE Eternal Woman in all women dreams sometimes of the divine child who might be hers. In company with my fellow-women I too have dreamt such dreams. It will not come true in this life, but it may in another. In this dream of mine I have a son, and my soul is a prayer for the wisdom and love wherewith to give him the noblest of opportunities. What can I hope for my son? What would we all hope for a young life springing from our hearts?

I think the first thing I would remember, even as he lay a tiny baby in my arms, is that life will ever mean to him that which he makes of it, that the Universe will give him just such store of beauty, glory and good, as his own native strength shall be able to evoke. Even in his cradle I shall whisper: "Oh! my son, my son, be strong!" It may be that as he grows he will evince, as indeed I should desire him to, a lovely sensibility of soul. But I shall teach him to hold ever behind that sensitive response to life, that exquisite capacity for fine feeling and even deeper tears, a glowing white Will, an untarnished buoyancy of spirit which no cruelties and afflictions can finally touch. For always it is true of life that the race is to the swift and the battle to the strong. So I shall teach him to be both swift and strong. Not to grasp an advantage for himself, but from babyhood I shall encourage him to perceive surely for himself, and swiftly to act thereon.

And then, however much it might break my mother's heart, I shall let him bravely stand up to reactions which bring pain. I shall teach him that nothing really matters so long as his soul remains brave, resilient and smiling.

From boyhood he shall " paddle his own canoe," and nothing that he can do, demand or say, shall provoke fear, disapproval or lack of interest in me. But not too much interest. My boy shall not be a wonder-baby. From the beginning I shall treat him as man to man ; being eternally a friend who asks nothing of him, not even companionship and attention, except as a friend would ask. I shall not be curious about what he does. I shall be too much his friend to force unwilling confidences.

I shall never infringe his inherent dignity by maternally sensual huggings and squeezings. When I kiss my son, my kiss will hold all the love in the world, but also all the reverence and self-forgetting delight that God has created so divine a relationship. What after all can I do for him, the man-child who is born of me but belongs to the world and to himself ? When he is little I shall see that he has a healthy, hardy and happy childhood. The rough hands of no ordinary teacher, blunted in their susceptibilities by the ordinary school system, shall sear his soul. His companionship shall be the noble and fine, young and old, of his own kind. Old men of kind and mature thought shall talk to him and help him to form his own glowing, youthful mind ; artistic and lovely thought and real conversation shall be his in abundance. When he is little, all the mechanics around shall teach him to use his muscles and eyes and judgment, for his own delight and for future manliness. And all who are *men*, of whatever class, shall be, if he wishes it, his companions and friends.

He shall learn to treat all animals with wisdom and kindness. He shall have as pals a horse and a dog. From

babyhood he shall ride and swim and carpenter, and even sew and cook. My boy shall be able to fend for himself on all occasions in after life. And he shall direct his own life, even to choosing his own clothes. And if he wants to go adventuring, I shall not say him nay, however much I may sit at home in dread.

I shall not teach him any religion except the lovely thoughts of all life that I have found myself. Without his knowing it there shall grow up within him the knowledge that he cannot be otherwise than unselfish, reliable, loyal, compassionate, strong. I shall not keep any of the facts of life away from him, I shall not protect him from any contacts, any experiences, any disappointments. If my instinct in training him has been true, his own loyal nature will lead him safely through.

How can I express all this? I do not really know, but love shall be his and not sentimentality, courage shall be his that shall never utter a whine, and in the long run, from another world, I may look back and see the man who was once my son the sustainer of weaker souls, in his manhood and in his age a rock as it were of shade in a thirsty land, the husband of a true wife, the understanding father of his children, the friend and helper of his fellow-men. And, if his nature so wills it, the worshipper of the Beauty which is God.

CHILDHOOD often holds a truth with its feeble fingers, which the grasp of manhood cannot retain—which it is the pride of utmost age to recover.

RUSKIN

ANNIE BESANT—THE MOTHER

BY GURDIAL MALLIK

IT was at a fair that I met him. He had a far-away look in his eyes, which betrayed his longing for the Beyond in spite of his common appearance and manners of the work-a-day world. Often in his conversation and conduct one detected a certain mystical quality—the ecstasy of the Eternal and illumination of the initiated. When the fair was over he turned away from the dusty road and betook himself to a thatched hut in a mango-grove. I followed him with silent steps, and as he was about to enter his abode, I asked him: "Father, when did you receive your initiation?" He smiled serenely, but in his smile there was that something which showed that he was surprised at having been caught unawares. However, as he did not give any answer, I exclaimed rather impatiently: "Who taught you the secret and sacred Word, which set you free from the tyranny of things?" My question was not as yet concluded when I heard him humming a tune and presently he burst forth into a song:

"*I received my initiation on the day I was born, when I was given a monosyllabic* Mantram. *It is my faith that without that sacred Word none can breathe for a single moment. From my Mother I have received life, love and light.*"

And has not this been the *credo* of India down the corridors of centuries?

Such being the faith of the sons of the soil, it is not to be wondered at that when Dr. Besant came to this country of

India in the nineties, the adult and the experienced recognized in her a representative of the Eternal Mother, at whose feet since then several hundreds of them have received their initiation into the many-sided mysteries of Truth. New India—the India which to-day is being fashioned into an image of her own ideals—itself received its initiation at her hands. I refer to the Word of Power, the "word" of self-respect, which she gave to the Indians at a time when they were being pressed down by an inferiority complex. For who was it who taught them to be strong and to strive for divine and dynamic freedom? This is the reason why in thousands of hearts she has been enthroned in the seat of the Mother.

Whenever I have had the great good fortune to have a glimpse of Dr. Besant, I have noticed a far-away look in her eyes and I have always recalled to my mind the above song of the mystic-minstrel. There is a tenderness in her face which conjures up before the onlooker a vision of the love-wreathed Divine Mother. But she also possesses strength which is Promethean. And as many times as I have had an occasion to think of her, I have pictured her as having a rose in one hand and a sword in the other, and whispering into the ear of each passer-by on the road: "Pilgrim, the price of the rose is the sword"—the sword forged in the armoury of the Infinite.

Generations hence I can imagine little children sitting by the fireside, around the knees of their mothers and asking: "Mother, tell us who was the soldier of Truth who showed to India that freedom must be won through self-knowledge, self-reverence and self-reliance," and the mothers answering: "Darling, it was MOTHER ANNIE BESANT."

INSTINCT, INTELLECT AND INTUITION

BY LEONARD BOSMAN

IT is clear to the psychologist that there are only three modes of motion, three ways in which man makes himself known—by thought, feeling and action. Instinct, intellect and intuition, however, are not principles which can be considered apart from these three modes of Will, Love and Mind, for it might very easily be proved that there are no characteristics and qualities but what might be classified under these three headings.

Instinct is *implanted* knowledge, producing in the animal various modes of activity in will, emotion and mind, as far as the latter is developed in the animal. Intuition is *in a sense* a kind of instinct working separately in each individual in the human kingdom, but developing through individual intellect. Instinct is implanted knowledge, Intuition is inborn knowledge. The latter is the result of ages of intellectual development in the separated or egoic Life in man, whilst the former is the result of ages of implanted experience throughout a whole group of animals. Intuition is developed by a separate being through learning the use of intellect. Whilst instinct is the result of a mass of experience implanted in the Life ensouling a quantity of animals where there is no fully developed self-consciousness. The result of this latter in the animal is a driving force and a kind of

memory serving as a guide in the absence of a definite intellect.

Intuition serves the same purpose in each individual human being, though it is more of a guide than a driving force, inasmuch as it is self-engendered and developed. Through the continual use of intellect, the power of choice which develops wisdom through experience, good, bad and indifferent, man ultimately learns to know the Truth; or the value of any thing or idea, he learns by the laborious efforts he has made during ages of intellectual discrimination, analysis and criticism. The direct perception of the heart of anything, of the very innermost nature of an idea, is Intuition.

During the animal stage the will (to exist) and emotional activities predominate, the mind being but slowly developed. The Life in each animal, therefore, is not *individualized*, for it is the development of mind evolving the consciousness as of a separate *self* which produces the feeling *I am myself none other*. When this is fully developed it makes, it is said, a kind of a separate sheath around the Life which retains and individualizes it. This is only in the human stage of development where all experience comes to the *egoified* Life, to the individual. In the animal kingdom this peculiar change has not yet been produced and the Life remains One Life ensouling many forms. All experiences, therefore, flow into it wherever they may be gathered, the experiences of an animal going into the general aggregate of experience and being stored in the Life which ensouls them all. As the Life is not yet egoified or individualized by the separating sheath, it passes on to many other animals which it in turn ensouls. The result of all the ages of stored experience thus assimilated is reproduced in each animal as a kind of knowledge which we term instinct, because it has been literally *thrust into* the ensouling Life. Whereas man in his separated, or rather

egoic, consciousness storing up his individual experiences is able to analyze, and considers them and slowly develops a power which becomes intuition, the animal experiences merely flow into the Life which is common to a group of animals and that which results is shared amongst many as instinct.

It is, then, the body which transmits *tendencies* and reproduces shape, colour, size, etc., but *ideas and instincts* cannot, it would seem, be thus transmitted. It is suggested that the Life, the ensouling Force itself, stores up and transmits the result of collected experience which becomes instinct in each separate animal.

Instinct is the result of what may be termed *drilling*. Certain ideas are impressed by experience upon the animal through many generations. The aggregate life in the different animals being, somehow, connected part to part, the impression runs through the whole and is transmitted as instinct to the descendants.

It may not be perfectly accurate to speak of instinct in connection with human beings, for intellectual man should have, generally speaking, left the instinctive or animal stage, and developed a power of knowing and choosing called intellect. Nevertheless, through his contact with the animal kingdom he has brought with him certain animal experiences with their corresponding reactions. Hence until these reactions are transcended there will still be something instinctive in man, or at least in those who have not fully realized self-consciousness, who have not as yet learned to be dependent on their own power of choice and intuition, which latter in the higher man takes the place of instinct.

So, for a time, the "comfort" of "herding" will prevent the "discomfort" of attempting to think, feel and act definitely and self-consciously, until at last the urge of evolution helps the man forward and the attempt is made and success slowly effected.

Whilst man remains one with the crowd he will be at the mercy of conventional thought, feeling and action which is but a higher development of instinct plus perhaps a certain realization of knowing why conventional things are done. It is a kind of instinct coloured with intellect but not yet pure intellect, and it produces what may be termed crowd psychology. Nevertheless conventions tend to become instincts as the true reason for them becomes lost through the blind following of conventional activity.

It is difficult in this sense to describe separately habit and instinct. The latter should be an unerring guide in the purely animal stage, and is indeed such. But in the conventional stage of the human being the resulting habits of thought, feeling and action are in no sense unerring and may indeed be often extremely undesirable. Conventional activity is the easiest and laziest manner of existing and there is little opportunity therein for discrimination and choice. Hence the intellectual self-conscious being does not very noticeably evolve unless some sudden upheaval comes which makes him realize himself and causes him to think, feel and act independent of convention.

It will be realized that the "drilling" into the individual of conventional thought will not take the place of instinct, for conventional thought may be the result of either clear thinking, ignorance or the dogmatic assertion of a dominating leader and therefore not always true thought. As, then, it is neither instinct, intellect nor intuition, conventional thought will not do for the evolving individual who wishes to realize himself and transcend self-consciousness.

The new age is bringing into being such a realization and hence the development, amid the youth of to-day, of what is termed "intellectual revolt," which is often a really *intellectual attempt at self-expression*, though in some cases it may be but an *obstinate attempt to overthrow*

authority or to assert the freedom of the animal nature. Nevertheless, intellectual revolt is good and even if the individual makes thereby a host of errors it is better to have erred and lost than never to have erred at all through blindly following the dictation of others. This, of course, is a serious statement and may need certain modifications, but in its broadest sense it will be seen to be useful if it be accepted that self-development is essential in evolution.

The first stage of such self-assertion is naturally crude. Man learns from experience that the conventions which formerly bound him and the conventional ways engrained in him were not his own. Hence he commences to take stock, as it were, of what he holds and discovers that he knows practically nothing of the things which he has been repeating parrot or gramophone fashion, ideas which have been merely echoing in him.

It is here that a great change begins, for he passes through the intellectual to the intuitional stage, and thus develops by slow degrees a true self-consciousness. As intellect develops and the powers of choice, discrimination and decision are evolved, the mind begins to function more actively as he passes beyond the stage of receptivity to a full perception of things around him. No longer content with the purely receptive mirror-mind, or ordinary modes, he begins to study for himself in the only true way, *i.e.*, he learns from personal experience.

Now he is fully awake to what is going on around him and, receiving the contacts from the outer world, he considers them and makes them *percepts*, thus learning to look for experience and profit by it.

The result of the working of these mental powers not only produces the development of self-consciousness, but continual practice in their use and the experience which this brings helps man ultimately to transcend such powers and to know

by direct perception the very nature of things. This is, of course, a mental process but it is something beyond that which is known as intellect, the latter being merely the bridge across which man must pass to intuition. When this stage is reached the necessity for those *exercises* called discrimination, choice, criticism, etc. passes, for much practice in them has produced the artist who now, as it were, is perfect in executive ability. The artist knows how to portray his picture, the musician can produce his opera and the singer his song, though the old exercises and the methods by which the power was attained may long since have been forgotten. All intellectual activities are thus no more than exercises in the development of intuition.

Radically the word means nothing more than *a looking within* and beyond the intellectual powers to gain *a direct perception of things.* It is, of course, a *stage* beyond the ordinary mental development but there is no new principle involved, for intuition is *but the result of highest development of the mind* (and emotions).

Owing to lack of space these ideas cannot be elaborated further, but all that has been said may be summed up in three statements :

Instinct drives and directs the animal.
Intellect helps man to find his way self-consciously.
Intuition is the voice of his own Real Self, his sure guide toward ultimate perfection.

ATLANTEAN ASTRONOMY

By EDWARD BENNETT

I have wondered whether to publish this article or not. I do so, with the "caveat" of my foot-note at the end.—C. JINARĀJADĀSA.

As far as our knowledge goes, the ancient civilizations had no telescopes nor had they the use of photography which has made our astronomy the accurate science which it now is. In the place of these aids, they were reputed to have greater clairvoyant powers than are in use to-day save in the case of a few very exceptional individuals.

The knowledge of those days was enshrined in less perishable records than printed paper, their records being embodied in ritual formula and in the proportions of their sacred buildings.

In the ages of their empires' fall, much of the inner meaning was lost although still the ancient proportions were followed by their builders. A good instance of this can be found in the well-preserved ruins at Chichen-Itza, in Honduras,[1] buildings estimated to have been built in the last thousand years, although their builders' race is now extinct. In this group of temples can be found a record of their astronomic knowledge, record far more complete than could be obtained otherwise than by clairvoyance, if without the aid of the most modern instruments.

These temples are a group of ten buildings of white limestone, representing the Sun and its present planets. Another building, midway in the series, is painted red to

[1] See note at the end.—C. J.

represent the one lost world and there is a nearly shapeless mound beyond the series which might stand for Pluto, a world of past ages but not now habitable by beings as ourselves.

The correspondence grows marked on closer examination. Standing at the rear of the greatest building, which stands for the Sun, all the rest are in sight. They lie on a spiral, starting on your left, crossing in front of you and then curving away and back to your left. The first whorl of the spiral embraces the Sun Temple behind but all the planets lie on the parts within your view.

Each temple is separated from the next by an increasing distance along the spiral as are the planets in distance from the Sun. After the fourth, the Mars Temple, comes a blank of extra size, nearly three-quarters of a circle, before the temples of the outer planets begin on the second whorl.

Between the two sets, somewhat off the spiral, lies the Red Temple, its position showing greater affinity to the inner set.

The spiral line does not continue. The last temple lies closer to the one behind than symmetry would lead us to expect. There is no place upon the closed spiral for another. In this, the Neptunian resemblance is most marked. Nine strong points of correspondence can be traced between temples and planets up to this point.

It appears probable, although one case appears to vary, that the area covered by each building records the relative area of the planets. The one exception is the Mars Temple which has a widespread base, on which the small temple stands. This temple itself would cover an area of the right proportion.

Far clearer is the parallel of heights: these bear a constant reversed ratio to the planet densities. Saturn is the lightest world, lighter than drifted snow, and the Saturn Temple stands high on a 200-foot pyramid, steeply sloping, built above nine narrowing terraces.

Next on the scale of densities, less than a quarter that of our world, is the planet Uranus, whose temple towers high above the ball-court which lies in front. Jupiter's temple has high mounds and Neptune's has a lofty platform, both higher than all the buildings of the inner set.

The inner temples are not high, appropriate in view of their planets' greater densities. Mars is the one exception: its basal platform giving it too much height. If the Mars Temple is measured without the platform, the height becomes right showing a density between that of Venus and Mercury whose temple is made more lofty by a false front. The Earth house is the stumpiest of all as that planet is most dense. Densities are not ascertainable by ordinary physical methods save with the aid of a mathematical knowledge far beyond that credited to the ancient Egyptians, yet here is an indication of those people of old America possessing knowledge as deep.

Moons are indicated by mounds or by stages of the platforms supporting some of the temples. Our moon is represented by a high mound so placed that the temples of Mars, Mercury and this Earth are the closest to it, and the Venus one lies at greater distance, surely a hint that from the Moon came life to these three worlds. Between the Moon mound and the Earth Temple lies a cleared space, an empty platform of size to receive the Moon mound, a hint that once it lay closer to our world.

Mars again puzzles with its two big stages of a platform to indicate the two tiny moons of Mars. Puzzle also it is as to why some moons are marked by stages of platforms, others by separate mounds. The mound symbol might mean a world now dead, and the platform a body never a world of life but having other uses.

Saturn's nine moons are indicated by nine stages to its platform, Jupiter's four large ones by the mounds walling its

court and its small moons by the two tiny mounds in the walls, each for one pair, those small moons being obviously portions of former single ones. Within the court, one small sacrificial mound represents the one tiny innermost moon.

The cumulative effect of such detailed correspondences is very great: discrepancies are very few: resemblances are many and close. There can hardly be a doubt that we are viewing a scheme of temple-building meant to show detail of the ten worlds of our system. Past ages may not have had our instruments but they had knowledge gained by other methods, of what was hid in the depths of Space.

The alternative methods are inspiration, clairvoyance, or a record extending over tens of thousands of years. How else have the remaining temple, red record of the lost world? This building stands high on its lofty platform, showing that it was of high density and equal at least to Mars in size. Three smaller adjacent mounds suggest the presence of other bodies linked to its orbit, very striking in view of that mathematical treatise of K. Hirayawa on the former presence of five bodies there, as needed to explain the present orbits of the minor planets, the wreckage of that ancient system.

This knowledge came down from the Atlantean races from whom also came the Egyptian knowledge. In the older Arabic names of the stars are hints that records extended over quite incredible times or that their observers could view the stars in past ages, travelling through Time in the spirit. The movements of the individual stars in the Great Bear are so slow that 100,000 years are needed for any visually obvious change. They are so regular that the constellation might act as a time-register, marking such vast periods during the whole time of man's evolution. Strange, then, that if the old astronomers had not this vision, they should have chosen as one of the names for that group, the Mistress of Time. Madame Blavatsky stated in *The Secret Doctrine* that if we knew the

secret of those seven rectors of time, we would attain to perfection. Certainly this would need a perfection of clairvoyance in time.

The Arabic name for Sirius, one of many, is "he who has passed over" and as in far past times, that star lay on the other side of the Milky Way; this also hints at vision of past ages.

We have these grounds for assuming that the great Atlantean civilization had a deep knowledge of the stars and the processes of man's growth, although it was not knowledge gained by our present methods. The clairvoyant approach draws nearer to the Consciousness behind the physical forms, yet these ancient investigators attached high value to the detail of those physical forms resultant from the action of that Consciousness. Physical facts are the basis of our knowledge, erected by the infinite toil of many, so that the few of great vision may build on these facts an edifice of accurate speculation.

Neither Time nor Space will remain barriers to knowledge: we have but to develop the methods to conquer both obstacles.

NOTE BY C. JINARĀJADĀSA

I should have no comment to make on this article, but for the fact that *I have been at Chichen Itza and did not see all the wonders described*. First, the place is not in Honduras but in Mexico. In August, 1929, a party of us, with the General Secretary for Mexico as our leader, left Progreso in Yucatan at 5.30 a.m. by train, and reached Chichen Itza station six hours later. Then followed some 40 minutes' drive to the ruins. Certainly there were mounds ("pyramids") and buildings, much ruined and dotted about a large area. But no one there even hinted that they represented the Solar System! There was one temple in ruins with a tower which was called the "Sun temple" and I was told casually that the tower was accurately oriented, but it was only a rumour. The Rockefeller Foundation's archæologists are working to restore the pyramids and are doing a magnificent work. But not a word from anyone at Chichen Itza about the Red Temple, Saturn, etc. We all stayed the night at Chichen Itza. As all Mexicans are proud of everything Mexican, surely I should have heard something of the wonders described in this article, had they been known—or accepted as reliable. Yet the author of the article is so very positive. I still rub my eyes as I read it, for I have been at Chichen Itza.

DR. BESANT'S BIRTHDAY GIFTS

MEMBERS of the Theosophical Society are aware how they have loved to give her a birthday gift on each October 1st. These gifts received by her have always been distributed to various causes. A specimen of the way in which she has used the money given to her charge is revealed from two pages in her private account book for the year 1907:

RECEIVED	£.	s.	d.	DONATED	£.	s.	d.
By A. B. ...	170	0	0	Central Hindu College	200	0	0
America ...	136	10	0	Central Hindu College Girls ...	100	0	0
By Miss Ward ...	940	0	0	Central Hindu College Library ...	100	0	0
				Parish (Schools) ...	100	0	0
				Adyar Library ...	100	0	0
				Buddhist College, Colombo ...	100	0	0
				Musæus Girls ...	100	0	0
				Bureau T. Activities ...	25	0	0
				Indian Association ...	25	0	0
				Ars Regia (Publishing House, Italy) ...	100	0	0
				Buddhist T.S. ...	100	0	0
					1,050	0	0
				Balance ...	196	10	0
	1,246	10	0		1,246	10	0

Ever since it has been the same year after year. Much money has come to her, and as a Trustee she has distributed it all, adding incredibly large sums earned by herself from her lectures and books to help the many causes to which she has committed herself.—C. JINARĀJADĀSA.

INTUITION

By the Rt. Rev. C. W. LEADBEATER

THERE are two kinds of intuition. One is only another form of the certainty gained by experience. When in this physical life we ourselves have seen a thing, when we have felt an emotion, we are quite sure that there is such a thing, or such a state of consciousness. We can remember the experience, so we know *why* we are certain about it. But sometimes we feel equally certain about something of which we have had *no* experience which we can remember. Yet the reason is the same; we have had the experience, but in a former life; and so the mind or mental body (with which we remember) knows nothing about it, because it is a *new* mental body developed afresh for this life. It was not there, so it cannot remember. But the ego or soul *was* there, and it remembers, though it cannot always impress its knowledge upon the mind.

I may quote my own case as an instance of this. I had known in a previous life in Greece many of the truths now called Theosophy, but I could not bring them through into my present physical brain until they were put before it from outside, in Mr. Sinnett's book, *The Occult World*. But that suggestion from outside broke through the veils of rebirth and re-established the link between the lower and the higher on that point, so that I *felt* the teaching to be true without being able to explain how I knew it. I have since proved it

abundantly a thousand times over; but I was just as sure at that first moment as I am now.

I certainly had no definite knowledge of Theosophical truths before I read that book; but I think that nevertheless I can distinctly trace the effect of the knowledge gained in a previous life in certain attitudes of mind which had seemed to be natural to me from quite early days in this life. For example, as soon as I began to be able to think at all, I was somehow sure absolutely of the existence of God, and of the great fact that there must be a consummation of final good for all. It was a very material and at the same time an incredibly bigoted age, and various people (no doubt well-meaning) tried to impress upon me the doctrine of eternal hell or of final destruction or annihilation.

I was in no position to argue against these ideas, but my own interior conviction of their falsity never changed, and I clung to it silently in spite of sermons and books. Fortunately my father was a man of broad mind, who fully supported me in this, but told me that many good people were in error on this point, and that it was useless to dispute with them. As the opinions of children on such matters are usually entirely moulded by their environment, I can only suppose that my pertinacity in maintaining interiorly my own point of view must have been due to the fact that I as a soul had previously fully convinced myself of these truths, and was somehow able to impress them even on a quite undeveloped lower mind. More frequently such an impression seems to be made instantaneously, and comes through like a flash, and then we call it an intuition. But this is only one kind.

We know that the soul or ego is threefold, just as the Logos Himself is threefold; and sometimes this flash from above comes from Ātmā through Buddhi. We must learn to distinguish such an intuition from a mere impulse, which comes only from the astral body. All that we know in the

physical brain of these flashes is that they come into it from above, which is of course true in both cases; how then are we to distinguish between the impulse and the intuition? At first it is by no means easy to do so.

There are a few general rules, such as that the mere impulse moves usually in the direction of selfish gratification, while the intuition is more frequently impersonal, and moves in the direction of self-sacrifice. But the distinctions are often very subtle, and the only path to certainty is that of general development. If we persistently make ourselves a channel for the highest influences, if we sink the personality absolutely, if we are utterly devoted to work for others and for the progress of the world, because we know that to be the will of the Logos, if we live unselfishly as the Masters live, our intuition will undoubtedly unfold itself; for it is written that he who doeth the will of the Father who is in heaven, he shall know of the doctrine whether it be true.

Even that kind of intuition which is the voice of the ego may after all be inaccurate (though usually it is not), because it is based upon what must be a limited experience. The higher Manas *may* err, but the Ātmā cannot, for that is a manifestation of the Divine Spark which is a part of God's own Fire.

CORRECTION

In Moolraj Mehrotra's article, "Is the Theosophical Society Obsolete or Obsolescent?", in our July number, the author asks us to correct on p. 456, line 18, "cannot" into "can".

GREETINGS TO THE PRESIDENT

LONDON: "English Convention sends loving loyal greetings to yourself Bishop Leadbeater and Mr. Jinarājadāsa."—RANSOM.

EDINBURGH: "Loving greetings good wishes gratitude from Scottish Convention to President Bishop Leadbeater Jinarājadāsa."—GALE.

HELSINKI: "Finnish Section Annual Convention sends President heartfelt greetings."—RANKKA.

STOCKHOLM: "Swedish annual Convention sends loving thoughts and assurance of loyal affection".—BERG.

BUSSUM: "Greetings from Huizen to Adyar. May Adyar Huizen Sydney spread throughout the world the Light of Theosophy and serve the Masters loyally".

SOERUMSEND: "Affectionate and loyal greetings to you Bishop Leadbeater and Jinarājadāsa from Norwegian summer school".—BOLT AND HAVREVOLD.

TUCUMAN: "Decimocuarta convencion teosofica argentina saluda amorosamente Presidenta con votos salud."—FOLQUER.

(Fourteenth Convention Argentine Theosophical Society greets President lovingly with prayers for health.—FOLQUER.)

MADRID: "Loving greetings from Spanish Convention President, Leadbeater, Jinarājadāsa".—LORENZANA.

CURRENCY REFORM

In the May THEOSOPHIST Bishop Arundale appeals to Theosophists to work at our present economic problems from a Theosophical point of view. One of the most widely discussed problems is that of some form of managed currency. Into this neophytes at economic and financial matters cheerfully plunge, quite ignorant of the fact that one needs a good background of economic and financial knowledge of a general nature before one can begin to see the effect of the various schemes proposed. Managed currencies are necessary, we are told, because they can be used to provide the workers with sufficient money to enable them to buy all they need. Thus consumption will increase, demand will increase, more workers will be needed, they will add to the demand, and so on till all the unemployed are at work again and able to buy all they need. At present money dominates the civilized world and an attempt to study currency problems involves one in a labyrinth of banking, interest, exchange, national debts, reparations, gold standard, etc., which most people have neither time, ability nor opportunity to master.

But when one considers the economic situation from the Theosophical point of view, simpler ideas present themselves. Going back to bedrock, the essentials of our industrial system are two only, (1) the production of enough of the necessaries of life for all, (2) their distribution to all. Everything else in our industrial system is an adjunct to one or other of these two processes. Distribution is the goal and crown of the whole thing.

Now what place does money take? We are all glib with the definition, "Money is a medium of exchange," and that will do well enough. There used to be this particular need for a medium of exchange —in a world where there was not enough for all; the producer had to make sure that he had an equivalent for his goods before he parted with them, and money met his need very neatly—*in a world where there was not enough for all.* But that state of affairs no longer exists. For the last 40 or 50 years, thanks to the strides science has taken, we have not only been able to produce enough for all, if we choose to do so, but we have been able to distribute where we will. I say that this state of affairs has existed for 40 or 50 years, because it is within that time that modern methods of preserving food for transport have been invented, freezing, etc. Hence we

could, if we would, drop money altogether, confining our energies to production and distribution. Think how much labour this would save—no banking, book-keeping, taxing, theft, charity, advertising, national debts, reparations, or snobs.

Opponents to this suggestion make two main objections to it. First, they say that human nature is not sufficiently angelic to work without a money system and all that it implies. History proves the contrary; the dawn of history shows all tribes holding their source of wealth, *i.e.*, their land, as common property. They thereby acknowledged that all men had an equal right to live. We see this to-day for ourselves in the lives of primitive peoples, and we read of it in the pages of Tacitus and other historians of the dawn of European history. Have we deteriorated morally since then? The second objection is that the intricacies of modern civilization demand the use of money. Many of these intricacies arise from that very use. As regards essential intricacies, we know that Peru, when the Spaniards conquered it, was an extensive Empire, composed of many races at different stages of evolution, having a vast internal trade, carrying out enormous public works—without money, *without a national debt*. The rulers merely organized production and distribution. The British Empire *could* do the same. But it will take some time to get thought working along the new track, realizing that we can easily produce enough for all *and more*, therefore there is no real need for private profits.

Let us return to the argument that only an ideal world would abandon money. Maybe. But we have to stay here till this *is* an ideal world. Why do you think that Christ took the trouble to come and tell us that we should not lay up worldly wealth, but that we should love our neighbours as ourselves, and that it is more blessed to give than to receive? Was it to show us what nice ideas He had? Or was He telling us *the goals we had to reach*?

I broached the idea to a neighbour. He discussed it patiently with me for a short time, then said: "I'm afraid the world isn't ready to do without money yet." So, dropping the subject, I said: "Will you bring me a case of apples next time you come? How much will it be?" "Oh, it doesn't matter about the price, Miss Robertson." I said: "That kills your argument about the need for money. All the people around here would sooner give what they grow than sell it."

I. ROBERTSON, M.A.

HOPE

THROUGH long ages, man has travelled many long and weary journeys. He has suffered hardships without number and joys without end. Through all this long pilgrimage, there has ever and always been alive within his heart, the strong and never-failing light of Hope.

In darkest hours and in greatest joys, there has ever and always been this inherently Divine Attribute. Hope in its true essence, is the Divine Spark of the Almighty and Supreme One. It is this, my children, which when clearly understood is the God or kingdom within every human soul. It is understood as Hope in the hearts of those souls who have not yet acquired spiritual perception.

But as time goes on, it grows and expands and that which was known as Hope, becomes the all-consuming Presence of Divine Love. It reaches far and wide and the fire emanating from its Divine Glow, quickens, intensifies and uplifts all with whom it comes in contact. Ah yes, it is indeed Hope in its nebulous state, but in its fullest unfoldment it is Divine Light and Love. Thus nourish it most tenderly wherever found.

Sometimes black despair and cold reasoning have attempted to blot out this Divine Heritage. It is in cases such as these, that a silent giving forth of Divine Love will quicken this Spark of Divinity which rests within all hearts and souls. No race, creed or colour is any exception in this Divine Heritage. True it is that many are found whose thoughts, environment and general upbringing have built around them almost impenetrable shells of thought, but bear in mind that no substance however strong can resist the pure rays of Divine Love.

When treating another soul, prepare the ground by unlimited generosity and boundless waves of love. Thus having found an entrance into their lives, in deep humility silently implant therein that which you would have them learn and know.

L. R.

CORRESPONDENCE

Persecution of Jews in Germany

I

A GERMAN correspondent writes:

The persecution has taken on a milder form than in the beginning. In one of his public speeches Mr. Hitler has said that the "Hakenkreuz," the Swastica as we call it, is a symbol of Life. He is a strict vegetarian, does not drink alcoholic drinks, does not smoke, though he allows his surroundings to do as they please. When he took over his post of "Reichskanzler," (Chancellor of the Kingdom), he declared not to be willing to accept the salary (rather an unusual thing for any man to do), as he depends for his living on his journalistic work. He may be a fanatic and I do not approve of many of his ways, but I think one day the world will be grateful to him for having saved it from Bolshevism. For Germany it was only a question of Bolshevism or Hitlerism; fortunately Germany chose the latter, probably the smaller evil of the two. I belong to a political party that has opposed him and is still opposing him, but I believe the man is great and exceptional. I am not quite certain yet how the present government will deal with international societies such as ours, though it seems that they will allow us to continue our work.

I have written you the above, as you may like to hear a view from one who lives in Germany, but is not of Hitler's party and probably never will be. The devotion and admiration which Hitler awakens in his followers is striking.

II

Another correspondent writes:

I have read your observations in the Watch-Tower of your views on Hitler. Frankly, while I realize the excesses, I do not at all agree with you in your estimate of Hitler. He has been driven to much extravagance and wrong for reasons which it is not easy to estimate unless one is in close contact with enlightened German opinion. But Hitler himself is an extremely sincere and honest man, and a great patriot. I regard him in many ways as a possible saviour of Germany. It must be remembered that the wrongs committed by Germany have been very largely expiated by her post-war sufferings, and she now needs to become a nation again. I am afraid that your notice in the

Watch-Tower will make things very much more difficult for our Society in that country. We have been trying to help the German Government to realize that the T. S. should under no circumstances be regarded as in any way hostile to the existing regime. But your notes, even though signed by yourself, being in the official organ will require much explanation. With the help of the German Section the present Government may find its feet; but I should not like to see the Section disturbed.

III

From Canada:

Whereas the St. Catharine's Group of the Toronto Theosophical Society views with alarm signal injustices against the citizenry in Canada and elsewhere, specifically the recent boycott of the Jews in Germany under the Adolph Hitler regime;

Be it therefore resolved, that we the members of the Group do with the utmost vehemence at our command protest against any injustices of Governments the world over, and most certainly the injustices now being perpetrated against the freedom and the persons of Jews in Germany.

Be it further resolved, that we get the assent of the combined membership of the Lodges of the Canadian Section of the Theosophical Society to this resolution with a view to requesting the Canadian Section Central Executive to send the resolution on to the League of Nations at Geneva.

Moved by Gertrude Knapp, President,

Seconded by R. V. Garratt, Secretary.

IV

It is encouraging to see the protest of the Acting Editor in the June THEOSOPHIST against the brutal atrocities the Nazis in Germany have perpetrated upon the Jews, in spite of the attempt by interested parties in the non-German Press to show that reports of these brutalities are "without foundation" or at least "grossly exaggerated".

It is to be regretted that no mention was made of the equally ferocious attacks upon members of the Social Democratic and Communist Parties (and recently upon members of the Catholic Centry Party also) and in general all those whom the Nazis are pleased to call "Marxists". Certain organs of the international Press imply that while the persecution of the Jews is an act of barbarism, the persecution of Socialists and Communists is a highly meritorious act. Surely here also it is true that "no accusation whatsoever—*even if it be true in part*—ever justifies hatred".

LEONARD C. SOPER

REVIEWS

Mount Everest, Its Spiritual Attainment, by George S. Arundale, M.A., LL.B. (The Theosophical Press, Wheaton. Price $ 1·50.)

It is indeed fortunate that the "outstanding addresses" given by Dr. Arundale, during the 1932 sessions of the Convention and Summer School of the American Theosophical Society, have been collected and published in a book bearing the above title, by the Olcott Press of Wheaton, Illinois. For here we have the oft-told truths about Discipleship and the way to attain to it stated in a new and arresting manner, and with that dynamic force which Dr. Arundale has so strikingly at his command. In the first pages the aim of the addresses is outlined:

> What I can give to you is not wisdom, not absolute truth, nor a statement of unalterable fact. What I can give you are the fruits of my experiences so far as they have gone.

Some current fallacies are exploded, as for instance the idea that "night after night we are receiving instruction".

> We are not. What we can we pick up by the wayside; here and there in the course of operations an illuminating observation may be made, which may open up to us a vast vista of study; but our main preoccupation is to deal with the overwhelming need of the world, expressed in an infinite variety of ways.

From the many valuable hints for daily life we quote a few:

> Let the spirit of dissatisfaction lift you up out of your static self into that dynamic self which must eventually prevail.

> You should go into the outer world, in which we must live, with all its frustrations, imprisonments, and obligations—feeling that you can achieve that which seems to be out of your reach . . .

> Have somewhere a star, draw it from books, from nature, from persons, from philosophies, religions, sciences;—and if you can find one star it will not be long before you find that instead of worshipping a single star you are really worshipping the whole constellation. Sooner or later all is light. In the beginning light is but a star, but the light of the star gradually is perceived to be the light of the sun, and the light of the sun some day will be perceived to be the light universal.

> Wherever there is an obstacle or a frustration there is a manifestation of ignorance which your own divinity must overcome. Let us learn to look upon all these things which have hitherto seemed to make life dull and drab as marvellous opportunities placed in our way.

There is always something very living when Dr. Arundale speaks of his relation with our President, and many will enjoy the

little story he tells of how he won his way to be one of her workers.

The psychology of health, as also of the emotions and of the intuition, is presented in a way that many will find helpful; but indeed every chapter of the book, in which such subjects as Birth Control, Right Citizenship, Strikes, and Employers of Labour all come under discussion, will evoke and repay careful thought. For some, however, the vision of the mystic, in the chapter which gives the book its title, with its implications of the possibilities before us all, will be the most inspiring. For here is described, as far as such things can be described, the Goal, and the Way thereto, and the reader is lifted into a larger world.

Such a book awakens within us the realization that it is possible for each one of us to be oriented to "something which breathes the spirit of the Universal and the Eternal"; and in that lies the value of its testimony. So once again to G. S. A., our thanks are due!

E. M. W.

The Sermon on the Mount, or The Key to Christianity. An Interpretation by Pekka Ervast. Authorized Translation. (Theosophical Publishing House, London. Price 5s.)

"Out of love for the good tidings of Jesus, I felt impelled to write this little book," the writer assures us. Pekka Ervast waives aside all "mere theological questions" as "having nothing to do with the proper teachings of Jesus". His view is that "in order to assimilate the *ethical* philosophy of the Sermon on the Mount, it is not at all necessary to believe in different metaphysical or theological doctrines". Who will deny it? But every true mystic and occultist will add that pure ethics is the beginning and the foundation, though not the end and the crown, of spiritual attainment, where love and wisdom meet.

Neither has Mr. Ervast any use for the "sacraments and magic ceremonials" of the Church in his scheme of spiritual progress. "As long as their seeking tends to remain within the folds of their intelligence or their psychic ego, as long as they, in other words, are occupied with speculating and philosophizing, studying and selecting—or as long as they believe in dogmatic theology, identify themselves with some church or sect and worship God by chanting and preaching—so long do they still walk on the 'broad way,' leading to death and rebirth. Only when their seeking begins to gravitate towards the spiritual life and its *ideal ethical values*, only

then will they enter upon the narrow path." I do not think so. As long as the seeker's vision is restricted to "ethical values" only, so long has he not crossed the threshold of the narrow gate opening on the strait way "that leadeth unto life".

Indeed "ethical values" alone, be they the most "ideal" one can imagine, will not guard us against unwisdom, ignorance, prejudice, ill judgments, etc., as they did not the author. The old narrow prejudices and distorted judgments of the Westerner against the Easterner, of the Christian against the Heathen, are reiterated. Jesus Christ "was the greatest among prophets, the most experienced and powerful," whereas Gautama the Buddha "looked upon the pain of existence from so pessimistic a viewpoint that his teaching was more suitable for the passive Oriental than for men endowed with the active Western temperament". It all depends, I should say. The Oriental may be more passive in the worldly ways than the Occidental, but the Oriental seems more active in the spiritual things. His Scriptures and the works of his philosophers and saints have probed depths of wisdom and sanctity, not yet searched, perhaps not yet sensed even, by his brother of the West. The author approves of Reincarnation and Karma as "an interesting teaching," and "a true doctrine," though "a theological or rather scientific question," and therefore only treated "in passing". But the distinction drawn between the happiness of the Christian Blessed and that of the Buddhist *Nirvana* is again of the old ignorant sort.

Of course the book has its many good points also. It teaches a pure ethics, and although it has the one Christian bias against all other faiths, noted before, it is remarkably free of any sectarianism. But in general the book lacks some philosophy.

A. J. H.

An Introduction to Yoga, by Claude Bragdon. (Alfred A. Knopf, New York.)

A convenient pocket handbook on a vast subject. In the Preface the author declares the source of his knowledge to be coming into touch with two Hindu practitioners and his subsequent determination "to learn the secret in the only way it can be learned, by practice". Chapter I deals with the meaning and technique of Yoga, as "the culture of consciousness". Chapter II defines six systems of Yoga: Rāja, Hatha, Gnāna, Bhakti, Karma and Mantra. Chapter III, treating of the relation of Yoga to sex, describes it as "that endless and all-absorbing love affair with God to which all others are initiatory

and preparatory". Since Yoga is equilibrium, it is to be attained "through the control of the senses, mind and imagination by means of meditation, which brings into activity the spiritual will, the 'body's lord'". Yoga is the Path of Return, hence "man must take his destiny out of the jurisdiction of nature . . . into his own hands," and "this mastery may be gained in wedlock or without it". The author tells how the Rāja, Hatha and Bhakti forms of Yoga variously solve this problem. Chapter IV is devoted to consideration of the *Yoga Sutras of Patanjali*. For much information in small compass, the book may be highly recommended, as also for its artistic appearance.

M. K. N.

By C. Jinarājadāsa

Mr. Bragdon writes lucidly; he is that rare combination—architect, dramatic producer, man of business and a mystic. And he knows how to write.

Christ's Love for Animals, by the Rev. E. Francis Udny, M.A. (The C. W. Daniel Co., London. Price 1s.)

It has been a well-recognized fact that the Bible during its history has undergone many changes, though all are not agreed upon the nature of these changes. There are also thought to exist lost books of the Bible, and Mr. Udny believes he has found one in a psychically received Gospel written by the Rev. G. J. Ouseley called *The Gospel of the Holy Twelve*, which deals principally with the doctrine of vegetarianism and our duty to animals. Mr. Udny points out what he believes to be the changes made in the Bible in regard to vegetarianism and also translates as allegorical those portions which apparently condone the eating of meat. The last half of his work is given over to passages from *The Gospel of the Holy Twelve* and comments upon them. This book will be found of interest by those to whom the Bible has seemed in contradiction to the laws of love in its descriptions of meat-eating.

L. B. H.

H. P. B.—The Sphinx of the XIXth Century, by Pekka Ervast. (T. P. H., London. Price 3s. 6d.)

Here are portrayed four of the most vital scenes from Madame Blavatsky's life: (1) the first meeting in the flesh with her Master (as a girl of twenty); (2) defiance of the Jesuits in their own secret meeting place, "a solemn underground crypt in Paris, 1873," from which she is rescued by the Master Morya; (3) in Würzburg a

thousand much-needed gold roubles a month are offered and refused for newspaper articles, because *The Secret Doctrine* is just beginning and the drain from that alone is almost too much for human endurance, rendering other work impossible; during this time the report from the Society for Psychical Research in which she is outrageously abused arrives; (4) the last scene, though that of the parting from this world of a courageous and steadfast woman, is in no way sad, but rather the happy attainment of quiet and peace by a soul whose life had been a series of hard-fought battles.

This little book would make an admirable choice for a play to be produced in Lodge rooms.

L. B. H.

A Tryst with the Gods, by M. M. Salanave. (Harbison & Harbison, Calif.)

A pleasing pamphlet on India written by one obviously desirous of seeing with true perspective India's life and her people. "She can freeze your blood with her pestilences, lepers and monsters,—manufactured and real. But, she can also fire you with admiration for her matchless beauties and evidences of ancient culture."

The author has given an impression of India as a whole, a special account of the famous Kumbh Mela which he witnessed as a pilgrim, and relates the strange tale of a cryptic message received on board train from an Indian sadhu. His information is authentic with two minor exceptions, Akbar's five thousand wives, and "meek and humble" Maharânis.

L. B. H.

Srîbhāgavatam, Parts I to IX and XII—Vols. 1 and 2, by Diwan Bahadur V. K. Ramanujachari. (Published by the Author at Kumbakonam. Price each Vol. Re. 1.)

Bhāgavatam ranks high among the Purânas which have been most popular throughout the ages and given solace to millions of Bhaktas (devotees) both through the original Sanskrit and the later vernacular renderings. Mr. Ramanujachari ranks high among modern scholars who are best qualified and most competent to interpret in English the message of the Sanskrit original. With such a theme and such an author, it is perhaps needless to add that, in the volumes under review, we have publications for which the lovers of the Purâna—especially those who are not Sanskrit-knowers—owe a deep debt of gratitude to the author.

Vol. I consists of eight sections arranged under the following heads: (1) Introduction (regarding the origin of the Purâna),

(2) Sarga, (3) Visarga, (4) Bramhānda, (5) Kāla, (6) Dissolution, (7) Manus' Dynasties, (8) Avatāras of Bhagavan. In Vol. II, section 8 is continued, followed by two more sections dealing respectively with "Upākhyams" (Minor stories) and "Bondage and Liberation".

The list of topics given above may serve to give some idea of the excellent and varied fare which these volumes provide for the hungry readers. Certain well-known devotional songs are fully translated such as, for example, the songs of praise of Bhagavān by Prahlāda, Dhruva, Prithu, Kardama, Bramha, Gajendra, Daksha, Prachetas and a few others. This is a feature specially welcome to the pious Bhakta.

The Vasanta Press, Adyar, is responsible for the printing and get-up. When this is said, it is perhaps needless to add that their quality is of a high order.

G. S.

New Britain, a Quarterly Organ for National Renaissance. (W. H. Smith & Sons. Price 2s. 6d.)

This striking looking magazine has succeeded in assembling within its covers a number of articles by some of Britain's foremost thinkers on Economics, Art and current European events. The unusual size and shape of the new journal, in its dress of vivid green, with red and black trimmings, rather "hits you in the eye" at first sight. But on opening it one is captured by the excellence of the printing, and the charm of the one or two reproductions of modern paintings, to say nothing of the quaint little woodcuts filling blank spaces.

The number under review is the third of Vol. I and if we may judge from the editorial note, prefixed to an article on Education, the aim of *New Britain* is to furnish a medium for the expression of thought on vital issues of the day, by men and women of the type referred to in the note, *i.e.*, those

> who have some sense of the total re-orientation necessary to fit education to the conditions of the future Society, and a sense of their responsibility to anticipate and prepare for the social conditions of New Britain.

If the attitude of contributors in the other departments of this journal is to be the same, Theosophists are likely to welcome its utterances, though they would probably wish to extend the application of forward ideas far beyond the boundaries of one country!

E. M. W.

MAGAZINES RECEIVED:

Advance Australia News Service	June.
The American Theosophist	June.
O Astrologo	June.
The Bharata Dharma	June.
Boletin de la Sociedad Teosófica Española	June.
Boletin Oficial de la Sociedad Teosofica Seccion Mexicana	June.
The Buddhist	June.
The Calcutta Review	July.
The Canadian Theosophist	July.
The Christian Theosophist	June.
The Hindustan Review	June-September.
The Indian Review	April.
The Modern Review	July.
The Non-Subscribing Presbyterian	July.
The Orient	June.
Persatoean-Hidoep	April-June.
De Pionier	July.
La Revue Théosophique le Lotus Bleu	June and July.
Star Bulletin	May and June.
Stri Dharma	May-June.
The Temple Artisan	July.
Teosofia	April-May.
Theosofie in Ned.-Indië	June.
Theosophy in India	June and July.
Theosophy in Ireland	June.
Theosophy in Trivandrum	April-June.
Triveni	July.
World Theosophy	March-April.
The Young Builder	June.
The Young Theosophist	July.
	July.

BOOKS RECEIVED:

The Dayspring of Youth, by M. (Putnam, London).

Life of C. S. Hahnemann, by Rosa Waugh Hobhouse (The C. W. Daniel Co., London).

The Systems of Hindu Philosophy and Religion (The Mystery of the Mahabharata Series, Vol. II) by N. V. Thadani (Bharat Publishing House, Karachi).

The Oriental Caravan, edited by Sirdar Ikbal Ali Shah (Denis Archer, London).

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The Blavatsky Bibliography, First Edition, 1933 (The Blavatsky Association, London).

Finance and Economics (The World Chaos and the Way out Series, No. I) by Ernest Kirk (Author, Bangalore).

Youth and Survival, by C. S. Collen-Smith (The C. W. Daniel Co., London).

Yoga-sāra-saṅgraha of Vijñāna Bhiksha (in English and Sanskrit) by Gangānātha Jha (T. P. H., Adyar).

Purusha-Sukta, by Dvijadas Datta (J. S. Press, Comilla).

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THE THEOSOPHIST

OCT 10 1933
THEOSOPHICAL DIVISION

Statues of Founders of the Great Religions, in the Hall of The Theosophical Society, Adyar, Madras

III. SHRI KRISHNA

September, 1933

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A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

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ON THE WATCH-TOWER

BY C. JINARĀJADĀSA

The President

The reserve of strength upon which Dr. Besant has been living for many months has been greatly diminished during the last five weeks. While her vitality is still fair, her condition at times causes anxiety to those attending upon her, though as yet nothing that can be called a crisis has occurred.

***

The Persecution of Jews in Germany

In this issue of THE THEOSOPHIST there are three protests against my remarks in June concerning the persecution of the Jews in Germany. It is perhaps advisable that I should state exactly what happened.

On April 13th, Mr. J. H. Pérèz, the Presidential Agent of the Theosophical Society in Egypt, and for several years a member of the General Council when Egypt had the full quota of Lodges to make a Section, wrote to Dr. Besant the following letter:

TO THE PRESIDENT,
Theosophical Society,
Adyar, Madras.

REVERED PRESIDENT,

Considering the incredible treatment which 650,000 human beings are undergoing in Germany, owing to the fact merely that

they are Jews, I have the honour to submit the following suggestion for your consideration and possible approval and action:

That a circular letter be sent to all General Secretaries instructing or requesting them to publish a general protest against the anti-semitic action in Germany.

Perhaps a specimen article could be made out at Adyar and enclosed for publication by the various General Secretaries in their local presses.

However feeble may be our voice, it is nevertheless certain that the fact of our Society being above political, religious or racial passions, with centres throughout the world, our protest should have a unique spiritual value.

It seems to me that the "raison d'être" of the T. S. most certainly demands that such a stand be taken without any suggestion of feeling against German nationalism as such; otherwise might not our silence be misunderstood?

I am sending a copy of this to all General Secretaries informing them of my having sent this letter to you.

Yours devotedly,

J. H. PÉRÈZ,

Presidential Agent.

P.S. I should be extremely obliged if—in the event of your approving my suggestion—you would very kindly inform me by cable. My telegraphic address is: "Perezco, Cairo."

The letter was opened by Dr. Besant's private secretary, and forwarded to me by him. I am no longer a principal officer of the Society, and so have no right to make any pronouncement whatsoever on behalf of the Society. It is true that I am Dr. Besant's "deputy" at the moment, but this is purely for purposes of administering the affairs of the Society's Adyar Estate. Since a reply was asked for by Mr. Pérèz, and as Dr. Besant is unable to attend to the matter, the next principal officer of the Society, the Vice-President, obviously was the person to whom I should send the letter, and I did so, asking for instructions. Mr. A. P. Warrington informed me that he was averse to sending out such a circular letter as Mr. Pérèz suggested. He instructed me, however, to express myself as Acting Editor of THE THEOSOPHIST "discreetly yet forcefully in Watch-Tower, which line the General Secretaries may follow if they will.

The President of this Society cannot afford to let Germany's action go unnoticed, so long as he can keep his expressions outside the field of politics".

***

On receipt three weeks ago of the protest of Professor J. M. Verweyen, published in this number, I asked Mr. Ernest Wood, the Recording Secretary of the Society, if he cared to comment. His reply is as follows:

You have done me the honour to ask if I would like to express an opinion on the correspondence on the persecution of the Jews.

I do not feel able to judge the position, for want of knowledge of what is happening.

In any case I feel that it will do more good, on the whole, for the Society not to judge or appear to judge, or offer praise or blame, or try to lead public opinion in any of these matters, but simply to go about its work of opening up and distributing knowledge which gives greater understanding of life in the world, and must lead to more civil relations among all.

As, in my opinion, the Society and all its chartered agents, such as National Societies and Lodges, are bound, by our Constitution, to keep themselves free from political as well as other creeds, I do not see how they can take any action even in words or resolutions, even in cases where a "valiant defence of those who are unjustly attacked" may seem by them to be called for. Individual members can act according to their convictions, but should not use the name or the agencies of the Society. In this connection I might quote the similar opinion held by H. P. B. and printed in "The Theosophist," Vol. I (No. 2), November, 1879, p. 33:

"C. R. is informed that his criticism upon the unfair treatment of natives in connection with the Civil Service management of the Indian Government, though very able and convincing, is unsuitable for these columns. Ours is strictly a religious, philosophical and scientific journal and it would be improper for us to either discuss political questions ourselves or permit it to be done by others. For the same reason, we must decline the poem addressed to Her Majesty, the Queen Empress, sent from Baroda State."

Before I wrote, in the third week of May, the Watch-Tower notes for June, a brief cable from two European members of the General Council advised me that they were averse to the suggestion of Mr. Pérèz. Later, a third voiced the same opinion, but a fourth member of the Council heartily approved the action of Mr. Pérèz. There is little doubt that

the General Council of the Society as a whole would be averse to sending out any such circular, though the problem of the suffering of the Jews in Germany is distinctly related to the cause of Brotherhood. Furthermore, it is true that politics are involved in the matter, and therefore the Society as a whole could hardly make any *official* pronouncement through its General Council, without creating difficulties for itself, however noble its motives might be.

***

But readers of THE THEOSOPHIST are aware that it has been Dr. Besant's policy throughout her period as President to speak in her personal capacity publicly and forcibly on all matters requiring comment. THE THEOSOPHIST is her magazine as President, but again and again she has made quite clear that nothing in this magazine binds the Society, except any pronouncement that is clearly announced as official. Dr. Besant has never kept silent merely because some statement of hers might be challenged by individual Theosophists, or by groups of them. THE THEOSOPHIST has definitely been used by her, not merely to give her own personal opinion, but also to assist those who desired to accept her judgment as to ways of right thinking.

Some of us who have been in close intimacy with Dr. Besant know what her opinions are likely to be on such a topic as this of the persecution of the Jews in Germany, even though politics are involved. Her remarks at the opening events of the Fascist régime in Italy were very forcible indeed. I am thoroughly convinced that on this issue she certainly would not have kept silent. Furthermore, when a definite appeal has been made to the General Council, it is an indication that *something* needs to be done, and under instructions from the Vice-President I wrote in THE THEOSOPHIST what its readers already know, of course as my personal opinion, and not on behalf of the Society.[1] A careful reading of my remarks will show that I have not dealt with

[1] The Vice-President is not responsible for what I wrote; he saw my remarks for the first time after THE THEOSOPHIST was published.

the problem of the political reconstruction of Germany but only with the humanitarian aspect of persecution in general, and of the particular persecution of the Jews *as a race* in Germany.

***

It is always a moot point where politics ends and ethics and humanitarianism begin. Before the Civil War in the United States, to discuss whether the Southern States should own slaves or not was a *political* problem; to-day, to all the Nations within the League of Nations who are trying to stamp out slavery, it is a *humanitarian* problem. Had the Theosophical Society been in existence when Abraham Lincoln was elected President of the United States, no doubt the Theosophists of the Southern States would have warned all other Theosophists to "keep off politics" and not discuss Slavery as an institution. For it *was* a matter of politics to them, and not one of humanitarianism, and they went to war to prove it.

But apart from politics there is a larger question involved. For ages now, statesmen and military conquerors have considered that any action of theirs was really justifiable, so long as the aim kept in view was for the building up of a greater Nation or Empire. They have not cared to consider as a part of the problem the cruelties involved in political action and in military campaigns which crush opponents or dispossess people of lives and homes. Unfortunately a great truth does underlie the statement of Clausewitz that "war is only a continuation of politics". Shall a Theosophist therefore refrain from saying anything about war and its cruelties, merely because underlying the causes of war are political questions? Members know well that Dr. Besant did not refrain from speaking her mind forcibly on the action of Germany at the beginning of the Great War.

For centuries statesmen have followed their policies and have built up a public opinion which has trained the world to admire "strong men". One of the strongest men that the world has known is Napoleon, and none could have had a nobler dream than he of building the United States of Europe.

For this was at the back of his mind in his campaigns. One sole system of administration for all Europe, common laws everywhere (this he did succeed in with his Code Napoléon), no customs or tariff barriers, and dozens of other reforms which we to-day consider urgently necessary for a United States of Europe—these were what Napoleon planned to achieve. *But at what cost?*

***

It is this question—"At what cost?"—that is never kept in mind by the "strong men" who are building Nations. For they do not know that laws of Karma are involved, and that the injustices caused by "strong men" as they build Nations become later millstones round the necks of their people. During the lifetime of the Nation-builder, he seems to achieve much, with his strong policies, in purifying the country from various evils, and in uniting his people; for this, of course, the historian must always give praise and due credit, and Karma will give him his reward. But there is another Karma also, and therefore the sufferings caused by such policies come back in later generations to thwart the development of the people.

Consider every country which has re-organized itself or grown great as the result of cruelty and injustice to others; there is a page in Karma's book of which they know nothing. In the British Empire, sometimes built in ways that one shudders to contemplate, problem after problem, caused by the acute suffering resulting from its past deeds, confuses its present policies. Two millions of unemployed in Britain, in the heart of the richest and greatest Empire the world has seen! The weak and helpless peoples who have been wiped out in the expansion of a Nation come back as the citizens of that Nation in its lower and ignorant ranks to create domestic problems involving chaos and suffering. The evils which spring up as the unrest and the extremes called Bolshevism and Communism are *effects*, not causes. Truly it is said in India: "The tears of the poor undermine the thrones of kings." The Red Indians who were wiped out in the expansion

of the United States of America have not all vanished out of existence, for some of them have returned in the bodies of those mulattoes in the United States who are full of a hatred against the White Race. The cruelties involved in the subjugation of the original inhabitants in South and Central America are now seen in the confused problems, with their resulting violence, in those Republics, for the peoples wiped out tend to return by Karma to their old homes, for their conquerors owe them in return opportunities for growth and happiness. But as they return there is much hatred in them, caused by the remembrance of what they suffered when conquered.

All the while that Nations are being built up by their "strong men," those very Nations are being handicapped by these millstones round their necks caused by National Karma created in the carrying out of unjust National policies. It is not for nothing that great Teachers like Gautama Buddha and Jesus Christ taught that Love alone is the Law, and that whoso breaks that Law must suffer. Nor have these Teachers said that killing is justified when in the name of the Nation in patriotic wars.

***

Nor must we forget a fact learned by us often only by slow and painful experience. There are in life forces called "dark forces," ever seeking to carve out channels so as to thwart the success of the Great Plan. Every individual who allows irritation to grow in him, whether he happens to be in the Holy of Holies or in the market place, every group, every Nation that feeds its irritation till it grows into a cancerous hatred, becomes the tool and agent of those dark forces. Each moment of the day we have to choose whether we shall work with the "white" forces which work for the Plan of God, or with the "dark" forces which work against the Plan. That is why Love alone, and not might, is the "fulfilling of the Law".

Undoubtedly thousands of years have yet to pass before mankind will understand this problem rightly and learn to

judge "strong men" from a different standpoint. Let such leaders be given credit for their idealism and their good work, but also let us not forget that every act of cruelty which is the result of their policies is indeed as a millstone round the neck of the people whom they love and whom they desire all the time to serve. Surely sometime, somewhere, *someone* has to speak on these fundamental principles of love and charity towards all, and how Love is the Law of growth for the Nation as for the individual. I am heartily glad that an opportunity has been given to me to say a few words in "valiant defence of those unjustly attacked" in the pages of THE THEOSOPHIST, the magazine founded by H. P. Blavatsky. In future lives I shall look back with satisfaction that when the time came I did not hesitate to speak out on behalf of an oppressed people, however much some of the individuals of that race might have been evil-doers.

***

And finally, on this matter of anti-Semitism generally, I think a sonnet of Israel Zangwill gives us a noble truth to teach us what our conduct should be, when the virus of Jew-baiting festers in our veins:

In dream I saw two Jews that met by chance,
One old, stern-eyed, deep-browed, yet garlanded
With living light of love around his head,
The other young, with sweet seraphic glance.
Around went on the Town's satanic dance,
Hunger a-piping while at heart he bled.
SHALOM ALEICHEM *mournfully each said,*
Nor eyed the other straight but looked askance.

Sudden from Church out rolled an organ hymn,
From Synagogue a loudly chaunted air,
Each with its Prophet's high acclaim instinct.
Then for the first time met their eyes, swift-linked
In one strange, silent, piteous gaze, and dim
With bitter tears of agonised despair.

And these two were Moses and Jesus.

THE SECRET DOCTRINE

By H. P. BLAVATSKY

Vol. I. Original Manuscript of 1885

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CHAPTER I

ON EASTERN AND WESTERN OCCULT LITERATURE

(*Continued from p. 509*)

THAT there are positively two suns—"one the sun adored and the other the adoring sun"—is proven in the *Apocalypse* (chapter XIX. v. 17) argues the same author. "We find in it the last angel standing in the sun, inviting all the nations[1] to gather unto the Supper. This once is literally and simply an angel of the sun—who cannot be mistaken for the "Word" [Logos], since a distinction is made between him and the "King of Kings" and the "Lord of Lords," etc. The *Verbum* is found in chapter VII, in the angel who ascends from the East, having the seal of the living God . . . in whom [we] have, according to St. Ambrosius and numerous other theologians, to recognize Christ personally. "He is the *sun adored*, while the angel *in*

[1] All the "*fowls* flying," not "nations" is said in the text.

the sun is the *sun who adores*. Who may be the latter? And who else could he be but the Morning Star[1], the guardian angel of the Verbum [?], his *ferouer*,[2] or *angel of the face*, as the Verbum is the *angel of the face* (presence) of his father, his principal attribute, and strength, as his name implies, Michael, that powerful rector glorified by the Church as *Rector potens* (on Sept. 29th)—he who will fell the Antichrist, that *Vice-verb*, in short, *who represents his Master, and makes himself appear one with him*" (page 42). He is the *suse victor*, etc.

The conqueror of whom? Of Ormuzd, Osiris, Apollo, Mithra, Brahma and of all the solar gods known and unknown. For this is what the author says:

"Thus, the sun-god here is Honover or the Eternal. The prince [or *Vice*-Verb, the antichrist, evidently] is Ormuzd, since he is the first of the seven Amshaspands (the demon copies of the seven originals) *caput angelorum*; the lamb, *hamal* the Shepherd of the Zodiac (κριός or κύριος) and the antagonist of the snake. But the sun (the eye of Ormuzd) has also his *rector*—Korshid or *mitraton* who is the ferouer of the face of Ormuzd, his Ized, or the morning star. The Mazdeans had a triple sun. For us this Korshid-mitraton[3] is the first of the psychopompean *genii*, leading the souls of the dead and the leader of the sun, the immolator of the bull whose wounds are licked *by the serpent* in the famous Mithraic monument . . ." etc. All these are the aerial *powers* and the *rectors of the world of eternal darkness*.

[1] We have just been told that the "Morning Star" was Lucifer, the other an infernal. "We admit it is very difficult to recognize between the two," explains the author. "But then we have *the light of the infallible Church* to help us." (p. 320.)

[2] By *ferouer*, a word which the author uses freely, having taken it from French works on Zoroaster, he means probably the *reverse* aspect of God and Angels, their lining so to say. But if Zoroaster to account for evil imagined a double nature in his Ormezd and Amshespends in whom all that was good and perfect was real and existent, he taught on the other hand that all that was evil was negative, imaginary, and only a Maya. It was *non existent*. Therefore de Mirville's *ferouers* are a little help to him to prove his case. They are simply a Maya.

[3] The spelling is given literally, as de Mirville has it.

St. Paul said so, he called them cosmocratores, the black potencies of hell, as opposed to the *συρστοιχεῖα* or *the superior elements*, p. 81.

"If from the Zend we pass on to the Vedas, we will still find the same ideas there, Indra the god, and Light [?] the first of the seven rulers of the seven (Swargas) spheres, is *found blended to a degree* with Surya the God, who succeeds to him and is called in turn *the regent of the sun* [?] Aditya, and Mithra, or the friend." The reader is asked at this juncture by the pious author to notice "the striking identity between the God Surya and the God Sura, appointed to conduct the souls toward the famous bridge of judgment, named for this reason the *dog of the herds*, whose identity with Sirius-Anubis (dog-star) of the Egyptians has escaped the notice" of our orientalists. "Yes," goes on the author, "Yes; all these ideas are common to pagans, to cabalists, gnostics and Christians. Nothing then is more puerile than to accuse us of plagiarism. Well, we agree, and do not contest it in the least: *a very large portion of oriental ideas transpires in a great number of our sacred pages, and we blame those defenders of the faith who deny the fact*[1]. We only ask the reader to notice the wisdom and sobriety of orthodox gnosticism, [Latin church] as compared with the folly of oriental Kabalism and heathenism . . ." (p. 43.)

Nevertheless, it is this "folly," the exuberance of oriental imagery and allegory that is the *ground work* of the modern Church. This can be proved on the authority of de Mirville's own statements and the confessions of more than one Roman Catholic. He glories in it and draws with pride the attention of his readers to these facts. And when he says that "the tabernacle of the Sun," and even the *solar ray* serve Christ as a *vehicle* (Vahan) "to enter by the door opening to the East," no one can blame us for remarking that

[1] [Italics are H. P. B.'s.—C. J.]

such is precisely the idea of the uneducated Parsi; and that therefore the educated Zoroastrians may be regarded as far above the Roman Catholic [as he is] himself above the Zulu fetish-worshipper in his. Yet the language of the author is as contemptuous as though his Church had not helped herself to other nations' property now giving it out as her own. But all that has now to be shown absolutely fallacious and useless. Yes; we all know the Orpheian verse: "It is Zeus, it is Ades, it is the Sun; it is Bacchus," all those names having been synonyms for classic poets and writers. Thus for Democritus: "Deity is but a soul in an orbicular fire," and that fire is *the Sun*; for Iamblichus the sun was "the image of Divine intelligence"; for Plato, it was "an immortal and living being". And therefore, the oracle of Claros asked to say who was the IHVH (Jehovah) of the Jews, answered, "It is the Sun". Hence the words in Psalm XIX (v, 4): "In the sun hath he placed a tabernacle for himself"[1] from whence "his going forth from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof". (v. 6).

Jehovah, then, *is* the Sun, and thence also the Christ of the Roman Church. And now the criticism of Dupuis on that verse becomes comprehensible, as also the despair of the Abbé Foucher. "Nothing becomes more favourable to Sabeism than this text of the Vulgate!", he exclaims. (See *Memoires de l'Académie des Inscriptions*, vol. XXV, p. 2.) And however disfigured the words and sense in the English authorized Bible, the *Vulgate* and the Septuagint give both the correct text of the original and translate the latter: "In the Sun he established his abode" τῷ ἡλιῷ ἔθετο ὁ ἔχμα ἄυτοῦ; while the Vulgate applies the "heat" as coming direct from *God* and

[1] The English Bible has: "In them (the Heavens) hath he set a tabernacle for the sun," which is incorrect and has no sense in view of the verse that follows, for these *are* things "hid from the heat thereof" if the latter word is to be applied to the Sun.

not from the Sun alone, since it is God who ushers forth from and in the Sun and performs the circuit: *in sole* pursuit . . . *et ipse exultavit.* From these facts will be seen that the Protestants were right in charging St. Justin with saying that "God has permitted us to worship the sun," even though the lame excuse set up that what was really meant was "God permitted to worship him *in* or *within* the Sun" (Bergier, art. "Sabeism") proved to be quite correct.[1]

Thus, it stands to reason that whereas the pagans located in the sun and stars only the Powers and occult forces of nature euhemerized into Apollo, Bacchus, Osiris and other solar gods, at the worst personal Spirits, "Gods," subordinate as a hierarchy to the one ever invisible and unknown Deity, the Christians, in their hatred of philosophy accepted the sidereal localities, limiting to them their anthropomorphic "one living God"—Father, Son and Holy Ghost. Something had to be done in order to dispose of the ancient tenants: they were disgraced into demons. Confessions to solar worship are followed by like avowals of lunar and sidereal symbols being common property of pagans and Christians.

(*To be continued*)

If a man would follow in the steps of Hermetic philosophers he must prepare himself beforehand for martyrdom. He must give up personal pride and all selfish purposes, and be ready for everlasting encounters with friends and foes. He must part, once for all, with every remembrance of his earlier ideas, on all and on everything. Existing religions, knowledge, science, must rebecome a blank book for him, as in the days of his babyhood, for if he wants to succeed he must learn a new alphabet on the lap of Mother Nature, every letter of which will afford a new insight to him, every syllable and word an unexpected revelation.—H. P. B.

[1] See *Memoires de l'Académie des Inscriptions. Ibid.*

DR. BESANT AND THE TEACHING OF KRISHNAJI

I have just come across this address by Dr. Besant at Adyar on May 11, 1928, at a meeting to celebrate the birthday of Krishnaji. The typescript of her address has been corrected by Dr. Besant herself, so that her thought is correctly represented by what follows. The address was printed in *The Star*, the magazine of the Order of the Star in the East, published in India, in its issue of June, 1928. But *The Star* published from an *uncorrected* copy of the typescript *before* Dr. Besant had put in her emendations. I have made no corrections and have left capital and small "h" exactly as in the manuscript. The subscribers to *The Star* were very few, and so probably this address of Dr. Besant will be new to most readers of THE THEOSOPHIST. It is new to me, as when Dr. Besant spoke I was in the United States.

C. JINARĀJADĀSA

ONE of the best similes, I think, that we can use of Krishnaji is suggested in the concluding words of Dr. Arundale, that brought into my mind a certain passage in the Christian New Testament descriptive of what the Christ was to His followers, and that passage is: "beholding as in a glass the glory of the Lord, we are changed by that same image from glory to glory." That exactly expresses, I think, the relationship between Krishnaji and those who look on him as the vehicle of the World Teacher. If you ask me: "Do you understand exactly the nature of his consciousness?" I say quite frankly: "No, I do not expect to understand it." We can understand things to which we are superior. We can have a fair intuition of things that are superior to us. But I do not expect to have anything more than that of Krishnaji. Of

him, as he was, naturally I know a great deal—his growth into his present perfection. But all that class of questions does not trouble me the least in the world. I do not understand the details of the shloka in the *Bhagavad Gita* in which Shri Krishna says: "I established this universe with one fragment of Myself and I remain." Just as a vessel may be kept filled with water to the limit of its form and size, so it seems to me it is with regard to our relationship to the great Life of the World Teacher. He is not real to us until He is born within us, and then He becomes the centre of our life. To each of us He seems a little different, for we react to Him, and our reactions limit our ideas of Him. Why should that trouble us? I do not expect to understand Him. A consciousness far above our own cannot be understood by us. I have not the smallest difficulty in taking up that position. I serve Him because I recognise in that body the presence of the World Teacher in everything, except the special department that belongs to my own ray—following in that the directions of the Rishi Agastya who is in India the Agent of the King Himself. That is no real exception, because the Consciousness of the Great Ones is a single Consciousness, and fragments of it seem separate to us because we do not know the whole. Hence, we cannot fit in many of the parts, any more than we can fit in pieces of a puzzle, if all the pieces lie mixed on the table. You are able to see the whole picture, when they are all fitted together; then the picture becomes visible.

On the other hand, there is one advantage I have and that is that anything He says does not trouble me. When He says: "Throw away your forms," it does not affect me; because I do not use any form, if it is not an instrument of a certain piece of work. I use it exactly as the switch by which we turn on the electric light. I have not yet learnt how to make electric light for myself out of the electric

reservoir; I need an apparatus. So I use the apparatus. If anybody said to me: "Throw away the form," I should take it that he was not talking about the switch which turns on the light; but every useless form can go. For a form which is not an expression of the Real is absolutely worthless. It is interesting to notice one phrase he used in London, which I believe shocked a good many people there. He made a stop between the first clause and the second. He said: "There is no God" and stopped. Then he went on: "except as manifested in man." He[1] is always to let the first form break and then you will be able to see the second form that has a new aspect. Life and form in a world like ours are always found together until the form is nearly worn-out, and then the life begins to make another. You know very well the term Nāmarūpā; you cannot have the nāma without the rūpā; the rūpā without the nāma is useless. But just as in chanting a mantram, if it is badly chanted it does not have the proper effect, so with[2] a form which in itself is inaccurate has no usefulness. If the sounds are not the right sounds, if it is mispronounced by the ignorant, it is useless. There is another phrase in the New Testament which fits Krishnaji. "Whose fan is in his hand and he will throughly purge his floor."[3] It is exactly what he does. He has a fan that he uses very very vigorously and all the chaff flies away and the grain remains. If the chaff flies away, you will never be troubled about the iconoclastic things he says. There is a phrase that was quite lately used by the Head of the Hierarchy Himself: "outworn forms." That is what he breaks—breaks them all into pieces if the people cling to the form. But the life recreates a form fuller, more significant, to be more full of life itself.

[1] So in manuscript. The meaning evidently is: it is always necessary to let the first form break, etc.—C. J.

[2] So in manuscript. Leaving out "with" gives the sense.—C. J.

[3] See Matthew iii, 12.—C. J.

If we are sticking to the old forms which are worn out for us, then we cannot let the new life recreate them, then we shall lose a great deal of the Life. Do not let any of these things trouble you at all. You can understand them by your own strength, encouragement and learning. He says: "You shall not build temples to me while I am here." He knows quite well that many temples will be built after He has gone from us. It is inevitable. These things have been done over and over again in the world's history.

There is perhaps one thing that you might wisely remember and that is that his message is very much more for the new world which is being born than for the old. The World Teacher comes to a new sub-race such as is now developing in California, but there are also members of it scattered all over the world. I find these children very different from other children. It is for all these that his message is really intended in its full meaning—the new generation. We who belong to the old generation have to take exactly as much of it as we can, within the limit of our power to grasp. One reason why we should associate with the young people as I do, is because intuition is the quality which is being born in the new children, and we are thus able to watch its working. They are very very impatient with logic and reasoning and argument, which appear to them mere waste of time, and they won't listen to it. A phrase that was used to a teacher by one child in California in a class was very significant: "Why do you talk so much about it, we can see." That is the condition of things. It is idle to grumble that we cannot see in this way; that troubles some people. But when you have had to learn over and over again, how mistaken you were before an enlargement of consciousness, then you do not mind the changing values of things. The World Teacher never makes forms, it is the disciples that make them after He is gone. That, I think, is one of

the reasons that Krishnaji calls the religion[1] the "frozen thoughts" of man. His phrases are extraordinarily vivid. The whole message is one of joy and happiness. He tries to speak through the God within us, breaking away all the forms that cabin Him and shut Him in. There is a phrase which my Bro. Jinarājadāsa uses, which is very expressive: it is his significant and favorite word, release; release the God within you. That is all He needs. Take away the obstacles, clear away the rocks and stones that are in His way, let Him shine out, and His light will come to you as the Light of the world.

I account it a great joy and great privilege to have been able to some extent to smooth His way, to learn things by service. Only remember, that service is very good for all of us who render it; we do not help Him—He does not need any help. Doing thus, I think you will understand the true meaning of much of what he says, and will find the key to happiness. Follow the "tyrant" within you. Krishnaji does not want to be a tyrant outside. The tyrant in you is the God within you. It is to help us to hear Him that Krishnaji bids us all to listen. If we can take that message from him, as he gives it to the world, as intuition, not intellect, can recognise it, then we can help to make the world outside understand Him far better than now, and the more we know, the more shall we be devoted to Him.

[1] So in manuscript, evidently for "religions".—C. J.

COMPACTS

By the Rt. Rev. C. W. Leadbeater

(*Concluded from p. 532*)

I MENTIONED a second modern case to which my attention was drawn, and I will now proceed to relate it. But I must premise that it came to me merely by hearsay and not upon first-hand testimony, though the evidence seems good. No names were given, for members of the family concerned were still living, and very naturally did not wish to be associated with so strange and uncanny an event. The story was told to me precisely as I set it down here, years before the foundation of the Theosophical Society, by a well-known lecturer and writer, a man of the highest probity, and entirely above suspicion as to veracity and accuracy. He repeated it as having happened in a country house in England belonging to the squire of the district or parish, a man of old and distinguished family. It seems to me absolutely different from any other story of this character; it stands in a class by itself.

The tale runs thus: One of the squire's sons, the eldest I believe, was a fine-looking presentable young man, always very kind and friendly to all, rich and poor alike, and it seems that one of the maidservants of the house fell secretly in love with him. Reprehensible of her, no doubt; it is always wiser to confine that particular variety of affection within one's own caste or class; but these things do happen occasionally. Readers who are old enough to remember

The Moonstone will recollect Rosanna Spearman and Franklin Blake. In the case that we are considering, the girl seems to have been distinctly superior to most of her class—a farmer's daughter, truly, but unusually refined, quiet and capable, and quite well educated for her position. Still, she knew well enough her station in life, and having, as we have said, a fine character, she uttered no word to anyone of her infatuation, and never allowed the slightest sign of it to show itself in any way. She tried to conquer her feelings, but they grew ever stronger, and the perpetual strain kept her always miserable, and at last began to affect her health; she was really pining away. Needless to say, "the young master," as they called him, knew nothing of all this, and took no more notice of her than the kindly smile with which he greeted them all.

Affairs being in this condition, one day when the girl was going upstairs about her duties, she met a stranger dressed as a clergyman coming down. This surprised her (for in country places we all know one another for miles round) and she wondered much who he could be, and how he had come into the house unnoticed; but it flashed through her mind that he must be someone come from London to see the squire. Her surprise however made her look at him more attentively, and she thought she had never seen anyone so benignant and fatherly in expression. He astonished her still more by stopping and speaking to her:

"Why, Mary," he said (and she wondered how he knew her name), "you are looking very sad and miserable; can't I help you in any way?"

"No, no, sir," replied the poor girl, "no one can help me."

The clergyman looked at her searchingly, and said with great emphasis:

"I know what is the matter with you; you have fallen in love with your young master."

He looked so wonderfully friendly and reliable that the maid's feelings overcame her altogether; she broke down, burst into tears and half admitted it. The stranger said, most gently and sympathetically:

"Now, Mary, you must not despair and suffer like this; I think I can help you in this matter. Just take me into any empty room for a few moments."

The girl felt as though acting in a dream; she could not resist, she never thought of resisting, one so gracious and compassionate. She led him into the nearest room, and he continued:

"I am sure I can do something for you; I can influence your young master; I can open his eyes. But in order that I may do so, you must first sign an agreement that if you are successful and marry him, twenty-one years after the marriage you must come to me."

If I am remembering accurately (and I think I am), his words were exactly as I have given them; certainly there was no reference to her soul, to anything satanic, or even to her death; simply "come to me"—it might have been for a visit!

It is exceedingly improbable that the girl had ever heard of compacts with the evil one, nor was there the least suggestion of anything evil. She somehow felt that she could trust this person, and she was probably so torn by her emotions and so excited by his promise that she would have signed anything. She did sign the document, and without reading it, for there was nothing of any kind to arouse a doubt. The strange clergyman took it, put it into his pocket, bowed and went away, leaving her in a half-dazed condition, almost inclined to think that it might have been all a dream.

But from that time onward there was a decided change in the attitude of the young squire; he began to take notice of her, to pause and say a few words whenever he encountered

her, and presently to make occasions for meeting her. There really was much charm about her, and this occasional dalliance soon developed into true and strong affection, and in due course he electrified his family by announcing his intention of marrying her. Naturally enough that family arose as one man in condemnation, and there was a terrible outcry; but the young man stood to his guns, and declared that he was quite willing to be disinherited if his father insisted upon it, but he would not give up his chosen bride. Eventually the family gave in, and the wedding took place.

By all accounts the marriage was a great success; the bride took special pains to fit herself in every way for her new position, and filled it most creditably. The husband and wife lived in great accord and happiness, and brought up a large and flourishing family. The squire (for by this time he had taken his father's place) was anxious to celebrate the twenty-first anniversary of their wedding by a ball on a lavish scale, to which the whole county was to be invited; his wife agreed, though remembering vividly the agreement which she had signed, and therefore feeling a little nervous and uneasy. In the intervening years she may possibly have learnt something more about compacts, though the story is silent as to that. The ball was a splendid affair; but when, exhausted by her exertions in entertaining so large a company, she retired to her room for a few moments' rest, she did not return to her guests; and when her daughters went to look for her, they found her on her bed, dead, with an expression of ineffable peace upon her face, and in her hand the document which she had signed more than twenty-one years ago, which the strange clergyman had carried away with him.

So ends the story, and it is difficult to know what to make of it. Practically the only points it has in common with the others are the compact and its fulfilment. A compact with the devil it cannot be, for there is nothing

diabolical about it. Its object was apparently wholly beneficent, its results entirely good. It would be of the deepest interest to know the terms of the agreement; but my informant had not seen it, and could tell me nothing of them. We know only the broad facts—the deliverance from a very miserable, an almost impossible situation, followed by twenty-one years of happy and useful life on the one hand, and on the other its abrupt termination, which, as it was apparently painless and peaceful, cannot surely be regarded as an evil. The story is beautiful, and we might well class it as an angelic intervention to relieve terrible suffering; but *why a compact?* What strange karma can have required that? We can but speculate; the true solution is shrouded in mystery, and seems likely to remain so.

I have, however, encountered another case, an instance of undoubtedly angelic intervention, in which, though there was no written compact, a definite promise was exacted as a condition of help. To say "undoubtedly angelic intervention" is perhaps going a little too far, for I do not exclude the possibility that the helper may have been a human inhabitant of the astral plane whose attention was attracted by a frenzied appeal, or by observing the desperate need of the suppliant; or he may have been sent as a messenger by some much higher power—even by the World-Mother Herself.

One side of the story is common enough, I suppose, and unpleasantly sordid, but I venture to think that the other side, the final outcome, is sufficiently remarkable to compensate the reader for the somewhat long and unsavoury introduction that is necessary to explain the circumstances.

The dramatis personæ in the tale were a man and woman moving in fashionable society, though in that unattractive and distinctly doubtful section of it which is sometimes called "the fast set"—haunters of gambling saloons and night-clubs. He of fairly good family; she too

had been decent when young—brought up as a Roman Catholic; but, having a little money left to her, she ran wild and became practically an adventuress. At the time when this story begins she was living in an expensive flat, far beyond her comparatively moderate means. She seems to have retained sense enough, amid all her extravagance, never to touch her little capital; but she was really dependent upon what she could make out of casual admirers, who were perpetually taking her out to dances, theatres and suppers; and she acquired in this way not only much money, but a large amount of valuable jewellery.

In that way these two met; the man was attracted by her, and presently monopolized her to a great extent; after a time there came to be an understanding between them—almost an engagement, so that they were constantly together. She seems to have loved him in her way, but was utterly selfish and extravagant, goading him into reckless expenditure on her behalf, pushing him into questionable and even dishonest methods of making money, and playing off another man against him when his ardour showed signs of slackening.

At last she went too far even for him; a bitter quarrel ensued, and he definitely cast her off. But after all he too had loved her in a way, and he plunged into wild dissipation in his endeavour to forget her, taking on in her place a woman of far lower type, a thoroughly bad, unscrupulous person, who soon dragged him down into abysses of degradation, and was, indeed, steadily ruining him, body and soul.

His earlier associate, seeing this, was at first stirred by savage jealousy; she *had* loved him, after all, however much her emotion had been corrupted by selfishness; and she was surprised to find how strong was the feeling aroused within her by the spectacle of his terrible downfall. She tried to console herself by indiscriminate flirtation, but it was useless.

He had cast her aside, he had humiliated her, and she had hated him for the wound to her pride; yet had she herself been blameless in the matter? Had she not given him some cause for indignation? Might she not have saved him from all this if she had behaved differently?

And so, strangely, unexpectedly, paradoxically, in this callous heart remorse arose, and as it grew she gradually began to realize the horror and the wickedness of it all, and she was overwhelmed with shame when she contemplated her handiwork, and full of pity for her victim, as she now considered him to be. Now indeed Nemesis descended upon her, for she found herself truly loving this sick man whose disease she herself had caused, this wastrel whom she had made—loving him in quite a different way, a way that was new and startling to her—the way of unselfishness.

Long and sadly she brooded over her action, and within her developed the determination to atone, if indeed atonement were possible. But what could she do? She put herself in the man's way at some of their old haunts, but he took no notice of her or passed her with a nod, and the evil woman who was always with him grinned derisively. At last she absolutely thrust herself upon him, demanded to speak to him, forced him to listen, and upbraided him for his obvious deterioration and drunkenness.

But he had become too decadent and debased to respond to her remonstrance; she had utterly lost her influence over him; he even twitted her with the fact that, if her accusations were true, it was she and none other who had set his feet upon the downward road. She fully acknowledged it, she humbled herself, she made a passionate appeal to him to try once more, to return to their old relations in order that she might devote herself to his reform. It was all useless; he was hard, he spoke roughly and coarsely, and drove her away with contumely.

Yet her remorse still grew, and with it her love for this man, in spite of the scurvy manner in which he had received her advances. The remembrance of his condition became an obsession to her; she could think of nothing else; she fell into a state of extreme despair and hopelessness. Casting about her for anything whatever that might offer even a remote chance of help, she recollected the prayers of her childhood, and her mother's assurance that God or Our Lady would always hear, and would send an Angel to relieve the need of the petitioner.

She had long forgotten these things; but she had heard that there was hope for the vilest sinner if he truly repented. There might after all be some truth in her old faith; as a last resource she would try this plan. She wanted nothing for herself; she did not care in the least what became of her, if only this man could be saved, if his downward course could be arrested.

All unaccustomed as she was, she actually began to pray, and as she did so a mighty rush of emotion overcame her and seemed to fill the inmost recesses of her being with its intensity. She threw her whole soul into her wild petition, repeating it over and over again in a sort of frenzy of entreaty. She never knew (she said) how long this supplication lasted; it seemed like hours, but she lost all count of time. At last she suddenly awoke to the fact that she was not alone —that a shining form stood before her, regarding her sternly yet pityingly. Startled, she cried: "Who are you, sir?"

"That matters not," he replied; "I come in answer to your call; what is it that you want?"

Tremblingly, borne down by awe before his gaze, she explained the situation, and begged for help. With steady austere countenance he demanded:

"Have you deserved this help which you ask? This is your own doing; what you have sown, that you are reaping; was it not you who spoiled this man's life?"

Overwhelmed with remorse, regret and shame, she fully accepted all blame, but declared that her one burning desire was to atone for this, that for that end she would sacrifice herself to any extent; she would gladly die to save him. The expression of the Messenger's face changed.

"Your death would be useless," he said; "but will you *live* to save him, which will be much harder?"

Again she asseverated that she would do anything, however hard it might be. How must she begin?

"You must begin by changing your whole life; you who would purify another, you must first be pure yourself. There is still jealousy in your heart; conquer it. You have lived as a parasite, exploiting the folly of men; you must live an honest life, dedicated to good. Live to serve others, not to prey upon them. Be no longer a harpy, but a helper. Prove your repentance thus, and I will give you such aid as I can. But the way is long, hard, toilsome; can you tread it?"

With all her heart she replied: "I *will*."

A smile broke over that stern face, and he continued:

"This very night you have an opportunity to prove your resolution, for he whom you love is in great danger. Urged on by a conscienceless strumpet, a very demon in human form, he has thrown away his wealth like water; he has spent recklessly, madly; he has been robbed by her vile accomplices; at her instigation he has cheated, he has forged; and now has come the day of reckoning. Exposure hangs over his head like the sword of Damocles; he is broken, ruined, desperate; at this very moment he sits in his room alone, trying to find courage to end his miserable life. Go you to him now; take charge of him, dominate him; find some way to rescue him at any cost from this emergency. He has behaved abominably, but he is not all bad. I will be with you, I will help you; and so, with your love and

self-sacrifice poured out upon his body, and I working always upon his mind, perchance even yet we may save that soul alive. Try to think kindly and hopefully of him; but you must give yourself wholly; you must hold nothing back."

"Be it so," she said; "Let us go."

So they went forth together; they found him alone in his room in uttermost despair and degradation, just as the Messenger had said, too far gone, too completely overwhelmed even to resent the presence of his former comrade. He seemed hardly to understand her; she charged him with the intent to commit suicide; he admitted it, adjuring her to leave him that he might do it now. Gradually by very slow degrees she coaxed him back into some measure of sanity and comprehension, and brought him to disclose the amount of his indebtedness. She solemnly promised him that this should somehow be met immediately, extracting from him an equally solemn promise that every debt should be discharged, and that when thus set free he would live a worthier life. Of course he vowed most fervently that the awful lesson which he had received had been far more than sufficient, that he would make every effort to reform. She turned to ask the Messenger: "Dare I accept this promise?"

But the Messenger had vanished, though his voice yet lingered as an echo: "Yes, I think you may."

So she left him, assuring him that she would return next day with a solution of his problem, he pledging himself to abandon altogether the cowardly idea of suicide. She went home and slept, worn out with the storm of unfamiliar emotion through which she had passed; but she dreamt that the Messenger came again, smiled upon her and blessed her, exhorting her to be of good courage.

Next morning she made a calculation, and soon saw that the amount required was far more than the moderate little fortune which had been left to her. In order to meet the

demand, she must not only sacrifice her capital, but must also pawn her jewels as well. She did not hesitate for a moment, but when she tried to pawn them she speedily realized that even that would not be enough; she must not pawn them, she must sell them. Buoyed up by her faith in the word of the Messenger, she parted with everything, jewels, stocks and shares, thus obtaining a little more than the required sum; so she was able to keep her promise to her comrade.

He shamefacedly accepted the money with many protestations of entire reform; but she flatly refused to tell him whence it came, beyond assuring him that she had come by it honestly. Nor would she say a word as to her plans, or make any engagement for a future meeting.

In the course of a few days he honourably discharged his various debts; but when he sought for her to tell her so, she was nowhere to be found. She had totally disappeared from the society that knew her; he tried for a long time to trace her, but without success. In the course of his inquiries he began to catch some glimpses of the tremendous sacrifice she had made for him, and he vowed to himself that it should not have been made in vain. So he forced himself to take up humdrum, honest work, and though he never regained anything like the fortune which he had squandered, he was able to make a decent living, and to lay by a little for future contingencies.

When she vanished from the world that knew her, she retired to a suburb where she could live cheaply, and began to look round for some work by which she might earn a small income. She found the task difficult, for she had never learnt anything practically useful, and so was really fit for nothing. After many vicissitudes and a near approach to penury, she managed to obtain a position as assistant in a local public library. She took an interest in her work there, and did it well; and later on, when the librarian retired, she

succeeded her in the post, and so found a permanent though comparatively humble niche in life.

All this time she never forgot to pray daily for the man whose life she had saved; and he in turn thought constantly of his vast obligation to her, and gradually grew to regard her more as a kind of patron saint than as his old comrade. During this time she often "dreamt," as she said, of the Messenger, which in this case obviously means that she met him in the astral world, and was able to bring through a remembrance.

It was not until after nearly ten years that these two, who so constantly thought of one another, actually met on the physical plane, apparently by chance; when that happened, naturally they at once drew together again. Each really was a new person, purified and ennobled by suffering; yet also at the same time they were the old comrades, linked, perhaps for all time, by that magnificent act of self-sacrifice.

According to the custom of fiction, this story of real life ends with a wedding—a very quiet wedding; but the Messenger, in full materialization and in broad daylight, was seen all through the Service sitting in the front seat, a stately and benevolent old gentleman; and when at a certain point in the ceremony the officiating Priest asked:

"Who giveth this woman to be married to this man?" he stepped forward and said in a clear resonant voice: "I do." But when after the ceremony was over the clergyman sent for him to come into the vestry and sign as a witness, he had already disappeared.

A strange chapter in the history of a soul, is it not?

DID MADAME BLAVATSKY FORGE THE MAHATMA LETTERS?

BY C. JINARĀJADĀSA

THE general impression which remains in the minds of many of the public is that H. P. Blavatsky invented the Mahatmas, and that she buttressed this invention with various forms of impersonation and trickery, including among them the concocting of letters in various handwritings supposed to be written by the Adepts. When the now notorious report of the Society for Psychic Research was published in 1885, the public accepted the report as absolutely reliable, for much evidence seemed to be carefully presented. But even at the time those who were well informed knew that *all* the evidence had not been considered, for in many cases Mr. Richard Hodgson flatly refused to examine, as having the value of evidence, instance upon instance of facts which simply would not fit in to his conception of H. P. Blavatsky as a trickster.

There were given to the S. P. R. a few letters of the Master K. H. in order that the investigators might see that they were not written by H. P. Blavatsky. But the handwriting expert consulted by the S. P. R., Mr. F. G. Netherclift, *finally* decided that there were such similarities in the handwriting between the presumed writer K. H. and that of H. P. Blavatsky that the Mahatma letters were forgeries.

I have written "finally decided". When Mr. R. Hodgson submitted to Mr. Netherclift some specimens of the

K. H. writing, "Mr. Netherclift, in the first instance, came to the conclusion that these K. H. documents were not written by Madame Blavatsky". (*Report*, p. 282.) But Mr. Hodgson had made up his mind to the contrary, and suggests a reason why Mr. Netherclift decided otherwise. "The K. H. writings which had been submitted to Mr. Netherclift were written after Madame Blavatsky had had years of practice. I therefore re-submitted to him the K. H. writings belonging to Messrs. Massey and Myers, which we still had in our possession, together with the series forwarded by Mr. Sinnett. The result was that Mr. Netherclift came to the conclusion that the whole of these documents were without doubt written by Madame Blavatsky. Mr. Sims, of the British Museum, who had originally expressed the same conclusion as Mr. Netherclift, similarly changed his opinion after inspection of the documents furnished by Mr. Sinnett." (*Report*, p. 283.) In the conclusion of his report, where Mr. Netherclift asserts the K. H. letters "as being positively written by Madame Blavatsky, are undeniably hers without disguise," he puts in the strange sentence: "If she intended any of them to be in a feigned hand, I can only say that the disguise is so flimsy that any Expert would not notice the attempt." Yet this "expert's" *first* report was that the letters were "not written by Madame Blavatsky."

The lamentable failure of Mr. Netherclift as an "expert" is well known in connection with the Parnell case in 1888—four years after he pronounced that Madame Blavatsky was a forger. The London *Times* claimed to have a letter in the handwriting of the Irish leader, Charles Stuart Parnell, involving him in the Phoenix Park murder in Dublin, where the Chief Secretary for Ireland, Lord Frederick Cavendish, was shot. Mr. Parnell denied that he wrote the letter. The *Times* had received it from a certain Richard Pigott. Mr. Netherclift testified under oath that the letter

was genuine. Soon after, not only did Mr. Pigott privately confess to the forgery, but he fled from England and committed suicide in Madrid on the eve of his arrest. In 1895, the same Mr. Netherclift and his colleague, Mr. Inglis, duly swore that certain letters and cheques were forged by a Dr. Bynoe, and the latter was condemned to nine years' penal servitude. But after the supposed culprit was in prison, letters in the same handwriting were received by various persons. No wonder that the late William T. Stead, commenting on this case in his pamphlet, *Wanted; a Sherlock Holmes*, remarks:

> But after this and other demonstrations of the worthlessness of expert evidence, it is not surprising that the man in the street is coming more and more to a decided conclusion that it would not be right to hang a dog upon the sworn testimony of all the handwriting experts in London.

Now, the Mahatma letters were received from several Adepts in different handwritings, and it is possible to-day to give reproductions of them so that anyone who is really dispassionate in investigation can come to his own conclusions on the matter.

The six handwritings are:

1. The handwriting of "K. H."
2. " " " "M."
3. " " " "Serapis."
4. " " " "the Old Gentleman."
5. " " " "Hilarion."
6. " " " "the Disinherited," Djual Khool.

I shall reproduce these several handwritings. Letters in the first five scripts are at Adyar; one in the sixth script is with the present owner of the "Mahatma Letters" reproduced in the book *The Mahatma Letters*, edited by Mr. A. Trevor Barker.

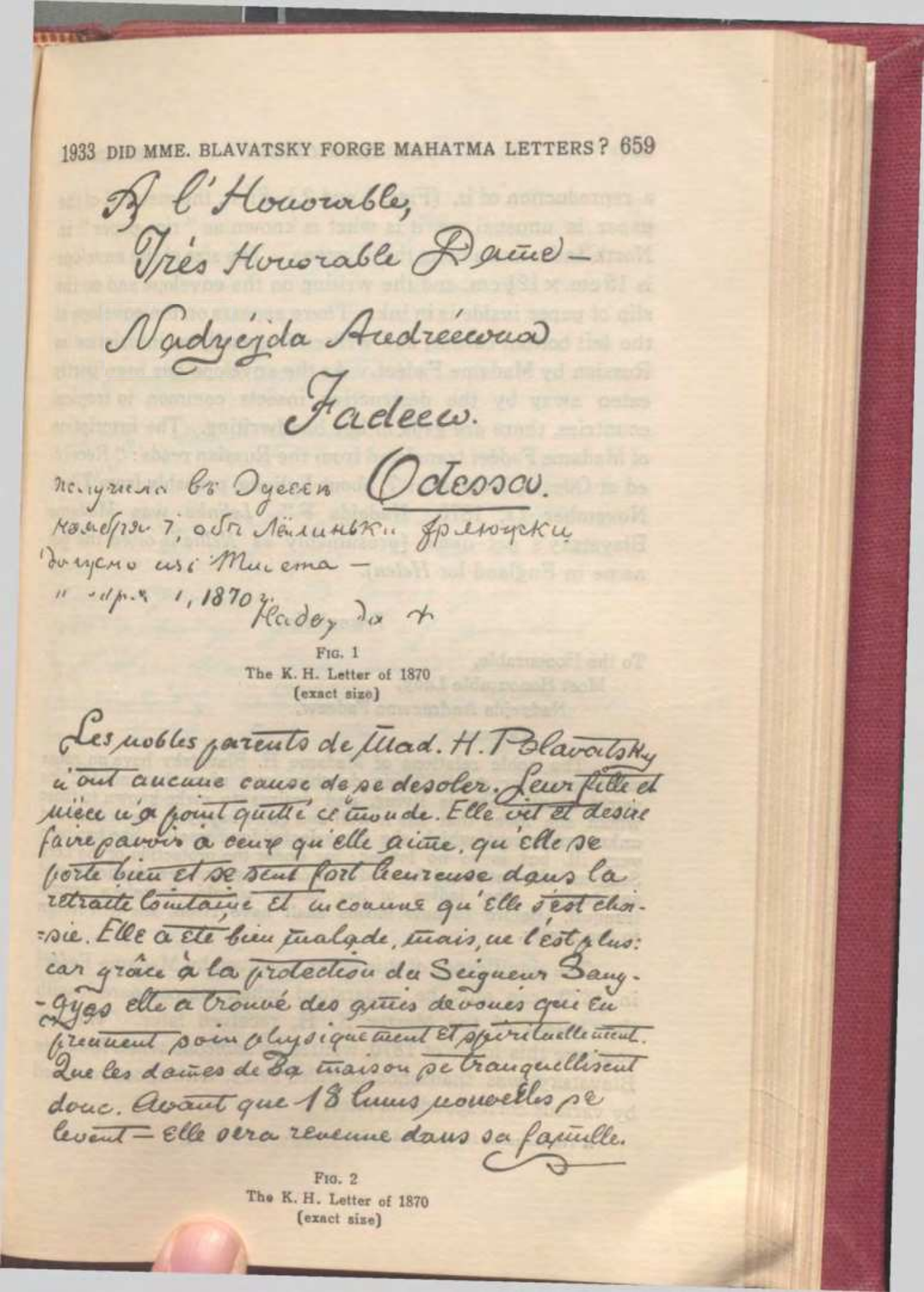
There was one line of evidence presented to Mr. Richard Hodgson which he brushed aside as valueless, and this was the

precipitation or the mysterious arrival in some phenomenal way of letters at a spot when Madame Blavatsky was hundreds, if not thousands, of miles away. He took for granted that in each such case some confederate of hers had arranged for the phenomenal appearance of the letter. Whether that conclusion of his can be held as true may be judged from certain facts which I present now. They are not new, as they were known among the Theosophists in 1885 and afterwards, but the novelty of my presentation is that I give illustrations for the first time.

At the time of the report of the S. P. R., with the general conclusion that every letter of the Mahatmas must have been concocted in a forged handwriting either by Madame Blavatsky or by Mr. Damodar K. Mavalankar, the aunt of Madame Blavatsky, Madame Nadejda Fadéef, wrote to Colonel Olcott that she had received in the year 1870—that is, *five years before the foundation of the Theosophical Society*—a letter in a handwriting which evidently is that of the writer "K. H." At the time Madame Blavatsky had been away from her family for a considerable time, and her relations had received no news of her. Writing from Paris on June 26th, 1884, Madame Fadéef wrote to Colonel Olcott as follows:

> Two or three years ago I wrote to Mr. Sinnett in reply to one of his letters, and I remember telling him what happened to me about a letter which I received phenomenally, when my niece was on the other side of the world, and because of that nobody knew where she was—which made us deeply anxious. All our researches had ended in nothing. We were ready to believe her dead, when—I think it was about the year 1870, or possibly later—I received a letter from him whom I believe you call "Kouth Humi," which was brought to me in the most incomprehensible and mysterious manner, in my house by a messenger of Asiatic appearance, *who then disappeared before my very eyes*. This letter, which begged me not to fear anything, and which announced that she was in safety—I have still, but at Odessa. Immediately upon my return I shall send it to you, and I shall be very pleased if it can be of any use to you.

On her return to Odessa, Madame Fadéef sent to Colonel Olcott the letter referred to. It is now at Adyar, and I give



A l'Honorable,
Très Honorable Dame —
Nadyéjda Andréevna
Fadeew.
Odessa.

FIG. 1
The K. H. Letter of 1870
(exact size)

Les nobles parents de Mad. H. P. Blavatsky n'ont aucune cause de se desoler. Leur fille et nièce n'a point quitté ce monde. Elle vit et desire faire savoir à ceux qu'elle aime, qu'elle se porte bien et se sent fort heureuse dans la retraite lointaine et inconnue qu'elle s'est choisie. Elle a été bien malade, mais, ne l'est plus: car grâce à la protection du Seigneur Bang-Gyas elle a trouvé des amis devoués qui en prennent soin physiquement et spirituellement. Que les dames de sa maison se tranquillisent donc. Avant que 18 lunes nouvelles se lèvent — Elle sera revenue dans sa famille.

FIG. 2
The K. H. Letter of 1870
(exact size)

a reproduction of it. (Figs. 1 and 2.) First, the material of the paper is unusual, as it is what is known as "rice paper" in North India and among the Tibetans. The size of the envelope is 15 cm. × 12½ cm. and the writing on the envelope and on the slip of paper inside is in ink. There appears on the envelope at the left bottom corner, and written in pencil, an inscription in Russian by Madame Fadéef. As the envelope has been partly eaten away by the destructive insects common to tropical countries, there are gaps in her handwriting. The inscription of Madame Fadéef translated from the Russian reads: "Received at Odessa, November 7, about Lelinka, probably from Tibet. November 11, 1870. Nadejda F." *Lelinka* was Madame Blavatsky's pet name (presumably as *Nellie* is often the pet name in England for *Helen*).

Translation

To the Honourable,
Most Honourable Lady,
Nadyejda Andreewna Fadeew,
Odessa.

The noble relations of Madame H. Blavatsky have no cause whatsoever for grief. Their daughter and niece has not left this world at all. She is living, and desires to make known to those whom she loves that she is well and quite happy in the distant and unknown retreat which she has selected for herself. She has been very ill, but is so no longer; for under the protection of the Lord Sangyas[1] she has found devoted friends who guard her physically and spiritually. The ladies of her house should therefore remain tranquil. Before 18 new moons shall have risen, she will return to her family.

The significance of this letter, received by Madame Fadéef in 1870, can only be understood when we compare it with the letters of the Master K. H. received later. We can compare this letter of 1870, written by *someone* when Madame Blavatsky was thousands of miles away, with those received by various correspondents later.

[1] A Tibetan name for the Lord Buddha.—C. J.

Philad:
3420 Sansom St.
West Philade.

General Lippitt.

My dear General.
I am glad you like Johns
pictures but you must not call
him a Bust, for he is a noble
dear Spirit and loves you much.
It is nobody's fault, if you did
not see him till now, as he is,
in reality, and always the right
him to be like the old Jewish
half material and phys. you were
generally treated to at the
Holmes. In London only, he
appears as he is, but bearing
still on his dear countenance
some likeness to his respective
mediums, for its hard for
him to change completely the
particles drawn by him from
various vital powers. Now

Fig. 3
Handwriting of Madame Blavatsky, 1875

12

one eternal Truth, and one ~~Eternal~~ ~~universal~~ infinite changless Spirit of Truth, Love and Wisdom in the Universe as one ~~possible~~ Light for all, in which we live & move & have our Being.... We are all Brothers. Let us then love, help, & ~~defend~~ mutually defend each other ~~against~~ against any Spirit of untruth or deception ~~notwithstanding~~ "without distinction of race, creed or colour".

11

Beyond asking you to tell Mr Sinnett that I have received all his letters (that of Feb. 15th included) but have had not even a moment's time to give him. I have nothing of the nature of a "commission" for you to execute at London. That, of course, is Mr C.'s province; and he has, under the orders of the Maha Chohan, left you the widest discretion in the full knowledge that you will vindicate the policy of the Society.

If you will recall our conversation of the second night at Lahore you will

Fig. 4
Handwriting of Madame Blavatsky, 1885

Fig. 5 (i)
Letter of K. H. in 1884

observe that everything has happened at London as foretold. There have always been in that quarter latent potentialities of destructive as well as of a constructive nature, and the best interests of our movement required the bringing of all to the surface. As your charming new friends at Nice, who frequent Monte Carlo and the gambling cercles could say, the players have now – cartes sur table. Those who have been so perplexed & puzzled over our policy as regards the London Lodge will understand its needs

Fig. 5 (ii)

Letter of K. H. in 1884

=sity better when they become
better acquainted with the very
occult art of drawing out the
hidden capabilities & propensi
ties of beginners in Occult
Study.

Do not be surprised at
anything you may hear from
Adyar. Nor discouraged. It
is possible — tho' we try to pre-
=vent it within the limits of
Karma — that you may have
great domestic annoyances to
pass thro. You have harboured
a traitor & an Enemy under your
roof for years, & the missionary
party are more than ready to
avail of any help she may be
induced to give. A regular con-
=spiracy is on foot. She is madde-
-ned

Fig. 5 (iii)
Letter of K. H. in 1884

by the appearance of our Lord
For the powers you have
given to the Board of Control
We have been doing some phenom-
-ena at Adyar since H.P.B
left India to protect Upasika
from the conspirators.

And now act discreetly
under your instructions depen-
ding rather upon your notes
than your memory.

The above was by us
at London on the 7th
April 1884.

K H.

F. Arundale

I supped in railway carriage April 5
1884 - as I was reading a lot of letters
from L.L. members about the Kingsford-
Sinnett quarrel. This letter fell just as I was
reading a para in B. Keightley's letter
about the Mahatmas. Present in the
railway carriage only Mohini & myself
O.

Fig. 5 (iv)

Seven lines at the bottom are in Colonel Olcott's handwriting; also in the middle, to the left, a memorandum in his handwriting but signed by Miss F. Arundale.

Damodar has undoubtedly many faults and weaknesses as others have. But he is unselfishly devoted to us and to the Cause and has rendered himself extremely useful to Upasika. His presence and assistance are indispensably necessary at the Headquarters. His inner self has no desire to domineer, tho' the outward acts now and then get that colouring from his excessive zeal which he indiscriminately brings to bear upon every thing, evlie ther small or great. It must however be remembered that inadequate as our "instruments" may be, to our full purpose, they are yet the best available since they are but the evolutions of the times. It would be most desirable to have better "incdiumes" for us to act thro'; and it rests with the well-wishers of the Theosophical cause how far they will work unselfishly to assist in her higher work and thus hasten the approach of the eventful day. Blessings to all the faithful workers at the Headquarters.

K. H.

Fig. 6
Letter of K. H. in 1884 (exact size)

As I reproduce the letter of 1870 in the K. H. handwriting, let me reproduce two specimens of the handwriting of Madame Blavatsky, the first written in 1875, and the second in 1885. (Figs. 3 and 4.)

When we come to the K. H. letter of 1870 (Figs. 1 and 2)—though it is not signed "K. H." but by a strange letter or symbol—there are to compare with it a mass of letters in that script received by various persons from 1881 onwards, and signed K. H. Of those at Adyar I give one received by Colonel Olcott in a moving train (Fig. 5), and another by Dr. Franz Hartmann phenomenally at Adyar in 1884 (Fig. 6), when both Madame Blavatsky and Colonel Olcott were in Europe.

If Mr. R. Hodgson were living he might hold that it was Damodar K. Mavalankar (who was then at Adyar) who wrote the letter. We must therefore see what Damodar's handwriting is like. And then we shall see a letter in the K. H. script *received by Damodar himself*, and of so intimate a nature that not much common sense will be required to come to the conclusion that the K. H. script is not Damodar's handwriting disguised—as Mr. Hodgson held.[1]

(*To be continued*)

[1] These two will be reproduced in our next number.—C. J.

THE INNER VOICE

By H. BOSMAN

MUCH has been written about the inner voice, the voice of the Spirit, but perhaps an attempt to give further explanation of its connection with some of the essential principles of Theosophy may be justified. How comes it that this voice, when heard, is unmistakable, that its dictates are the result of no laborious process of reasoning, and that its message is definite, direct, essential, going, as it does, with incisive clearness to the heart of the question? The exquisitely poetic manual, *Light on the Path*, with its wealth of occult intuition, admirably explained in Yogi Ramacharaka's commentary, provides us with many helpful suggestions on this question, but it is for each of us to work out the details.

The most advanced occultists have found it extremely difficult, not to say impossible, to give a precise explanation of the relationship between the Spirit of man and the One, with the result that, for the student, a thin veil of obscurity hangs over this all-important aspect of the matter. However, for the purposes of our subject, it is not necessary to consider it in detail. To whatever extent the Spirit of man, in its essential purity, may or may not partake of the Omniscience of the One, it is certain that, in so far as its own activities are concerned, it *knows*. Independent of time or space, it has a knowledge of the matter under consideration, which is as complete as it is instantaneous, and which therefore must come direct from the Source of all.

This inner voice, which puts us into intimate and immediate contact with the One, is the alpha and omega of every form of mysticism, whatever explanation (Christian, Oriental, etc.) may be given of its particular nature; it is the most striking and the most conclusive evidence, which is given to us during our earth-life, of our close dependence on the One. It is when we constantly hear this voice, the voice of Eternity, that we are able to realize definitely and fully our kinship with the One. Jesus Christ, living, as He did, in almost uninterrupted contact with the Father, was the most consummate mystic; He was indeed the Messenger of the inner life, which He called the kingdom of heaven; and how admirably simple, how full of sublime joy, were the explanations He gave of it! He realized His complete unity with the Father and always lent a most attentive ear to His inner voice. It is when this voice becomes familiar to us, that we are in a position really to help others; with the power to help comes the loss of the sense of separateness, the loss of the sense of loneliness.

A great deal of excellent advice has been given regarding the manner in which we can succeed in living by the Spirit, and each must follow the line most suited to his needs and tendencies. Doubtless the best advice of all was given by Jesus Christ, when He said very briefly and very simply: "Watch and pray."

SOMETIMES I think that every earthly thing
Holds the three seeds of prophet, priest and king.

MASEFIELD

THE INDWELLING GOD

THE STORY OF EVOLUTION

BY NITA DAVIES

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.
All things were made by Him; and without Him was not anything made that was made.
In Him was life; and the life was the light of men.
And the light shineth in darkness; and the darkness comprehended it not . . .

THE Eternal One whose body is the Life of Light, and whose nature is Love, ever desires to give. This great and boundless Love must give of Itself because of Its nature, thus giving, creating and manifesting, and in manifesting, ever limiting some part or parts of the Great Self. This giving, creating and limiting Itself forms the "Law of Sacrifice". The love being perfect, the sacrifice must be absolute and limitation complete.

To this end a spark from the body of Light plunged into utter darkness. It was sent forth in Love, and in Love It will ever be guided and protected. As It was formless It must enter that which cramps and confines. It, whose motion was swifter than lightning, drew around Itself the immovable. The pure Spirit took as Its dwelling-place the heaviest and grossest of matter.

Thus the "Spark," the "Son," is equal to the Father in Godhead but not in manhood.

Wishing to grow in wisdom and knowledge, to know all things, to accomplish all things, It found Itself turned out of the Garden of Eden. The gateway into the garden was barred by an Angel with a flaming sword, so that re-entry was now impossible until all was accomplished and It was able to say: "It is finished."

Being naked or pure Spirit, It wished to clothe Itself, so drew around Itself a garment which would hide It completely.

The Divine Urge (sent by Love to accompany the pilgrim on his journey) is the child of "Bliss and Pain". All things are in pairs. One without the other cannot manifest. The great Urge desires one end, and that is "Manifestation," and in manifesting It takes innumerable forms, and having innumerable forms, gains all experience whereby "That" which set out on Its pilgrimage shall clothe Itself in Light. From Light It came and to Light It is ever striving to return.

The child of Bliss and Pain being of the nature of "suffering" used this Urge as the great force whereby this end would be accomplished. Ever to escape "suffering" It sought for a more and more evolved dwelling-place. Suffering has in itself, equally blended, the two powerful elements, "Bliss and Pain". Bliss is the Substance of the Father, and Pain that which always accompanies the coming forth into manifestation; the breaking of the bonds, the severing apart of that which binds; the giving up of the cherished form.

The young pilgrim, at the commencement, is limited to the utmost. "That, That Is," lies bound, buried and imprisoned in darkness, oppression, heaviness, gloom; apparently alone, blinded into unconsciousness, bound by the weight of the heaviest and densest matter. Æons of time pass in this sleep, and in this sleep It dreams of Its home of Light. In striving to awaken, we can imagine It treating

the matter which held It as Its enemy, and crying as David did:

> Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I. Bring my soul out of prison, that I may praise Thy name. . .

In striving to cast off the weight of heaviness, crying in agony of soul:

> I seek to move and I cannot move; I cry for light, and all is darkness.
>
> Hear my prayer, O Lord, give ear to my supplications: in Thy faithfulness answer me, and in Thy righteousness . . . For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness . . . Therefore is my spirit overwhelmed within me; my heart within me is desolate. I remember the days of old; I meditate on all Thy works; I muse on the work of Thy hands . . . Hear me speedily, O Lord: my spirit faileth: hide not Thy face from me . . . Quicken me, O Lord, for Thy name's sake: for Thy righteousness' sake bring my soul out of trouble.

Those who ever answer the cry of the oppressed sent to the "Lords of Flame" to send their Fire-Angels to rend the earth asunder and open the prison-doors, that Life might pass into fuller and greater manifestation. Ever obedient, they came to the aid of "That," which was to pass outward. The earth trembled and shook, and cried with a loud voice; for great and mighty were the birth-pangs of the released one: but the hills clapped their hands for joy; for Pain is ever intermingled with Bliss.

The Guardian Angel of the awakening Life said: "Thou hast learned the great lesson of endurance; thou hast received the 'Baptism of Fire,' so now thou shalt reflect the Light."

Finding that the great darkness had vanished, and that Its new form was clear and shining, the Life within sang for joy. It sparkled and flashed and reflected the Light, until It was blinded by Its own radiance, little dreaming in Its new-found joy that Its brilliant home was a veritable prison-house.

The Divine Urge ever wishing to arouse the blinded consciousness (this time blinded by light instead of darkness) sang to It a song of Hope; of the possibility of Its being able to weave Its form into steadfast manifestation. The gorgeous colourings, It was able only to reflect; and Its dwelling was a prison whose walls, however beautiful they had appeared, were fixed and immovable. Thus was suffering caused.

The Angel sang of a time when It would be cramped no longer, when It would be able to cover all things with Itself; make of Itself a covering for the old prison-house, and use it as a stepping-stone to higher things. The Angel who loved the soul of the jewel, sang: "Pass on, pass on, Thou hast learned the lesson of Beauty, pass on into fuller manifestation."

In Its great desire to cover and beautify the earth, It manifested chiefly in the colour of hope and sympathy. With the power of changing Its form more rapidly, It had many joys, but oh! so many more difficulties. To enable It to expand Its form, It found Itself dependent on many things. It had to learn to absorb the rays of the sun; to withstand the deluge of rain and the mighty wings of the wind. It had to learn to fasten Itself firmly to the rocks, and through these anchors, to draw sustenance to Itself. Through suffering It was urged to greater and greater development. The great suffering going hand in hand with Bliss, or Creative Energy, taught It to reproduce Itself after Its kind.

The Angels who care for, and tend these sweet forms of beauty, ever aiding and teaching the Life to show Itself in more and more beautiful and complex forms, harkened to the sweet Song of Praise that Life sang:

I am happy, I have my roots firmly fixed; I am wooed by soft zephyrs; I am kissed by the cool dews.

I am loved for my beauty and sweetness; I am a child of my Father, for I watch His Face from the first silvery beam in the East, until the last rosy-gold cloud has vanished in the West.

Then I endeavour to close myself, for in the dark I am afraid.

When Hope entered my breast, Fear came also.

Without the aid of both I should have died; I was ever afraid of being lost, and strove under all conditions and circumstances to reproduce Myself. Thus have I gained great "Strength of Purpose".

Even yet I am not satisfied; for although I put out clinging tendrils to draw myself upward, ever upward, although I throw out mighty arms, I cannot reach the "Source of Light". It is Light, Light I am ever striving to reach—I am held back, I struggle ever with my enemy.

The Angels answer: "Having learned the great lessons of Endurance, Beauty and Strength of Purpose, Thou shalt now build a form for Thyself whereby Thou canst move from place to place; Thou shalt take on myriads of forms of every size, shape and colour, in which Thou shalt learn very many lessons, having also many more and greater difficulties. Now instead of feeling Thyself as one, Thou shalt learn the lesson of separateness, to teach Thee to protect and guard. For the young given forth from thy body will be helpless, and will depend on Thee for nourishment, warmth and shelter. Thou shalt learn to protect Thyself against heat, cold, wind and rain, make for Thyself weapons whereby Thou canst get Thy food, grow claws, teeth, eyes and ears. Thou must take whatever Thou canst to feed Thy young; give of Thy energies, Thy strength, courage and cunning; ever taking and ever giving, even to Thy form. This great Law of Sacrifice is immutable. Thou must ever be on Thy guard, must learn to fight; Thou shalt often be vanquished, but must ever strive to conquer. For this end Thou must ever manifest in pairs. When Thou crawlest in the dust, it shall humble Thee; when Thou soarest aloft Thou shalt be filled with ecstasy."

"Now (sang the Life) I shall reach the home of Light; I shall build for myself that by which I can perceive the

Light; that by which I can reach it; I shall spread myself, and soar in the air upward, ever upward. I shall sing morning, noon and night; I shall beautify myself; I shall grow strong and mighty and fearless. I shall dive deep into the sea, I shall run with swift steps on the earth. I shall hear my own when they cry to me, and I shall answer in sound, I shall lay me down to rest and shall awaken to fresh courage. At last I am free."

"Oh! Thou dear one, Thou who art ever blinded by Thy form, Thou hast yet the hardest lessons of all to learn. Thou must now come out and stand by Thyself, individually and alone. Although Thou hast to think of Thyself as separate for the building of character, now Thou must learn that there is no such thing as separateness. Thou must learn that all Life is One; and that Thy life is part of the great Life, the Source of all, . . . 'The Word became flesh . . .'

"Now, O Child of God, stand forth in Thy last and truly splendid form. Into this Thou shalt come back and back over and over again until all Life's lessons are learned; until Thou canst know Thyself from Thy form. Thou must learn to understand and obey the laws under which Thou livest. Thou hast had joy in the past, also sorrow and pain; these, now, shall be multiplied a thousand-fold."

Through long long ages, Life knew little difference in the change of form; but gradually It found It was gaining power over those forms of life through which It had passed. It was striving still to conquer, to get, and to hold for Itself. It must now learn, through great pain and suffering, to do all these things for others. Life, having striven through countless ages with matter foreign to Itself, treating it always as Its enemy (though perhaps not consciously), feeling sore and bruised from the chains of bondage, had developed and evolved what we call passions and evil tendencies.

In reality there is no evil. It is the great Urge ever pushing from within, and the unanswering quality of the form, that causes restlessness, chafing and irritability, which is inharmony. All so-called "sin" is "inharmony".

When the Dweller within, through countless ages of small successes and giant failures learned somewhat to conquer the "House of Illusion," He began to feel and know that He was Something greater than any or all of the forms which He had inhabited. He now was great enough to know that He could yet become greater. This was the turning-point, before Him the most difficult period of all His long journey.

It was at this stage His Guardian Angel spoke to Him. The Angel did not sing His message now His charge was no longer a child. He spoke in a firm voice, low and strong, vibrant with deep sympathy; for He knew the dark night through which the Soul must pass, before It entered into the perfect day. This was the Angel's message:

"Thou, O Soul of man, through countless ages hast been held in bondage built up of illusion. Thou must break the chains, pull down the walls, and scatter every particle to the four winds of heaven. Thou must come out naked and alone. Thou art great, Thou art in likeness and substance One with the Father. Thy true home is the Light. Thou shalt see, from time to time, glimpses of that Light. When Thou hast learnt to know Thyself One with all creation, dost feel deep compassion for all living things, and canst love all as thou lovest Thyself, Thou shalt be taken into the Eternal Splendour where dwelleth a great calm and a peace which passeth understanding. That which Thou hast sought through the ages shall be Thine."

Now, in vision, the Angel showed the Path which His feet must tread. He saw the thorns and rugged sharp rocks over which He must walk, barefoot and alone.

He saw, on the Mount, the cross upon which He must crucify all, all that was still precious to Him. He heard a voice that said: "I am the Light of the World; he that followeth me shall not walk in darkness, but shall have the Light of Life."

He was shaken to the foundations of His being; He bowed low before the Voice; then lifted glad, sorrowful eyes to the cross. As yet He only dimly sensed all He had to pass through, before He reached that cross. He often, often failed, and was bowed down with bitterness; He felt so desolate, so alone. At these times He was like a man devoid of the senses of sight and smell, coming into contact with a rosebush in full bloom. He perceived neither beauty of colour nor the sweetness of perfume, but felt only the thorns which encircled His brows.

All this pain was caused by the Christ within, striving to break through that which enclosed it. This was a conscious awakening; the attempt to raise Himself to His full stature, the stretching out of the arms which would fain enfold all living things. The travail and pain of the birth-pangs were great, and the suffering intense. The Path was to be one of suffering as well as of intense joy, until that last great agony when all the bonds were wrenched asunder, and the living conscious stricken "One" cried:

My God, my God, why hast Thou forsaken me?

In the dark agony the Spirit let go Its hold of everything that bound It, and received Its Baptism of Fire. In deep tones It breathed: "It is finished."

Lo! and behold! there was Light, Light Eternal, and Peace, Heavenly Peace, with Joy unspeakable.

ARE GURUS NECESSARY?

By J. K. DAJI

If a man understands what he is seeking, knows which road to take from his own inner knowledge, intuition and conviction, and fearlessly treads the path of righteousness with love and reason, loving more and more, and thinking more and more impersonally through experience, he needs no personal Guru; for he lives under the guidance of the "Divinity in Man that shapes his plan," and his intelligence takes him to the realm of pure consciousness, which is the consummation of human life. Such blessed ones are rare; most people do not know which road to take and therefore need a sign-post to show it. Competent personal Gurus are sign-posts; they open the mind's eye, make one see one's way and introduce one to the Guru of Gurus—the Truth within, the "Divinity in Man that shapes his plan".

As a rule, to which there are exceptions, Gurus are incompetent, some of them being "graceless zealots" or cheats, and some "cheat themselves and gain the world's assent". Some seek money, some followers, and some adoration. As a rule, to which there are laudable exceptions, the work of Gurus has been the materialization of spiritual ideas, the desecration of sacred ideas, and the maintenance of idol-worship, image-worship and hero-worship. The black magic of unduly developed psychic faculties is the secret of the influence of incompetent Gurus over their dupes. Moreover, some partly competent Gurus have made serious mistakes and taught some

methods of breathing and concentration that have ruined their followers in body and mind.

What to do without Personal Gurus?

How to seek Truth *per se*? How to serve God (Truth)? How to find God (Truth)?

He serveth God, who serveth Man,
There lies no other way;
He findeth God, who findeth Self
Through service day by day.

How to find self "through service day by day"?

Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.
Yet not for power (power of herself
Would come uncalled for) but to live by law,
Acting the law we live by without fear;
And because right is right, to follow right
Were wisdom in the scorn of consequence.

The above-mentioned words of English poetry are echoes of the following teachings of Religion:

1. Act (in the right way) without seeking fruit of action.
2. Worship without distinction (sense of separateness).

HINDUISM

1. Consider the various forms of impurity, and determine to keep away from them.
2. Consider the importance of serenity of mind and determine to keep an even mind under all circumstances.

BUDDHISM

1. Choose good, not evil; be good, not mean.
2. Purity-righteousness is the best good; is happiness. Happiness is to him, who is pure-righteous for Truth (highest purity-righteousness).

ZOROASTRIANISM

1. Weigh all things and hold fast to that which is good.
2. Cherish and work for "Peace on earth; goodwill to men".

CHRISTIANITY

Unseen Gurus

The Founders of the Faiths are with us and other unseen helpers are working with them for world-progress, for the

. . . one far-off Divine Event
To which the whole creation moves.

They are watching and helping altruistic workers, some of whom have seen the form and heard the voice of their Love-Thought. All we have to do to secure their help is to work unselfishly for "the greatest good of the greatest number". Through their agency, as well as by the agency of the Guru and of the Law of Love-Thought, earnest truth-seekers now and then come across competent personal Gurus in waking consciousness, and spiritual Gurus in sleep, and get from them the guidance they intensely desire and think of.

Forty years ago, when I intensely desired to know what was in my way, a friend came to my dispensary to inform me about the wonderful clairvoyance of a newly-arrived Yogi and offered to take me to him. I went with him and asked: "What is in my way?" He replied without looking at me: "A man is unmarried. He is giving nice lectures. Giving good instructions to people is *very good*; but he desires people to love him in return for his good teaching. *That ambition* is in his way." Then looking at me with piercing eyes, he added: "Jab tag lobha hae, tab lag jog nahi" (While there is ambition, there is no union).

Five years ago, I felt there was something else in my way, and intensely desired to know what it was. During sleep I saw an august form passing by my side and said to it:

"Will you kindly tell me what is in my way?" It paused, looked at me with compassion, and replied: "With pleasure; *two things* are in your way—religion and caste prejudice. Religion was made for man, not man for religion."

Continuous Guidance

Continuous guidance by a personal Guru or unseen helper, or Antar or Inner Guru, is not necessary nor beneficial. Each one must feel and think for himself and act upon his own initiative. At times, one may need warning or guidance, and the less frequently he needs it the better for him. Antar Guru, unseen helpers and competent personal Gurus do not unnecessarily interfere with anyone's freedom of thought and action; incompetent Gurus and other graceless zealots do so, and by so doing, they do immense harm. Competent Gurus promote "Self-reverence, Self-knowledge, Self-control"; idol-worship, hearsay knowledge and guru-control constitute the curse of chelaship under incompetent Gurus, as well as that of the current coin of religion.

The following criticism of modern Christianity applies to all current religions:

> Christianity is the life and teaching of Christ; Churchianity, the life and teaching of the Church; and the two are as wide apart as the Poles.

Back to the Founders

Let us return to the founders of the Faiths and live right lives as *they* teach, with freedom of thought and action, instead of changing the cage of incompetent Church-organization for the cage of incompetent Guru-organization; and when we deserve, we shall get the guidance of competent personal Gurus.

Concluding Remarks

"Our birth is a sleep and a forgetting"; and "the Soul is dead that slumbers," since "things are not what they seem". Hence a Guru is necessary to awaken one and prepare one to see, recollect and know oneself. To meet that requirement the "First Guru" is within ourselves, and "Unseen Helpers" known as sons of God, saviours and Masters are with us. They cannot help or save us unless we help or save ourselves, but they can show us the way to save ourselves, *viz.*, the way to "God, who is our Home".

Graceless zealots of various denominations, such as priests, Gurus and leaders of organizations spoil their blindfolded followers by coaching them, instead of suggesting intelligent freedom, and inculcating choice of right action (Nishkāma Karma, or Purity-Righteousness for Truth). That is why Krishnaji is opposed to current belief in God, Masters and Religions. He is not tearing the essential; he is tearing the veil of unessentials that has been covering and binding the essential. He says it is in consideration of the desire at the back that he is opposed to all that. The desire at the back is self-seeking and not altruistic. Man sees things upside down; that is why he is going down-hill, while trying to go up-hill. That is why religions, Gurus and organizations take him down-hill, and that is why Krishnaji is opposed to them.

> Supreme and sole in shadowed lands,
> The Fort of rule and habit stands.

People "servile to themselves obey" and keep themselves imprisoned in that Fort. Let us inspire people to come out of that Fort and be free to think, free to act, free to see and say the Truth, free to discern and do the Right, and the question of Gurus will take care of itself.

"Peace to all beings."

PREJUDICE

By H. VAN GELDER

It is an amusing and perhaps tragic feature of modern Theosophical life to divide itself into factions of exceedingly intolerant opinion. This seems always to have been a characteristic of certain members of the Movement, but it has been greatly enhanced lately by the appearance of a new "Star" on the horizon, and a particularly upsetting one at that. Upsetting, that is, to the pet comforting notions with which many Theosophists have snugly cushioned their lives against the pricks of reality. Of course this arouses their indignation, for to have their cushions taken away forces them to rely on their own defences, to which exercise they are not used. It is a similar feeling as to having one's blankets pulled off on a wintry morning by a mischievous member of the household.

It is an understandable fact that most people do not like to think for themselves. They prefer someone else to do that for them, upon which they use those opinions as their own, an unconscious plagiarism, as it were. Of course, it is a common phenomenon anywhere, but in such a movement as the Theosophical, it seems rather strange and foreign to its ideals. After all, we ostensibly joined the Society for the purpose of studying Occultism (which necessitates thinking and not merely absorbing in parrot-like fashion) and living a life of Brotherhood. It is just in these matters that

Theosophists seem to be extraordinarily deficient (extraordinarily, because it is their specific purpose).

I think the reason for this lies for the most part with the motive for joining the Society. Many joined with the idea of getting *something* personal from Theosophy, and not of giving something to it. This "something" differs with the various types, but in the majority of cases it was personal gain in "knowledge" or "position". This article is concerned only with the latter. "Position" may here be defined as spiritual authority. Naturally many of these people try to deceive themselves (successfully as it seems) into thinking that it was from altruistic motives, but if only they were honest with themselves, they would have to admit the truth of the above assertion. By perhaps an unfortunate set of circumstances, these were encouraged by some leaders in their efforts to gratify their personal ambitions in the hope of actually obtaining such a coveted "position" as that of a pupil of the Masters. Of course, their efforts were merely derogatory to themselves, because personal ambition is in the end a destructive force and recoils on the heads of those who are ruled by it.

Then their comforting notions were ruthlessly destroyed by one whose spiritual authority seemed illimitable, but who actually denied spiritual authority and denounced the fallacy of crutches, *i.e.*, depending on the authority of others with the consequences of development of parrot attributes. He forced these unfortunate people back on themselves. This upset them greatly, of course; all their pet theories, especially about the Masters, seemed to be crumbling into dust. They felt naked, uncomfortable, confused. With the really sincere people (with whom we are not concerned in this article) this had a salutary effect. They began to think over the teachings they had heard and formed conclusions for themselves, probably what their various leaders intended. There were

however several good earnest people, perhaps not so sincere, who took things in a different way. A panic swept over them. Some "sat on the fence" and watched the struggle to see how it would end. Some turned entirely around and denounced all their former leaders and views. Some banded themselves together to protect themselves against the pin-pricks of Truth. Among these last the most courageous, apparently, in America and a few in Europe published some books, which I shall not name, to prove that the spiritual authority of Krishnamurti (never claimed by him) was not valid, and that their old comfortable interpretations of the teachings of their leaders were correct.

Difference of opinion is very good to sharpen the wits with, when it occurs in good-natured, friendly debate. But not content with this, or perhaps, because it had little effect (another proof perhaps of their hankering after authority), they adopted personal tactics and some of them went even so far as to use the alleged authority of the Masters for their assertions. Of course these things are quite ridiculous, but they show the misconceptions people still have about the Great Ones and also that the spirit of Brotherhood has not sufficiently impressed itself on the minds of certain members of the Theosophical Society. It is strange that "unorthodox" opinions are violently denounced by some members while tolerance is one of the principles of the constitution of the Society. I wish to point out that this "sect" feeling is a symptom of a wrong motive for joining the Movement.

There have been written many books, articles, etc., on the Masters and Their work, but the sense of Their reality does not seem to have penetrated into many of the minds of our fellow-members. This goes to show that these people do not go to the trouble of studying any of these books, but prefer to accept what others tell them. Not that books are

the ideal way of learning things, but at least they give us the starting-points for our own experiences.

It is peculiar that the majority of people require an idol to satisfy their feelings of possession. They like to think of it as their very own; even if they have to bow down before it, they do that with pleasure. In the silence of the night they whisper to it their intimate and petty little secrets, expecting, perhaps, that their prayers will be heard. Such is the attitude some adopt towards the Masters. Others think of Them as mysterious high beings, quite remote from their daily lives. These hazy notions are of course quite useless and in many cases harmful. I have no wish to reiterate all that has been said about the Masters, but I would like to suggest to my fellow-members that the occult life must be regarded from a practical and common-sense point of view, and that there is no need for any purely theoretical and vague idealism. Just as common sense is needed in physical life, so is it necessary to spiritual life, only more so. There are some who, perhaps, having certain gifts denied to others, in their eagerness or ambition, may think themselves infallible, especially on the delicate subject of the Masters. But before they accept anything as coming from the Masters, let them examine it well with their common sense and if that approves, let them submit it, if such be their wish, to the judgment of their fellows. Do not let them state it as an authoritative assertion to be accepted without question. For it is human to err, and we are as yet far from being perfect. Do not let us accept anything in parrot-like fashion; it is understanding we need and not blind faith. So let us think things over quietly and come to a reasonable conclusion. All hysterical emotionalism merely disturbs our inner harmony, and it is only when that inner harmony exists that the still voice of the Intuition is heard.

The Masters are a reality, such a reality as can scarcely be realized by us, living a life among illusionary and impermanent phenomena. They have said that to reach Them and understand Them we should leave our world of irritation, confusion and illusion, to come to Theirs in which peace, harmony and understanding reign supreme. Let us forget our petty faults and personal prejudices. It is probable that much of the present confusion arises out of a lack of a sense of humour. Therefore, let us laugh together, and good-humouredly allow each one of us his or her beliefs. Let us cultivate a sense of humour and not indulge in wordy hysterics, which might prove amusing reading, but are rather undignified. And above all let us keep the much-abused names of our revered Masters out of the petty squabbles, in which some of us needlessly engage.

NOTE BY C. JINARĀJADĀSA

There are many who join the Society because of its magnificent ideals of tolerance and high purpose in all that concerns human welfare. These have no thought of "position" or advancement or bowing down to idols. When I address the public I appeal to them to join the Society *not* because of Occultism, but because of the Society's ideals for human betterment. When denouncing the foibles of Theosophists, it is as well to remember that there is an appreciable number of members who *want* to be members, in spite of the quarrels of Theosophical groups, because the Society is to them a broad-minded, humanitarian organization.

THEOSOPHY IN SOUTH AMERICA

Resolutions at the Third Congress of the Theosophical Federation in South America

THE main resolutions adopted by the Congress, at Santiago, Chile, were the following:

"The Third Congress of the Theosophical Federation of South America, as a result of the consideration of the matters presented by the Federated Societies, determines:

"That in a firm adherence to the principles and fundamentals of the Theosophical Society and in their practical application is to be found the solution of all problems calling for solution. Therefore, the one obligation of every member of the Theosophical Society is to *live* its groundwork, that is to say, to make of Brotherhood a living and livable ideal, working for the purpose of:

"(*a*) Effecting and promoting the formation of fraternal nuclei, without distinction of creed, race, caste, sex, nationality, social position, etc.;

"(*b*) Studying by comparative method the different philosophies, religions, sciences and arts, to the end of acquiring an understanding of the means of making livable the ideal of Brotherhood between the men and women who profess and practise them;

"(*c*) Studying the occult laws of nature and the latent powers and faculties of all men, with the sole and unique object of employing one's own capacities and powers

in the service of Humanity, considering this service disinterested to the same extent as the activities of the fraternity.

"The Third Congress likewise declares:

"That within the present external structure of the Theosophical Society is comprised the emanation of related collateral movements, such as those already existing in the Theosophical Order of Service, Round Table, Practical Idealist, etc., capable of collecting the dispersed potential energies, and directing the same energies in order to obtain a development of the collective intellectual power toward more spiritual levels; and that a movement of the members of the Theosophical Society within that meaning, according to the temperament and idiosyncrasy of each of them, creating or augmenting those social organizations is comprised within the limits of activity which the world needs at this hour."

OF THE LODGES

"The Third Congress of the Theosophical Federation of South America reminds the Lodges which compose it that the maximum efficiency which they may attain is reached:

"(*a*) If the Lodges are centres of harmony in which the relations of the members are characterized by courteous dealing and by the culture which they exert themselves to acquire;

"(*b*) If they preserve in all its strength their adherence to the principle of Brotherhood as a fundamental principle of the Theosophical Society and maintain a complete autonomy of the Society and Lodges in their relations with closely related or subsidiary movements;

"(*c*) If they so manage that the fundamental teachings of the Ancient Wisdom and the lessons which may come from new inventions be presented to the public in clear and simple form, adapted to the needs of the average in which one lives;

"(*d*) If they recognize that co-operation in work is the most efficient method and that it is necessary to remind members that the results of the labours of the Lodges depend upon discipline and the spirit of work;

"(*e*) If they recognize that the principal end of study and work in the Lodges is that of developing a group of active and disinterested servants who express in their own lives the principle of Brotherhood.

"Therefore, the Third Congress exhorts its South American Sections:

"To pay special and pre-eminent attention to the study of the vital problems presented by the period of transition through which the world is passing, of the ambient in which it lives, analyzing and solving them in the light of the ideals of Theosophy and of the principle of Brotherhood.

"That the Theosophical nuclei interest themselves in all human problems, so acting that Theosophy and its intermediary, the Theosophical Society, be like sunbeams which illumine and vivify all without mingling with the illumined and vivified matter;

"And finally, that the greater spiritual necessities of Latin America, which appear to adjust themselves to their collective Dharma are:

"The cultivation of the emotions and of sentiment by the spread of artistic culture in all social strata."

BECAUSE our Society is a spiritual Society and because it believes that man is fundamentally divine and not devilish, that reason is a precious possession and not a snare, that intellect needs freedom to investigate every subject, that the Beautiful, the Good, the True, have only to be seen in order to be loved, therefore we trust our Society to the inspiration of great Ideals, rather than to any narrow creed or code of laws.

ANNIE BESANT

A THEOSOPHICAL ACTIVITY

BY E. M. WHYTE

By their fruits ye shall know them.

ONE sometimes wonders what, when the time comes for a true estimate to be made of the life-work of Annie Besant, will appear to the thoughtful of that day to be its greatest achievement. Writing whilst she is still with us, but when her work on earth in this incarnation is probably finished, it is possible to glance at the forty-four years of her life as a Theosophist and to pick out the high-lights by which posterity will recognize her greatness. Amongst these *Education*, and particularly Educational Work in India, will surely claim a front place.

The Hindu University owes its existence to the inspiration and years of work put into the Central Hindu College and School at Benares. When this work with its great traditions, and fine prospects, had been safely handed over to its natural guardians, Mrs. Besant's inspiration set on foot another and a widespread scheme of education for Indian youth of both sexes. This was the Theosophical Educational Trust, a direct offshoot from the Theosophical Society, from which were drawn many of the teachers, as well as the sympathy and financial assistance which was necessary to start so great an undertaking. For under the T. E. T. a number of schools were started in different parts of India, as well as the still flourishing Co-Educational School at Letchworth, England. The first of these schools in India was at Madanapalle, the birthplace of J. Krishnamurti, where an already existing boys'

High School was taken over by the Trust, as its first unit, and designated the Theosophical High School. This opened a new era of educational activity under Theosophical auspices, with work which was of course seriously hampered, but never wholly extinguished, in the difficult years which followed.

To-day, indeed, it would seem that another cycle is beginning, and that we may look forward to great developments along the lines of Theosophical education, and the purpose of this article is to try to interest some readers of THE THEOSOPHIST in one—perhaps the oldest—of our existing institutions. To many Theosophists the surest and safest method of propaganda is to offer such light and wisdom as we may have gained through its study, to the opening minds and hearts of those in younger bodies, offering it in the only way in which it is likely to be acceptable, by the living of the Theosophic life in their midst, which does not of course preclude frank explanations, in response to questions, of the specific interpretations of life which our philosophy gives. It is inspiration of this kind which appears to permeate the institution of which I write.

On July 21st and 22nd Madanapalle Theosophical College celebrated its entrance upon a new phase of its career, in a gathering of boys, past and present, teachers past and present, and visitors from Adyar and elsewhere. For two days, in the College compound, surrounded by beautiful hills, and with a freshness of air derived from an altitude of nearly 3,000 ft., boys and visitors alike enjoyed a series of delights, embracing meetings, in the dignified and beautiful (though as yet unfinished) Besant Hall—where every day the whole College and School meets for Morning Dedication; an exhibition of Physical Culture; the opening of the new Ladies' Hostel for the resident girl students, who are learning to study side by side with their boy comrades; a small Art Gallery in which are hung some gems of modern Indian

painting—the *Chitralayam*—where under the Principal's enthusiastic and informative guidance may be developed a cultural taste for and understanding of the beauties of Indian art; and other events which it would take too long to chronicle.

With characteristic Indian hospitality the guests were entertained at meals on several occasions, both in the *Bhojanasala* or Indian dining room, and in Besant Hall where, at the Old Boys' Dinner, the rows of white-clad figures back to back, each sitting cross-legged on the floor in front of a beautiful green plantain leaf, on which were hospitably placed little heaps of the varied constituents of an Indian meal (and woe to the Westerner who ignorantly quaffs the innocent-looking beverage, which he afterwards finds to be pepper water)—was a sight to be remembered.

But perhaps what struck one most during the whole week of our visit was the spirit of perfect friendliness and *camaraderie* which seemed to prevail between Principal and staff, and between masters and students. Rigidity, timidity, formality were all conspicuous by their absence, and yet the profound reverence and admiration of the students for their Principal was at all times evident; and withal was ever an eager watching for the comic story or the kindly joke which might be counted on to lighten more serious talk.

For those who know Dr. Cousins it will not be necessary to say that in him the College has found an ideal Principal, one who can share in the aspirations and desire for progress of the most studious, but who also brings the touch of cultural beauty; who can unseal the fountains of true emotion, and can open the eyes of youth to see and appreciate the good, the true, the beautiful in directions where they have not before sought for it.

Truly the spirit of Theosophy, in its widest sense, broods over this centre of young life; and perhaps no surer way exists of spreading that spirit amongst the Indian youth of

to-day, in whose hands will be placed the great destinies of the next fifty years, than that of helping on the physical plane to preserve such an institution. For alas! the life of the Madanapalle Theosophical College is threatened, and unless it can obtain—or show fair likelihood of obtaining—within the year a lakh of rupees, (between £7,000-8,000) it is threatened by the University of Madras with having its status as a College withdrawn. Such an event would be disastrous, so that friends who desire to avert it should quickly get into touch with the Principal, and see whether they can help in some of the schemes being set on foot to raise the required funds.

I cannot better conclude this brief account than by quoting from the College Magazine (Reconstruction number) the words of one of the masters:

> Yet the College, as we know it, is not so much the buildings and the prospects as the varied life of the community that forms the College. It is far more than the place we see and its goal is much greater than the tale of what has been.
>
> For though its riches are yet the unrealized wealth of dreams and aspirations, it is an offspring of noble minds and devoted hearts, growing with a race that is to be. Strange and mysterious have been its ways, like those which attend life in the flesh; but the streaks of a fresh dawn are on it, and "the glad signal is broad in the sky" . . . Life in the College is, in one phrase, "Work and Worship".

NOTE BY C. JINARĀJADĀSA

In the description of Dr. Besant's educational activities, mention ought to be made of the organization by her of the magnificent scheme of the Society for the Promotion of National Education, with its University with Rabindranath Tagore as Chancellor and Dr. S. Subramania Iyer as Vice-Chancellor, with its Training College for Teachers, and Agricultural and Commercial Colleges. It had on its Board nearly all the National leaders. The T.E.T. became a part of the S.P.N.E. The whole magnificent scheme lost ground when the Non-Co-operation movement began, because Dr. Besant was against it.

THE REAL MAKING OF THE INDIAN NATION

BEING A PLEA FOR A THEOSOPHICAL UNIVERSITY AT ADYAR

BY B. S. RAMASUBBIER

THE right lead in this noble task comes from our beloved Master K. H., and His assurance of strong protection by the "Brothers," in the extract given below, is worthy of attention by members of the Theosophical Society:

"And instead of doubting, thank heaven, if you have a patriotic heart beating in your breast, that there are a few 'Brothers' yet left to India, to watch over her interests, and protect her in hours of danger; since in their *hourly increasing selfishness* none of her sons seem to ever remember they have a *Mother*—degraded, fallen down, and trampled under the feet of all, of conquerors and of the conquered—still a *Mother*." (Italics mine.)

No stronger words of rebuke are needed for the sons of India to bestir them to action. Ever since those memorable words have reached us, are we many, sufficiently many, who can say with hands on our hearts that we have given a whole-souled dedication to work for the Mother? True, H.P.B., Colonel Olcott, Bishop Leadbeater, Mr. Jinarājadāsa, Dr. Arundale have atoned for the apathy of the Indians and

they are still intent on the cause so marvellously promoted by our great President, Dr. Annie Besant. Work for India must be a definite plank on the platform of any Theosophical programme, for does not Dr. Annie Besant symbolize Mother Ind in the hearts of many of her sons, and cannot India in a unique way bring down the blessings of the World-Mother to all the Nations on earth ?

Who else than the Theosophist can give the necessary true re-orientation to the life in the world ? There is no grander purpose than to make Theosophists out of men, and there is no better object, in my view, for which Adyar exists, if I may say so with reverence with regard to such an occult centre. The Theosophist need not be a spectacular man, but he will prove to be so in the long run, when the momentum gathers, as he begins his work from the plane of ideas; and a very potent idea is the Divine Motherhood of God.

The sublime concept of the Motherhood of God is of hoary antiquity, and one can say that in India it dates back to 3250 B.C. according to the latest archæological exploration in the Indus valley. But why is India to-day powerless in her own home ? It is because of a lack of completeness in the extension of her spiritual culture amongst all the members of her own family. There are various religions within the pale of the Hindu Religion, such as Vedism, Vaiṣṇavaism, Saivaism and Sāktaism, and there are reasons to include within it the Jain, Buddhist and Sikh religions. Similarly it must not be difficult to take in the religions of the Parsis, Mussalmans and Christians, if the organization can come from within the heart of every Indian. Such an organization will never be a hindrance to the understanding of Truth but will facilitate it. This is not suggested as any temporary measure of political expediency, but as one for the lasting peace and good of mankind. Such an organization can be effected in the Light of *Brahmavidyā* or Theosophy, as we know that great body of

Teachings handed down to us through our Theosophical worthies by the great Masters of Wisdom and Compassion and expressly mentioned as the "Mother of every old religion". No proselytizing attempt is hereby suggested, but a clear understanding, in a spirit of Brotherhood, of the teachings of each other's religion, so that the leaven of purity may do its work for world-peace.

The one central idea that keeps united the fourfold aspects mentioned above of Hinduism, together with Jainism, is this Brahma Vidyā given in a nutshell for the three twice-born castes of Brāhmaṇas, Kṣattriyas and Vaiśyas in the form of the sacred Gāyatrī Mantra. One must meditate upon it constantly, whenever one can recall the mind to it, whether bathing, eating, walking or sleeping. It is the birthright of every one within Hinduism to use the Mantra as an instrument of power for the spiritual upliftment of the world, and of any individual, Hindu or non-Hindu, as its meaning shows it to be of universal applicability. It is a formula of words of high syllabic potency and meaning. It enjoins on its possessors to lead a life of Truth, Action, Will and Wisdom, Power, Love and Blessing. When once any individual establishes true contact with such a powerful and beneficent Mantra, he cannot but be a living plume of fire for the benefit of mankind. The process of purification begins from the inner recesses of the heart and works its way out to the whole frame of one's being, and the creative springs of life are opened. The Gāyatrī Mantra is not for individual salvation—that is but a side-issue; it is for collective effort of thought, emotion and action under one common inspiration, of which the Light of the Logos (Sun), is a sublimely natural symbol, patent enough to be presented for meditation to any child, that it may generate its own sunshine and power for good. It is therefore a pity that the sacramental value of Gāyatrī is not realized in all its

implications, so as to focus all its rays for burning the dross in Hindu religious practices. The women and the labouring classes have a right to know the Gāyatrī; a Tantra says that a mother's teaching of the Gāyatrī to her son is eight times more powerful in its effect, than otherwise taught.

The still prevalent dark practices of child-marriage of girls, of animal sacrifices in temples, and of yajñas are attributable to the fact that the light of the Gāyatrī has not been allowed by its so-called custodians to shed its lustre even in their own lives. The symbol of Sun, Light and Fire has not been popularized to a sufficient extent. It is high time that our temple authorities and religious heads began to hold special services to bestow Fire, Light, Sun and Water sacraments to big congregations irrespective of caste, creed, colour or sex. Such services must be orderly and solemn, impressive, even to children, and held on any week-day in the big open courtyards of temples and Maths in their possession; and the Mantra should be taught in some form to every individual, exhorting him or her to the necessary purity of life, with affection, understanding and compassion. Otherwise the temples lose the significance of their existence. They are intended to help the unilluminated, and according to the degree of unillumination, should people's spiritual interests be cared for. The daily worship of the Bhārata Samāja Temple of Light initiated by Krishnaji is full of value as such an instrument, and immense use is made of it in all annual and other periodical gatherings of the members of the Theosophical Society in India.

The great Regent of India, Rishi Agastya, has taken such a keen interest in the enlightening of the Indian masses that He is greatly venerated as Bhaṭṭāraka Guru in Hindu temples in the East Indies. We cannot do better than strive at Adyar to establish a University that will send out right individuals, who will work for the purification and unity

of Indian religions and with it the ennobling of all social and political ideas.

What shall be the national religion of India? To me it is the question of questions. In India the fountain-source of power for unity and peace cannot be tapped except through religion. When the co-operation of all religionists is secured for the right kind of an educational institution at Adyar, where are the temples of worship of various religions and a beautiful hall, and the Adyar Library dedicated to the religions of the world, and not less to Science in its higher aspects, the whole world will be greatly benefited, as it already is, by it, even now.

At any rate Brahma Vidyā is worthy of being taught in such an institution by example as well as by precept; then the great concepts of the Fatherhood and Motherhood of God, the Brotherhood of Man, the existence of Rishis, the Brotherhood of Religions and many other fundamentals implied in the sacred formula of the Gāyatri will not be lost to the world by the soulless system of education prevalent in India to-day. It was this Gāyatrī or Brahma Vidyā in the form of Sun-worship that endowed the ancient nations with power and glory.

To sum up, the real making of the Indian Nation, therefore, can be by the establishment of a Theosophical University, call it *Brahmavidyāśrama*, if you will. For International Peace and Goodwill and at the same time for the national needs of culture, unity and utility in India, this may be one of the most, if not the most, fitting memorial to our great President, as a great servant of Rishi Agastya.

GRANT us the will to fashion as we feel,
Grant us the strength to labour as we know,
Grant us the purpose ribbed and edged with steel
To strike the blow.

JOHN DRINKWATER

THE MACHINE IN EVOLUTION

By EGON VIRÁNY, Ph.D.

In ancient times, during the first periods of Evolution, beings consisting of one single cell settled together in order to master the difficulties of living physically, and thus to enable them to use more time and care for the higher aims of their development. The many-celled beings' existence is made possible through experiences so gained. Differentiation of labour and integration of labour proved greatly advantageous to the individual, saving labour and showing greater resisting power due to their larger mass. Up to that time every individual cell had to do all kinds of work, and each cell's own consciousness was called upon when it became necessary to combat or to defend, to find nourishment, or to reproduce the race.

A long and steep path has been left behind by the human body in its development until now. For all the functions of the body distinct organs were developed, and all over the human body many bases can be found, able to do different work of higher kind, or prepared for further development. How miraculous it is that all things working the different functions of the body have sunk below the margin of consciousness. The consciousness takes notice of the needs of single or manifold cells only if an interruption occurs, or if it seems expedient to call the aid of the spiritual leader, because the automatism of the body is not able to tackle uncustomary, exceptional occurrences. And when the consciousness of the next higher collectivity of that human body

becomes free, it will be possible for it to be appropriated by higher needs, loftier thoughts. No more will it be necessary for the consciousness to be on the look-out for harmonious functioning of the differentiation or integration of labour within the human body.

The human individual strives on a higher plane of development, toward another differentiated unity, that of Humanity. As the human individual became aware of the advantages of the differentiation and integration of labour, human technical genius made the gaining of these advantages its ruling and basic policy. The miraculous creature of human genius, the Machine, should have brought about conditions like those in the Garden of Eden, but the spirit of the machine asks for a change in human ideology. The machine was called upon to satisfy the needs of the masses and she compels tyrannically the creating of such demand, its development and continuous existence. Once started, she wants to be used to the limit of her capacity, always working, this being the embodiment of the idea for which she stands. Otherwise power, out of which she was born, would be lost, and what is more important still, the calculation nerve-strings of its own private economical life broken. Whenever man is unable, for whatever reason, to set the necessary mass of demand opposite the production capacity of the machine, crises, disturbances of the functions, will occur. Similarly a disturbance will occur, if a group of cells, or a part of the body, unnecessarily decide upon overwork, or if, due to a stoppage of the connecting channels or of the harmony between parts of the body, it becomes impossible to conduct or to distribute impulses for the necessary functions of the body as a whole. Mankind has not yet understood this particular requirement of the machine. Payments are still being exacted from man, payments of a kind that is impossible for him to give. As if, for instance,

the stomach could reasonably exact anything but legwork from the legs. Men demand money for the products of their machine, money that expresses but purchasing power. If they keep on with such demand and do not succeed in finding the necessary buyers able to pay them, the producers will be materially ruined by their machine. They must choose between getting rid of their property rights in the machine and curtailing their production to the limit of the buyers' paying capacity. A corresponding procedure in the human body would mean that a leg gained super-capabilities, and renounced its carrying capacity. For the whole body it would mean greatly lessened speed, on account of the person's inability to utilize the heightened production capacity of the leg, whether acquired by training or otherwise.

Branches of occupation are growing fast in the field of economics, wherein a relative over-production exists, and therefore no profit can be made. In such occupations it does not pay the individual to work to supply the needs of others, because of inevitable loss in money, both of income and capital. Such branches of production will therefore, logically and compulsorily, eliminate themselves from the world of initiative activity of individuals. But, because they still remain needs of primary importance, impossible to be left unfulfilled, they will have to be done by the collectivity, the State or Community. Even during the development of the capitalistic era, the supplying of those demands, out of which the individual could not make a profit, was left over to the collectivity. This was the case, too, wherever losses were unavoidable, or where the instinct toward material gains would have stood in the way of the ideal satisfying of the demand. For instance, firefighting, watersupply, sewerage, mail, police, public health service, etc. It cannot be denied that such services could not be maintained better

by private interests than by the collectivity, even if a possibility of earnings were discovered. Supposing that there was no profit in the production of wheat by private interests, for the consumption of others, it is logical and unavoidable that, with the exception of the automaniac's production of wheat, the collectivity would have to take care of the production of wheat for those otherwise occupied. Similarly, the fire department is called in haste, as the firefighting capacity of the individual proves to be insufficient, or as he is occupied at a different task. This calling on the co-operation of the fire department, or the use of the sewerage by the individual, is done without the paying of any fee. Other activities of the collectivity, like the mail, hospital care, etc., ask for fees fixed by the collectivity, still it is open for anyone to act for himself in any branch of the collective activities. If he so desires, he can deliver the mail himself, he can subject himself to the judgment of a private tribunal, draw water out of the well, and so forth. Supplying oneself is not forbidden, but it is perfectly clear to every one that all advantages would be lost therewith of the differentiation and integration of labour. Also that the machinery of the collectivity can produce better and cheaper than the individual. The consciousness of the individual is care-free as long as the collective activity is being used. The supplying of many demands of the individual having been left to collective activity, because no profit could be derived by similarly directed private enterprise, no one will worry about what kind of mechanism is being started, whenever he touches the telephone, or turns the spigot of the water-supply. Accordingly the single consciousness will remain undisturbed, if the collectivity should take over the duty of producing the daily bread for its members, demanding from them only sufficient taxes or co-operation, to keep the necessary apparatus going. The individual's consciousness will remain as untouched as

it is in the case of the army service, health service, or the cleaning of the sewers.

The human consciousness will be set free from the worries of providing food, and men will have to provide only their share of the costs, in money or co-operation, for the big industry will take over the production, and well-planned scientific procedures produce the maximum of products, with the use of the least corporeal human fatigue; thus will the individual pass into the heaven of satisfaction of material needs, after a negligible period of the necessary investments. Their consciousness will be freed gradually from all the worries and services in connection with the crudely materialistic life, considering that all the goods that men use in one year can be produced in hardly more than two hours of daily labour co-operation, when everything has been mechanized. All work can be performed by the machine, not to mention that section of humanity who delight in mechanical work, and who would enjoy to do the work of others besides their own too. So the consciousness of humanity, freed from all its day-cares, will be able to devote itself to new aims. A few crude signs of this have pushed already to the surface: sport, travel for pleasure, urge of education and culture; even drama and art activities are taking up more and more space, because, even now, in the midst of the world-crisis, even while he has to suffer the worst need, man is unable to use up his leisure.

If we recall how great a labour has to be performed unconsciously by the human body to maintain its organism, how much energy is being used to be aware that the apparatus of breathing, the circulation of the blood, the nourishing of the nerves and the glands, etc., are in working order, then only can we realize, how great a part of the way has been left already behind in the development of men. Because consciousness is the organ of Evolution, within it will be tackled the problems of to-morrow, that still await their solution.

THE FUTURE OF SOCIETY

By R. J. ROBERTS

THE community, if it is to come into being, must essentially be one of use. It may also be an example in miniature of the New Society. This society, to come into its general form possibly very many years after the birth of the community, will be the basis of a civilization new in many ways, and differing fundamentally from the prevailing civilization of to-day. The foundation of Western Civilization is possibly Christianity, but its framework structure is indubitably Roman Law, whereby the individual was first able to secure an independent status by the accumulation of property. It is not cynical to assert that a man to-day is judged, in the sight of his fellows, by the size of his income and by the amount of his possessions. It is a fact.

The outworn society of Rome and her time, which appears only now to be vanishing rapidly from the earth, was that of slavery. A Roman was judged by his power, actual or potential, to command a multitude of slaves; and Rome herself rose and fell by slavery. The slave himself was a chattel, a mere thing; but in modern society this very slave has risen to heights of great power by his capacity to accumulate things. By the extensions of this capacity he has also gained control, in a great measure, over the forces of Nature. A wonderful machine has been created, to which man is bound and fettered, as hardly and fatally as the slave in Rome was bound to his master.

The New Society, embodying the New Civilization, will be that of men freed from the bondage of things. We are bound in the thraldom of things, and the prospect of their absence creates transports of fear, beside which the priestly terrors of hell pale into insignificance. The panic fear of the Greek has been reborn as the fear of poverty. From this must the New Society remove us entirely, otherwise could the pain and trouble of its generation be worth it?

The community, although hitched to the star of man's emancipation from material bondage, must live and grow amid the unfriendly environment of the older society. For this reason, and for this reason alone, its initial structure must contain elements of protection. It must protect itself from treason within as well as from assault without. The danger from without is readily discovered and, by rigid adherence to the external laws and traditions of the nation and people, adequate protection will be found. The danger from within is more subtle.

Roman Law, the Common Law of England, is a code of social values to which every one must conform. It is an imposed law. The New Society will have an accepted code of values superseding and destroying the older imposed ones. As the basis of the older code is property, the new one will contain standards of value wherein property will have a very small, if any place at all.

It is said that even the wildest animal will not wantonly attack another (even man) which does not fear it. Similarly, it is common experience, an evil understood is an evil no longer. Commonly the universal social urge is greed, the inheritance of centuries of social chaos where the prospect of hunger and want was an ever-present possibility. The fear of need, and the incapacity to meet it, provokes a desire to put by for a rainy day; and this tendency, amplified by mass emotion and unrestrained by comprehension, becomes greed.

To-day, however, the wolf at the door, as a universal social reality—quite apart from the extremes of greed—has become a very shadowy thing. We have the power, and Nature lays at our feet a superabundance; but Greed steps in and says: "I want more than my share, I want an abundance, far beyond the possible needs of myself, my family, my friends." Property, the fruit of greed, has, through usury and law, become its instrument also.

Obviously almost, by destroying the need, as well as the opportunity, to accumulate property we may eliminate that urge to greed, which, once the angel of the Victorian Era, is the devil of the Georgian. Common Law, because of its non-applicability, would vanish from within the community, if personal property were no longer tenable. The individual, within the community, would become socially free; but, when the community has become only a part of the nation, his freedom will have no social limit, in the New Society. Every new idea will destroy an old one, by superseding it. Greed will not remain an internally destructive element in the community, if only personal property, and the personal tendency to save, be known, understood and thereby rendered innocuous.

The most dangerous spring of treason, however, is not this obvious greed. For centuries, man has been trained to consider manual work as his real and most proper occupation. Leisure, or its utilization for play, has long ceased to be recognized as a universal capacity, and its social importance has been neglected. Men, and women too, are known by the work they do daily with their hands, and not by the riches of their minds, or by the graces of their personalities. With the establishment of the community, and still more in the development of the New Society, there will soon arise a condition, wherein only a small portion of a man's or a woman's waking time will

be required for the provision of the necessities of food, clothing and shelter. How will the remaining leisure be utilized? Will all men sink into luxury, and pander to the cravings of the senses? Savages might well be left to go this way; but civilized men, capable of discriminating among comparative values, will find other activities. Physical exercise of all kinds will not provide a universal outlet for the urge to live greatly and finely, that lies in the heart of every one. The community can and will achieve economic security without great difficulty. It has been done throughout centuries of want, and to-day should prove a much simpler task in an age of plenty. Security, economic and social, however much extended, can but remain a static ideal, insufficient and unworthy as a goal for Life. The great ideal, one which may contain a whole series of progressively successive goals for any community, is that of "The Free Man". Security is undoubtedly the initial and necessary stage; but, unless the vital desire, to understand and utilize to his full capacity by any individual, be recognized in the basic structure and society of the community, then that community might as well not be founded, for it will fail. The study of leisure, and its healthy utilization, will early become of greater importance than the study of work and production.

The great work of man, for the purpose of which he builds his civilizations, is the freeing of the individual; and this can be done only by permitting him to develop through his own individual uniqueness.

MAN is neither master of his life nor of his fate. He can but offer to his fellowmen his efforts to diminish human suffering; he can but offer to God his indomitable faith in the growth of Liberty.

VICTOR HUGO

DR. WELLER VAN HOOK

WE have to record the death of Dr. Weller Van Hook, General Secretary of the American Section from 1907 to 1912, at the age of seventy-one. He had been in serious ill-health for a year owing to partial paralysis.

I think that perhaps my close association with Dr. Van Hook for five years gives me the privilege of saying something about his life and work. When I met him in 1906, he was Professor of Surgery in the North Western University of Evanston, Illinois, and Chief Surgeon at its Hospital in Chicago. After graduating at his university and early practice as a surgeon, he completed his studies in Berlin, Paris, London and Vienna. When I met him, he was recognized as one of the most brilliant surgeons in Chicago.

Mrs. Anne Van Hook had been a member of the Theosophical Society for several years, but Dr. Van Hook was too absorbed in his work as professor to be drawn into other interests. Strangely enough, it was the difficulty in the American Section in 1906 over "the Leadbeater affair" that brought him into Theosophical circles. After my resignation as lecturer in the American Section, Dr. and Mrs. Van Hook offered me the hospitality of their home for several months. During this period Dr. Van Hook allowed me to attend all his operations and took special interest in informing me of the technique of each, and also enabled me to follow up each case. It was my first close association with

a highly trained doctor, and it gave me a very great insight into the high ideals of the medical profession.

In 1907 the members of the American Section who were dissatisfied with the action taken by its Executive Committee put forward Dr. Van Hook as a candidate for General Secretary, and he was elected with the cordial approval of the President, Dr. Besant. Immediately Dr. Van Hook threw himself into building up the Section, which had been torn in two. When he became General Secretary the membership was 2,821 and this number was raised to 3,368 in 1912, in spite of the turmoil.

Dr. Van Hook was a fervent believer in the destiny of his people. His family, originally of Dutch extraction, had lived in the Southern States for several generations. He saw immense possibilities for Theosophy in America, and considered that under proper organization the Section could grow rapidly. He threw himself with the utmost self-sacrifice into building up the Section.

Seeing the need of a Section magazine that was really expressive of the Movement, and seeing that such a magazine could not be printed with the funds then in hand, he invested a large part of his capital in building up a printing business. He knew nothing about printing; but all alone he put up a small building, purchased linotype, printing, binding and folding machines, etc., to make an up-to-date small press. His intention was to make the press pay its way through commercial jobs, and intersperse into the printing various Theosophical leaflets and pamphlets, which could be printed at the same time as the commercial jobs on the same machine, so that the charge to the Section would be only the price of composition and paper, but not the cost of the machine work.

Anyone who will look into the *Theosophical Messenger* of the time will see what a large amount of material he packed into it. Having a press at his command, he printed thousands

of extra copies, charging the Society only for the paper. In all kinds of ways he developed the idea of propaganda. This work was done for several years, and the whole burden on the financial side was shouldered by him alone. His Theosophical work presently necessitated that he should devote about eight hours a day to it. He had at the same time his profession; but slowly he found that he must stand by the Theosophical work, at all cost to his professional career.

It is worth putting on record that almost immediately after he was elected General Secretary he resigned his Chair as Professor of Surgery. This may seem a minor matter, but it was of the utmost consequence for his career; for as professor he was continually in touch not only with the medical faculty, but also with all the young students who graduated each year and went off to various parts of the West with vivid memories of a brilliant surgeon. This meant that patients came to him from them; but the moment he gave up his Chair, naturally he slipped into the background in the consciousness of the students, because thenceforth all his operations were private operations, not those of the Professor of Surgery performed in the great clinical theatre of the University.

His resignation was dictated by a certain loyalty to Theosophical principles which he accepted. It was the rule in the Medical College that, before a graduate could finally pass, he must perform an operation on the intestines of a dog, joining together two severed parts. Dr. Van Hook explained to me that many young doctors would go to out-of-the-way parts of the country, where living was still somewhat turbulent, and shootings were not so very uncommon in times of excitement. They might often be called upon to perform the serious operation of perforated intestines, and it would easily be a matter of life and death for the patient unless the young doctor knew how to perform it. For this reason this

particular operation was considered necessary as a part of the young doctor's training.

But after Dr. Van Hook became General Secretary, he had to consider the matter from a new standpoint. He did not modify his judgment as to the need of the young doctors' performing this operation on the dogs as the only way of learning the technique necessary; but he felt that as a Theosophist he could not endorse such a part of the curriculum. He therefore resigned his Professorship, leaving the responsibility to be borne by his successors.

It was in close association with Dr. Van Hook and by discussions with him of various cases and the methods and possibilities of cure, that I gained a great deal of information concerning the development of technique in surgery, and how practically in every advance in medical method experiments on animals have been involved. He explained to me the deep anxiety of a doctor having patients before him for whose maladies greater knowledge was required, and how it was the duty of the doctor in order to help the patient to get that knowledge. While the humanitarians might preach against the experiments on animals, the doctor who deals with cases of excruciating pain has the urgent duty of thinking out ways and means of gaining knowledge so as to put an end to that pain in the human being.

It goes without saying that it is scarcely possible for a surgeon with his profession to maintain to become General Secretary of the American Section and also to make a success of a printing business. He found the experiment finally not a success; and though he kept on the business for some years after he resigned as General Secretary, his resignation was due to the impossibility of his realizing certain dreams he had for the development of the American Section's work.

In conversation with me he outlined his dream of making a great Centre for the United States in Chicago. This Centre

was to be on the Lake front, and he purchased a small house near the place, and had all ready an "option" on certain land for the building of the future American Headquarters. At this time Mr. A. P. Warrington had already set on foot the establishment of the Krotona Centre, in California, at the request of the President. It was obvious that there was not enough money in the Section for two schemes at the same time. Dr. Van Hook asked the President if matters could be so arranged that his scheme should have preference for a few years, while he built up the Headquarters in Chicago. Her judgment was not in his favour, and the Krotona scheme gained the "right of way". Dr. Van Hook found it was impossible to carry on the work as he had planned, and so he resigned his office and Mr. Warrington was elected in his place.

It was very strange that one trained as strictly as he was in scientific method should suddenly develop in psychism. While sensitiveness to other worlds of being gave him a larger consciousness, it surrounded him with new dangers. He was alone in his psychic life (except the few years I was associated with him) and there was none with whom he could analyze or discuss. Adyar was far away. I left the U.S.A. at the end of 1911, and my communications with him were few and far between. At all times he was terse, and mostly uncommunicative about his private thoughts. Yet he drew out from those who knew him a great affection. In 1913 Dr. Besant received directions from the Masters to help him in an especial way. Following out her orders, she raised a large sum of money to get him to Adyar for a short time and to recoup him for his serious loss in income during his absence. Dr. Van Hook came to Adyar, but unfortunately for him, she was plunged in the Alcyone case and could give him little attention. However he saw something of Bishop Leadbeater for the first time during his brief stay at Adyar.

Dr. Van Hook however was over-rash in several of his occult pronouncements, which could not be endorsed by his older colleagues. Nevertheless Dr. Besant instructed that all that he cared to send to THE THEOSOPHIST should be published without comment, for he had earned the right by unusual service to speak.

Soon after Dr. Van Hook became General Secretary, he organized in Chicago the Akbar Lodge. He was its President for many years, and was almost its sole lecturer year after year, giving a discourse each week at its meeting. Dr. Van Hook had a most lovable nature, in spite of his reserve ; and many are those who came into touch with him who will recall his kindness to them in difficulties, both material and spiritual.

"Rest in the eternal grant unto him, O Lord : and let light perpetual shine upon him."

C. JINARĀJADĀSA

SERVICE

SWEEP, wind, sweep, through all the chanting trees.
Sing, birds, sing, to bring the world heart's ease.
Play, elves, play, upon your flutes of Pan.
Dance, fays, dance, beyond the sight of man.
Work, men, work, to serve your mother earth.
Laugh, child, laugh, till echoes carry mirth.
Run, streams, run ; refresh our woods and fields,
Grow, plants, grow, till each a blossom yields.

Love, men, love, and all your grief shall cease.
Give, men, give, so shall ye win release.
Serve, men, serve, as serve the angel bands,
And ye shall know both joy and peace in all your native lands.

MARY GRAY

TWILIGHT

BY THE REV. F. H. ALDHOUSE

THERE is a moment before sunrise, and after sunset, when there is a hush of expectancy over all things. They await the miracle of dawn and the miracle of dusk. There is almost a belief that a cosmic bell will sound as the sacring-bell rings when a priest elevates the Host. The change from twilight to dawn and from the glow of the setting sun to the sombre shades of evening is a very solemn thing. I think that when Milton wrote: "Myriads of spiritual creatures walk the earth," his experience was acquired at dawn or dusk. He felt as others have that the change of light and darkness brings a moment of spiritual vision.

I was passing over St. Dominic's Bridge back to my home at Dunore after school one spring evening. The sun had just set and some of the birds at Ball's Grove were singing their evensong before going to their nests. A few carts were going back from Drogheda where they had been leaving farm produce, but there was no one on the bridge that I noticed till the boy suddenly appeared, apparently from nowhere and spoke, wishing me good evening.

"Where on earth did you spring from?" I said rather irritably. "Why, I thought you were a ghost for a moment."

"Oh," he answered, "it must have been the shadow from the Dominican Church and the glare of the sunset that hid me. It is a glorious evening. The sky to the west is a wonder. Every shade of gold and of red is over to the west, the Boyne looks as if it were on fire."

I looked at the many-coloured clouds, and the hills and river all reddened by its glow, and forgetting my momentary annoyance I and the boy had a conversation which continued till I came to our gate. He would not come in though I pressed him, telling me he was in a hurry. After that I often met the boy. He never joined me if anyone else was with me and I could never persuade him to enter my home.

I had a great liking for him and yet there was a something. Really I don't know what to call it—perhaps the rather uncanny way he first made himself my companion, but I had an odd kind of shock sometimes when he joined me.

"I wish you would tell me more about yourself, Pierci," I said. "Where do you live? What do you do all day? I never see you till the sun is gone down and then you always make off in a few minutes. Who are your father and mother?"

The boy appeared a little embarrassed by my curiosity, but after a moment's hesitation he said: "Please Terry, don't be offended if I can't tell you what you want to know just now. I stop not far from here, but my parents—well, they died some time ago. As to my surname it is O'Hanlon. As to what I do . . . ." he hesitated.

"Perhaps," I laughed, "you are one of the descendants of Count O'Hanlon who fought against Oliver Cromwell who caught him and hanged him over this bridge. I don't know if he had a family. The only relative I ever heard he had was his young brother whom they hanged at the same time. He was about your age I remember . . . well, what's wrong with you?"

I might well ask for Pierci had suddenly grown quite pale and clutched at his throat.

"Oh nothing," he said rather lamely. "My throat is a little sore, I think I'll leave you now."

The O'Hanlon's were members of our family. I was sorry I had touched what might be a painful memory and after a

moment's reflection, turned to express my regrets to Pierci who had left me. I ran back to the turn, it was only a few steps, and looked, but my companion was gone. There were only the flat fields between the Ramparts' (as we call them) walk and the Boyne on one side, and the high wall to the fields of Ball's Grove on the other. Where could he have got to? I called but got no answer. I did not see Pierci for some days after that, and was careful to say nothing more to him about what had happened for fear he might take offence and come no more. I had really great pleasure in his company and liking for himself.

Then one day in winter the accident happened. They had been repairing the bridge which is, as you know, very old, and I trod on a loose board and went head first into the chilling waters of the Boyne. I seemed to sink down, down a vast distance into the dark river. I cannot swim, and as I rose again and caught a glimpse of the setting sun I realized it was my last sight of the beauty of evening in this world.

It was at that moment I saw Pierci coming to my aid. He caught me by the shoulders and though he held me firmly and guided me to shore I was amazed to find that I could not touch him, for I tried to hold his hand and caught nothing but the empty air. As we reached land he let me go.

"There is no use pretending any more, Terry," he said. "You know now I am what people call a ghost. I was Count O'Hanlon's young brother who was hanged over that bridge. They threw me in the river when all was over. I've been earth-bound ever since. I was only fifteen at that time, but those who as the songs say 'rode with Count O'Hanlon' had to forget they were boys and kill Puritans like men. I've tried to get acquainted with boys, that I might live the boyhood I gave up to be a fighter. Most found me out and ran screeching from me, some would not

make friends for they felt there was something weird about me. Because you loved me you helped me greatly; and now you have given me the chance of helping you and thereby winning Peace. If you had not loved me I could not have done anything but watch you drown. It is our affection that has united us so that I could out of the Beyond come to your rescue. By it I have rescued myself too. Bless you, dear brother, pray for poor Pierci O'Hanlon who will always pray for you."

He kissed my forehead and as a twilight shadow dissolves, so he vanished.

What is time, a dream, an hallucination, the years had not separated me from one whom I shall always miss and always remember with gratitude and affection.

Ora pro anima Pierci O'Hanlon. Dona ei requiem Domine.

A CHILD'S VISION

HERE'S a secret no one knows!
There's a fairy plays with me,
With me on my walks he goes,
Dark or bright his face I see,
For he is a living light,
And he shines when it is night.

Many games we play together;
He is very kind and gay,
And in black and rainy weather,
When I stay at home all day,
Oh, the wonders he can tell
Of the realm where fairies dwell!

There is no thing ugly there,
No unkindness, no one sad,
Everything is sweet and fair,
All who dwell in it are glad.
Perhaps, some day, he'll let me come
With him into fairydom.

F. H. A.

THE SPIRITUAL SIGNIFICANCE OF DON QUIXOTE

BY C. JINARĀJADĀSA

THOSE who see Chaliapine and George Robey as Don Quixote and Sancho Panza will undoubtedly enjoy the new film, and have a thoroughly good time. But I wonder if the film has any touch of what makes Don Quixote such a living figure still in the consciousness of all Spanish-speaking peoples (and there are some twenty separate nations who speak Spanish). We have coined the word "quixotic," meaning by it any plan which is admirable in theory but is utterly impracticable or unlikely to be realized in our generation. In fact, our phrase "tilting at windmills" comes from Don Quixote, and we feel superior and charitable towards those who indulge in the pastime.

But the strange thing is that to the Spanish mind Don Quixote is not just a mere pathetic and ludicrous figure, one whose crazy doings rung the death-knell of knight errantry. Of course Sancho Panza is popular because he expresses the common-sense, the "canny" standpoint of us all towards things in general, concerning any dream of betterment. Sancho's creed is:

> "Not a deed would he do, nor a word would he utter,
> Till he weighed its relation to plain bread and butter."

There is a bit of Sancho in each of us to counterbalance our phantasies.

But the Spanish mind has always an element of reverence when thinking of Don Quixote. I recall four years ago in a small town in Mexico going to the local fair on market day, to see the sights; and there were for sale statuettes, large and small, of Don Quixote. They invariably showed him as tall, thin and cadaverous (Chaliapine used to be thin once, but evidently he is that no longer to judge from the film), and with one stocking down, absorbed in reading a book on chivalry, or dressed in armour to go out on his journey of redemption.

For it is just that one thought of redemption which is absent from the English reader's mind, as he reads *Don Quixote*. He does not realize that Don Quixote is still so popular a figure in Latin

America because he was partly a protest against the ecclesiastical callousness towards misery and oppression, and partly because he was a proclaimer of that larger humanity which Jesus Christ made the kernel of His message. Again and again, throughout the book, Don Quixote comes back to the one idea which is driving him on to his adventures. Never for one instant does he forget his ideal—crazy though he is—which is, to forget one's self, to help the oppressed, play utterly fair, and never take advantage of an opponent. For this is the only life for a man who seeks honour. Often we find on his lips, in talks to Sancho, the theme, and sometimes the words too: "For I was an-hungered and ye gave Me meat; I was thirsty and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me."

Poor crazy Don Quixote but tried to imitate his Master: and we have now made him a joke. But not in Latin America. His work is a text-book in the higher classes, not merely for its style, but because his figure is inwoven with much of the idealism of the Latin race. Let me quote some verses of Rubén Darío, a famous Spanish poet of Nicaragua—I wish I could give his whole poem in praise of Don Quixote, but it is too long.

> "King of all nobles, lord of all who are sorrowful, who breathest strength as thy breath, and seest only dreams; whose helmet is a golden head-dress of illusion, whom none has yet vanquished, for thy shield at the breast is of purest of phantasy, and the lance in thy socket is all heart through and through;
>
> "Noblest pilgrim among pilgrims, who sanctifiest for all their highways by thy hero's majestic onslaught against all the certitudes and beliefs and laws and sciences, against lies and against truth;
>
> "Knight-errant *par excellence* of knighthood, stoutest among the brave, prince among the doughtiest, peer among peers, Master, all hail!
>
> "Hail, for I think to-day little remains of thee midst the laughter and the scorn, and the wreaths and the compliments and the asininities of the multitudes.
>
> "Pray for us, who are an-hungered for Life, whose souls are in doubt with a vanished faith, who are in anguish and live in a sunless world, whose upstart souls in our large empty trappings mock at the Knight of Mancha, the most generous of men, the most Spanish in Spain.
>
> "O pray for us thou, generous and pitiful, fiery, chaste and pure, heavenly and valiant; intercede for us, supplicate for us, for we live as if without sap, without budding, without soul, without life, without light, footless and wingless, without Sancho, without Quixote, and without God!"

JETWAN

ABOUT the site of the Jetwan Grove, where the Lord Buddha lived for 19 years, some Buddhists have opened a school and named it "Jetwan Anglo-Pali-Sanskrit Vidyalaya". The aim of the school is to impart free education to boys irrespective of caste and creed. It prepares students for High School examination (Matriculation standard) in English; and Prathama and Madhyama examinations in Sanskrit and Pali.

The initial difficulties in launching out upon any such enterprise are always great. Then there is ever the problem of funds. For the Vidyalaya depends on donations for all its expenses—to build or rent a house, find remuneration for the teachers, provide moffusil and poor students with cheap or free board and lodging, etc. The Principal of the school appeals for help in the following words:

"I appeal to my countrymen in general and benevolent individuals in particular who have the cause of Buddhism dear to their hearts, and wish to rehabilitate Buddhism through the diffusion of education to its pristine glory, to contribute their mite in this noble cause and give me their unstinted support in my venture. All donations, large and small, will be thankfully received and acknowledged. Remittances are to be sent to the Ven: U. Nyana, (Principal and Pali Professor), or S. P. Sahgal, (Manager), Jetwan Anglo-Pali-Sanskrit Vidyalaya, P. O. Balrampur, District Gonda, India."

THE Blavatsky Lodge, Theosophical Society, Bombay, has passed the following Resolution on the sad demise of Brother Albert Schwarz on July 3rd, 1933, in Switzerland:

"This meeting of the Managing Committee of the Blavatsky Lodge places on record its deep sense of sorrow at the sudden passing on of Brother Albert Schwarz, the Hon. Treasurer of the Theosophical Society, who rendered conspicuous, loyal and valuable services to the Society and gave magnificent gifts to the Society and other allied organizations."

BHUGVANDAS VITHULDAS,

Hon. Secretary.

CORRESPONDENCE

THE PERSECUTION OF JEWS

I

From the ex-General Secretary, Germany

HAVING been General Secretary of the German Section for five years, I cannot omit to send you some serious words about the article of Mr. Jinarājadāsa in the June number of THE THEOSOPHIST. I am very afraid to read his passages on the "Persecution of the Jews" in Germany, and I am not able to acknowledge that it is in harmony with wisdom and brotherhood that he writes on this very difficult subject. Not in harmony with wisdom, because one must not judge the problems of another country without knowing exactly the facts. Newspapers are not a pure source for truth. Also not in harmony with the idea of brotherhood is it to accuse our present leaders, without any knowledge of the political reasons for which they do not permit the Jews to have the same influence in German public life as before.

I ask Mr. Jinarājadāsa and every one who is of the same opinion as he:

1. Why do you not remember that the Theosophical Society is not a political society?

2. If you forget it, why do you begin to become critics of the matters of our German country, especially of the persecution of Jews? Why not begin with criticizing the political leaders of France, especially the terrible and inhuman so-called Peace of Versailles, which is against all simple law of brotherhood and justice?

3. Why do you not follow the same method and write about the persecution of the Indian and other people by the British Government?

4. Why did you never protest in the name of Wisdom and Brotherhood against all the pamphlets and Jewish wits (for instance the *Jüdischen Witzblätter*), coming into our country, and into others, which spoiled the youth?

5. Why do you not write one word to acknowledge the enormous work done by Adolf Hitler and the "Hitlerism" which

saved our country—and perhaps Europe—from Bolshevism and chaos? I assure you—knowing perhaps the situation a little better than you living in India far away from us—without Hitler we would now have a terrible chaos in Germany, and not order and progress in the matters of inner politics and a successful fight against all corruption.

6. Why do you speak about the obsession of Germany by the "Dark Powers," without saying a word—I repeat it—about the Dark Powers, who are perhaps much more terrible on the side of those who let Germany suffer till to-day under the barbarous conditions of the so-called Peace of Versailles?

7. Where have "those who lead Germany to-day" proclaimed "the hatred" of Jews? We have, for instance, at our own university now, just like before the revolution, a Jew as professor of history! Please will you acknowledge that this fact would not be possible if "hatred were to-day the principle of official Germany"? Of course one of our other professors lost his position, not as a Jew, but as a Communist and active friend of Russian Bolshevism. The so-called persecution of Jews in Germany has not been a primary act, but in answer to the persecution of non-Jews by Jews, that means their predomination in theatres, literature, commerce and so on.

Secondly, the persecution of the Jews was provoked by the fact that Socialism and Communism have been inspired by the Jews since the days of the Jew Carl Marx. Therefore the persecution of the Jews is associated with the persecution of the Socialists and Communists. When our present leaders finish the enormous ancient influence and predomination of Jews in the political, artistic and economical fields, do they hate them? And is a member of the English nation able to judge that "the sufferings imposed on Jews are unjustified"? I think one must be German to judge this very difficult matter! In every case, Wisdom and Brotherhood and Justice should be harmonized.

And so very intensely I beg the editor of THE THEOSOPHIST to give up in future every judgment on Germany which is not based upon a sufficient knowledge of the facts, and I beg you to follow the ancient line of Theosophy, which is not the line of politics.

There is no doubt that if such a chapter were read by one of our political leaders, the German Section of the Theosophical Society would be dissolved in the next moment for ever.

I think it is not necessary, but perhaps useful, to assure you that there can be no doubt about our human and Christian compassion with all who suffer in this world, therefore also with all Jews suffering under the new situation in Germany. But I think it is—for instance—not inhuman to send away a professor, who conspired with Russian Bolshevism. What your newspapers do not tell is the fact that all those "suffering" Jews receive their salaries, only their spoiling influence upon politics, arts and so on is taken from them!

Perhaps the immediate future will show—already the present shows—that Hitler, who put his work expressly under the protection of Divine Providence and upon the basis of a positive Christianity, is worthy of being called the regenerator of the German Nation.

Please will you print this letter, dear President, in the next number of THE THEOSOPHIST.

Mr. Pieper, our German editor of many Theosophical books, is of the same opinion as that expressed in this letter.

J. M. VERWEYEN

From C. Jinarājadāsa

The late General Secretary of the German Section voices his strong protest on behalf of all the members of his Section. But there are some of its members who are Jews, and I wonder what they would have to say in the matter. And I very much wonder if he knows *all* that is happening in his own country, since the German press is controlled. The *Manchester Guardian* is a paper well-known for its traditional friendship for all nations, and for the accuracy of its information on continental matters, striving to promote international understanding. Its correspondents are not sensation-mongers, nor those of the London *Times*. Their reports make ugly reading. We have had in Indian newspapers a *direct* report by an Indian gentleman who was arrested by the Nazis and what he saw. He was later released on protest by the British ambassador. "Where have 'those who lead Germany to-day' proclaimed 'the hatred' of the Jews?" asks Professor Verweyen. The following are passages, in the authorized English translation, of Chancellor Hitler's book *Mein Kampf*.

> If the Jew, with the help of his Marxian creed, conquers the nations of this world, his crown will be the funeral wreath of the human race, and the planet will drive through the ether once again empty of mankind as it did millions of years ago. Eternal nature takes inexorable revenge on any usurpation of her realm. Thus did I now believe that I must act in the sense of the Almighty Creator: by fighting against the Jews I am doing the Lord's work . . .
>
> If we review all the causes of the German collapse, the final and decisive one is seen to be the failure to realize the racial problem and, more especially, the Jewish menace. The defeats on the field of battle of August, 1918, might have been borne with the utmost ease. It was not they which overthrew us; what overthrew us was the force which prepared for those defeats by robbing the nation of all political and moral instinct and strength by schemes which had been under way for many decades; and only these instincts can fit nations for existence and justify them in existing. By ignoring the question of maintaining the racial basis of our nationality the old Empire disregarded the one and only law which makes life possible on this earth.
>
> It was not a British interest, but in the first place a Jewish one, to destroy Germany, just as to-day the destruction of Japan would serve British State interests less than it would the far-reaching wishes of the controller of the hoped-for Jewish world-empire. While England is exhausting herself in maintaining her position in the world, the Jew is organizing his measures for its conquest.

I deal with this subject elsewhere, in the "Watch-Tower". There is also in "Reviews" a review of a pamphlet on the same topic.

II

(*Translated from the German*)

When this sad persecution of the Jews in Germany began, we, especially those who love our Fatherland sincerely, were thereby extremely disturbed and deeply shocked.

I wrote immediately to my Comrades to inform me about these events. I can assure you that among these ten German women (and in our greater circle we count hundreds), for whom it is dangerous publicly to speak one's mind, there was not one who spoke with hate against the poor persecuting people, but all with infinite compassion.

Among them are two, who are badly hit themselves, the one being the wife of a Jewish judge, she herself being a German Christian, loving her husband; the other is the co-worker of a well-known Jewish cultural philosopher and author. Neither of these feels "hate" against their Fatherland, though they have to suffer.

We all know that "official Germany" and "German people" are two quite different things.

You may *pity* Germany—who not long ago has given the world an example of great inner power—because of its present leaders, but you have not the right to put the German *people* to the pillory. Your vision of the "millstone round the neck" is a *horrible* vision.

"Judge not that ye be not judged." With beating heart and tears I have read your terrible words. Especially for you I have had so much sympathy; through your style ran a good bright laughter; it is therefore a pain to me to see you like a Pharisee with finger outstretched pointing at my Fatherland.

And what you are saying there of Germany's past gives me the right to say to you: "You are an Englishman before you are a Theosophist!" When you think of England, and her treatment of Ireland, India and many other things, do you not then see there a millstone? Do you know any adult who has the right to throw a stone?

Yes, it is sad what is happening now in Germany—one suffers, when one sees a beloved brother do wrong. But one does not make him abhorred by the whole world, on the contrary one does what one can to bring him with *love* to his senses.

And if Germany has to wear a millstone, as you say, I am ready in God's name to help bear it in my heart, and I assure you I am doing it now already, since your dark vision has pierced with pain into my soul.

July 7, 1933.

(*The place is not in Germany.—C.J.*)

From C. Jinarājadāsa

The words which the correspondent denounces are as follows, from "On the Watch-Tower," for June:

> And supposing, merely as a hypothesis, that the Jews are this and that, have done this or that to handicap a Nation's growth (omitting all thought of what they undoubtedly do to *help* that growth), yet the eternal Law was proclaimed by the Lord Jesus Christ: "Needs must be that evil comes, but woe unto him through whom the evil cometh." It is this unvarying law of God which statesmen in general do not understand, and evidently least of all those who lead Germany to-day. For the present hatred of Jews in Germany and the unjustified sufferings imposed on them— on the just as on the unjust among them alike—is as a millstone round Germany's neck, in the eyes of those who see with an inner vision, weighing her down and thwarting her expansion into her larger destiny.

Do I not see a "millstone" round the neck of England when I think of Ireland and of India? There is a millstone round the neck of *every* country, as of *every* individual, who uses cruelty to gain their ends—whether it is in the name of religion, patriotism, or even so-called "progress". For Karma is the Law for all.

> It seeth everywhere and marketh all;
> Do right—it recompenseth! do one wrong—
> The equal retribution must be made,
> Though DHARMA tarry long.
>
> It knows not wrath nor pardon: utter-true
> Its measures mete, its faultless balance weighs;
> Times are as naught, to-morrow it will judge,
> Or after many days

III

A letter to the late Mr. A. Schwarz, received at Adyar

(*Translated from the German*)

Mr. Jinarājadāsa's notes in the Watch-Tower of June THEOSOPHIST have roused great surprise in large circles of our German T.S.

Surely Mr. Jinarājadāsa is falsely informed. The rumours, spread abroad, about the treatment of the Jews do not in any way conform to the facts. There is no question whatever of a persecution, it is nothing but the driving back (zurückdrängen) of a block, which has pushed itself too far to the front, as well as a purification from elements which have swamped Germany since 1914, mostly coming from Galicia. All old-settled Jews run their business as before. It would be interesting to learn what case has become known there (at Adyar) to justify such a criticism.

As to the "warlike tendency" of the new Government, I can only point to the well-known oration for peace of the German Chancellor, as well as to the repeatedly announced will of the whole German people for peaceful co-operation.

As leader of the Parsifal Lodge and representative of the Adyar Committee in Berlin, I beg you, dear Mr. Schwarz, to forward these lines to Mr. Jinarājadāsa. Of course I shall be glad to send any documents concerning these things to Adyar for purposes of further information. Remaining, with Theosophical greetings,

July 31, 1933.

JUTTA TODTENHAUPT

From C. Jinarājadāsa

1. A case *has* become known at Adyar, of a gentleman dismissed from his post simply because he happened to be a Jew. And see Communication No. II above, received by me by the same mail.

2. I said no word about any "warlike tendency" of the present German Government, in my Watch-Tower notes.

DR. BESANT AND DOMINION STATUS

I have read the first note under the heading, "On the Watch-Tower," in the August number of THE THEOSOPHIST with feelings of regret and surprise. It is hardly wise, I submit, to make Dr. Besant in her present condition the subject of a controversy which must deal not with principles but with personalities. In the year 1933 to expect the *ipse dixit* of anybody to be blindly accepted is to ignore those wholesome forces which are happily banishing gullibility out of the Theosophical Society. Truth compels me to say that sentiments such as those expressed in the note rightly expose the Society to a great deal of adverse criticism.

Where is the proof, I venture to ask, which would be acceptable to a man of ordinary intelligence and education that Dr. Besant "would have been free to go" if India had attained Dominion Status? Are we to believe that she will remain in this body as long as India does not get the status of a Self-governing Dominion? Then again, where is the authority for the statement that if constitutional methods had been pursued, India, ere long, would have been free and acquired Dominion Status? As far as I am aware, no responsible politician, either in India or elsewhere, howsoever mild and moderate, has expressed this view. I hope we shall be forgiven if we refuse to accept a statement in support of which no valid reasons have been advanced.

The note in question says: "If one fights at all, one fights to win." Need one say that in fights of this character success invariably is slow in coming? It is a mistake to be unduly influenced by the immediate result, what really matters is the ultimate outcome of the struggle. Moreover, should one forget the teachings of the *Gita* and fight only when success is certain?

I shall not enter into a discussion of constitutional agitation versus direct action in the pages of THE THEOSOPHIST. Moreover my love and veneration for Dr. Besant is too great to allow me unnecessarily to drag her into a controversy which is not only futile but also ill-timed. I need not pull down anybody to show my reverence for Dr. Besant to whom the world in general and India in particular owe a debt of gratitude impossible of repayment. I say so not only as a member of the Theosophical Society of much over a quarter of a century, but also as an Indian deeply interested in the freedom of India.

"If she were only fifteen years younger!"—exclaims the distinguished writer. I find myself in most perfect agreement with him. She would have taken a most important part in India's fight for freedom and the value of her contribution would have been simply stupendous. Moreover she would have rejoiced and inspired us by her soul-stirring notes in THE THEOSOPHIST.

ISWAR SARAN

From C. Jinarājadāsa

Mr. Iswar Saran has been long enough in the Society to know that members are not obliged to accept the *ipse dixit* of anybody, even of the President. But it has always been the policy of Dr. Besant in this magazine to express frankly what she believes to be fact, irrespective of whether anybody believes her or not. She has never been nervous that any statement of hers would expose the Society to criticism, if she felt that the statement was founded on fact.

I have been closely associated with her, and for the last three years have been in intimate touch with her almost night and day. I have been privileged to receive many of her confidences concerning herself, her dreams and her judgments; and it is basing myself upon these that I wrote my Watch-Tower notes which Mr. Iswar Saran criticizes. I do firmly believe that if Dr. Besant's policy outlined by her Home Rule League had been followed, we should have had by now the substance of Dominion Status, with that status definitely outlined and put on record by some royal proclamation.

Mr. Iswar Saran as a politician will recall the wonderful change which was brought about by Dr. Besant between the years of 1914 and 1917. Had the Indian leaders but gone on with her and developed the general constitutional work outlined by her, we should not have the present disastrous situation in the Indian National Movement. "There is a tide in the affairs of men," and that tide was strong towards achieving India's goal when she was one of the recognized leaders. But the tide passed; and though Gandhiji came on the scene and roused the masses, the forces that would have swept India to Dominion Status were absent.

THE FIFTY-EIGHTH ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

THE Fifty-eighth Annual Convention of the Theosophical Society will be held at Adyar, from December 25th to 28th, 1933. The programme will be announced later.

GENERAL INFORMATION

Delegates.—All members of the Theosophical Society are welcome as delegates. They must register their names not later than December 10th. Delegates unregistered before December 10th cannot be guaranteed accommodation on their arrival.

Non-Delegates accompanying Members.—Only the following non-delegates when accompanying a member can, as an exception, be accommodated during the Convention: father, mother, husband or wife, and children if under the age of 12. Boys and girls from 12 years upwards are eligible for membership in the T. S. Lodges of the Young Theosophists' Federation.

Registration Fee.—Every delegate, whether a visitor to Headquarters or a resident therein, must pay a registration fee of Rs. 2. Registration fee for non-delegates from 12 years upwards is Rs. 3. Children from 5 to 12 must pay a registration fee of Re. 1.

Requirements.—Delegates should bring with them bedding, mosquito nets, towels, soap, drinking vessels and travelling lanterns.

Payments for registration, accommodation, or special huts, to be sent with the order to Mr. B. Ranga Reddy, T. S., Adyar, Madras.

Volunteers.—Members who desire to give assistance are requested to notify their names as early as possible to the Inquiry Office. Volunteers must register as delegates and pay their own charges.

Inquiry Office.—All enquiries should be addressed to Mr. Ernest Wood, the Recording Secretary, Theosophical Society, Adyar, Madras.

Arrival of Delegates.—Each delegate, on arrival, should promptly report at the Inquiry Office and there receive his envelope of instructions, which will include his badge as a delegate.

The arrangements for both Indian and European Delegates will hold good from 18th December to January 8th.

Arrangements for Indian Delegates and Others desiring to live in Indian Style

Rooms in Bhojanasala and Quadrangles.—Only a few rooms will be available, Rs. 8 to 14 according to size. Preference will be given to ladies and delegates accompanied by their families.

General Accommodation.—The charge for accommodation in the general sheds will be Rs. 2 for each person. This rule also applies to guests of resident members.

Special Accommodation.—On previous notice being given, not later than November 15th, special huts will be erected as follows:

An ordinary hut, 10 ft. by 12 ft., at Rs. 12 with mats.

A large hut, 20 ft. by 12 ft., at Rs. 20 with mats.

No furniture can be supplied, with the exception of some cots and chairs, on hire at Rs. 2 per cot and Re. 1 per chair.

Meals.—During the Convention days, meals in the Indian style (two meals per day without chota hazri, lunch or milk) will be provided to all registered delegates, and they will be charged As. 6 for an ordinary meal and As. 7 for a chappatti meal.

Tickets for meals must be applied for at the Bhojanasala between 6 and 8 a.m. for evening meal, and 2 to 4 p.m. for the next morning meal. Those who omit to apply for tickets within these hours cannot be given a guarantee that meals will be ready for them. No tickets will be issued after the fixed hours. This rule will be strictly enforced. Members arriving by late trains should give previous intimation by post.

Refreshment Stall.—During Convention days a refreshment stall will be opened.

Arrangements for Europeans and Others desiring to live in European Style

The charge for board and lodging, with meals at Leadbeater Chambers in European style, will be Rs. 5 per day. Separate rooms in Leadbeater Chambers, Blavatsky Gardens or in the special huts near Chambers cannot be guaranteed.

The charge for meals at Leadbeater Chambers, without accommodation, will be Rs. 4 for chota hazri, lunch, afternoon tea and dinner and Rs. 3 for lunch and dinner only.

Delegates who register under this arrangement must take their meals in the European Restaurant.

Adyar, Madras
17th August, 1933

Ernest Wood,
Recording Secretary.

REVIEWS

The Terror in Germany, by Ellen Wilkinson. (Anglo House, 1 Litchfield Street, London, W. C. 2.)

This pamphlet purports to be "an account of the Nazi outrages in Germany under Hitler, with photographs, compiled from witnessed and authenticated documents, medical certificates, and personal observation"; and is written "for the British Committee for the relief of the victims of German Fascism—*Chairman*, Lord Marley,—being the British Section of the Comite International d'Aide aux Victimes du Fascism Hitlerien—*President*, Professor Albert Einstein."

In the Foreword Lord Marley claims that no reference will be found to any case save those which are typical of many. Although the Committee "has had certain well-authenticated documents placed at its disposal," some "given by journalists, others by doctors and lawyers who have special means of knowing the truth, but who cannot and dare not take any steps to have their information published in Germany," not to mention those "sent by disinterested social workers," and "party organizations which have collected signed statements from their members who have been beaten or otherwise ill-treated"; yet they "have not used the most sensational of these documents," only because they dealt with cases that were not typical of many. The Committee have even so far as possible "given cases of non-Jewish victims, simply because their plight has not been so well known".

However high and noble the fundamental purpose of German Fascism may be, and one must give that credit to those responsible for any determined effort to better the situation of the people at large, certainly this little pamphlet before us is a terrible indictment of the Fascism in Germany as it works out in the hands of the Nazi "storm troops," "without any warrants and on the flimsiest pretexts". "At first sight these tales of horror must seem just senseless, but the Terror is deliberate," says the author; and she claims that the well-authenticated stories "show that the pressure and terror, though not

so openly conspicuous, is tightening rather than lessening its hold". The author makes out a case for a Reign of Terror so cruel and inhuman, so intimidating to police, press, judiciary and people, in respect of those suspected of being Pacifists, Socialists, Communists or Jews, that one is forced to believe that Germany is far from having fully dissociated herself as yet from those forces of evil which, our President held, dominated that great land during the War.

The headings under which the author presents the claimed facts before her are, The Hidden Terror, The Counter Revolution, Terror in the Factories, In the Torture Chamber, Violating the Red Cross, Unpunished Murder, Interference with Judges, Nazis and Women, Life in a Nazi Barracks, Relief Work in Germany, The Refugees, It Might Be You, followed by an Appendix of four pages of closely printed data.

The reviewer does not know anything of the horrors claimed in connection with the first days of Fascism in Italy, or Sovietism in Russia, or lathi beatings by the police in India, but certainly after all such post-bellum atrocities, the French Revolution can never again stand out as the last word in human savagery arising out of political revolution.

It is true that the case as presented is, judicially considered, but *ex parte* evidence; yet enough seems to have crept out to have aroused the humanity in vast numbers of people in the countries of the world, provoking great protest parades and relief movements in many places. At the same time it is not unusual that letters come from Germany saying that at last the people are living under a most beneficent rule! Time will tell.

Undoubtedly many humanists will be eager to see what this pamphlet discloses. It may be obtained at the address above.

Z. K. D.

The Expanding Universe, by Sir Arthur Eddington. (Cambridge University Press. Price 3s. 6d.)

The topic of the book is the seemingly incredible behaviour of the far-off nebulæ, galaxies like our own Milky Way, island universes, of which there are a hundred thousand million in the whole Kosmos, each containing a hundred thousand million stars like our own sun, and each separated from the other by at least a million light-years. These objects of telescopic vision are *observed* to run away from us with a speed of about 400 miles per second per distance

of 3¼ million light-years, the farther away the faster, the highest speed observed being 15,000 miles a second, at a distance of 135 million light-years. The only adequate explanation of this astounding *fact* seems to be the still more astounding hypothesis that we live in an expanding universe, which is "dispersing like a puff of smoke". "Like a fading breath," would be in accordance with the "Eternal Breath" of *The Stanzas of Dzyan*. "For completeness," Sir Arthur tells us, "we must add the possible hypothesis that the system once extended much farther than now, that it collapsed, and is now on the rebound." This also seems in agreement with the outbreathings and inbreathings of the Great Breath, or with the swelling and contracting of the Great Mother (Space), in the *Stanzas*. Another important idea, emerging from these speculations, is that the universe has a finite radius, because it is curved and closes up in the fourth dimension, much like the surface of a sphere curls up and closes in the third dimension. Einstein showed his genius by "abolishing infinity," when it would not fit in with his relativity theory, thereby truly acting in the spirit of Ancient Greece, for whom the unlimited was the imperfect, whereas the orderly and harmoniously limited was the beautifully perfect. According to Sir James Jeans' newest theories, the fourth dimension is not to be identified with time as such. Time is rather parallel to space, and enclosed by it, than constituting the dimension in which it is curved.

A. J. H.

Music: Its Secret Influence throughout the Ages, by Cyril Scott. (Rider & Co., London. Price 7s. 6d.)

"A certain type of audience," says the author, "does not go to hear the composition, it goes to hear the soloist."

On this point I fear I am guilty, but in another way, for in picking up this work I was attracted more by the name of its celebrated author, than by the title of the book. Yet a mere glance through the titles of the thirty-six chapters gives one so much to think about that after all one decides that one comes to read the book and not only to read the author; especially after noting the impressive bibliographical array of Theosophical, occult and mystical works supporting his thesis, seeing the frontispiece which is an artist's attempt to envision one of the great Masters of the Wisdom seated at an organ—a figure strikingly different by the way from that of my own conception—and reading the dedication to the Master by one believed to be His pupil.

The author steps out of the traditional and conventional ruts, and boldly asserts a power in music to mould the destinies of nations—a pretty large order surely. But he supports his contention by historical references and asks the reader to believe that according to the music of a people is the character of that people. Thus to him Handel exercised a pronounced influence upon the history, morals and culture of the English people. The historical data gathered by him in support of this are most suggestive. Then he deals with Bach, Beethoven, Mendelssohn, Chopin, Schumann, Wagner, Strauss and many composers since their days in the same way.

At first I was quite disinclined to believe that Handel, for example, should be held responsible for the Puritanism, priggishness and propriety of the Victorian age, or that the music of Greece and Rome was the influence that brought those nations to their downfall. And yet, when it was seen how sincerely and skilfully the author had developed his thesis and how his views on the composers he mentions were so exactly mine own, I found myself at length either accepting his conclusions or at least noting the striking parallels. But had I had the honour of seeing his MS. before its publication, I would have urged the author to have strengthened his remarks concerning the despicable jazz, by charging it with far greater responsibility for modern degeneracy than he has done.

If music be such a power in the hands of the Powers-that-be, we shall naturally be very keen to see who the music-Messiah will be to raise the world out of its present collapse. Will He come in 1975? Or sooner?

The book is excellent reading for non-Theosophists as well as Theosophists and is sure to bring conviction to all who realize the power of Nature's finer forces.

A. P. W.

MAGAZINES RECEIVED:

Acción Femenina	April.
Advance Australia News Service	July.
Albores	April-May-June.
The American Theosophist	July.
The Bharata Dharma	July.
Boletin de la Sociedad Teosófica Española ...	July.
Boletin Oficial de la Sociedad Teosofica Seccion Mexicana	July.

The Buddhist	July and August.
Bulletin Théosophique	July.
The Calcutta Review	August.
The Canadian Theosophist	July.
En Avant	June.
Espiritualismo	April-May-June.
The Indian Review	August.
Kuntur	April-May-June.
The Liberal Catholic	July and August.
The Maha-Bodhi	July-September.
The Modern Review	August.
The Non-Subscribing Presbyterian	July.
The Occult Review	July and August.
Persatoean-Hidoep	August.
De Pionier	August.
La Revue Théosophique le Lotus Bleu	July.
Stri Dharma	August.
Teosofia	July.
Theosofie in Ned.-Indië	August.
Teosofisk Tidskrift	June-July.
O Teosofista	March-April.
Theosophia	July-August.
Theosophy in India	July.
Theosophy in Trivandrum	August.
Toronto Theosophical News	July.
Triveni	May-June.
The Vaccination Inquirer	July.
World Theosophy	July.
Yoga (Annual)	1933.
The Young Builder	August.
The Young Theosophist	August.

BOOKS RECEIVED :

The Death of Materialism, by Whately Carington, M.A., M.Sc. (G. Allen & Unwin, London.)

The Expanding Universe, by Sir Arthur Eddington. (Cambridge University Press.)

Krishnamurti, by Carlo Suarès. English Translation. (Les Éditions Adyar, Paris.)

Srîbhâgavatam, Vol. III, by Diwan Bahadur V. K. Ramanujachari. (Author, Kumbakonam.)

A Centre of Unity for India (Pamphlet), by O. Kandaswami Chetty. (Author, Madras.)

The Voice of the Silence, translated and annotated by H. P. B. Artcraft edition. (David Mackay Co., Philadelphia.)

Light on the Path, written down by M. C. Artcraft edition. (David Mackay Co., Philadelphia.)

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THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

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THE THEOSOPHIST

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The half-yearly volumes begin with the October and April numbers.

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(*b*) *Netherlands*: N. V. Theosofische Uitgevers Mij., Tolstraat 154, Amsterdam.

America: The Theosophical Press, Wheaton, Illinois, U.S.A.

Dutch E. Indies: N. V. Theosofische Boekhandel, Minerva, Blavatsky Park, Weltevreden, Java, D. E. I.

Printed and published by A. K. Sitarama Shastri, at the Vasanta Press, Adyar, Madras

Books on Theosophy and Occultism

	Rs.	A.
First Principles of Theosophy. By C. Jinarājadāsa. Boards ...	6	0
Cloth and Gold ..	7	8
Ancient Wisdom. By Annie Besant. Paper Rs. 2-10. Cloth ...	3	12
Thought Power: Its Control and Culture. By Annie Besant. Cloth ...	1	8
A Study in Consciousness. By Annie Besant. Cloth ...	4	8
The Original Programme of the Theosophical Society and of the Esoteric Section of the Theosophical Society. By H. P. Blavatsky. Paper Re. 1. Cloth ...	1	8
The Masters and the Path. By C. W. Leadbeater. Boards ...	6	0
Cloth ...	7	0
Talks on the Path of Occultism. By Annie Besant and C. W. Leadbeater (in three separate volumes.) **1. At the Feet of the Master. 2. The Voice of the Silence, 3. Light on the Path.** Each Volume. Boards Rs. 4. Cloth ...	5	0
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Blavatsky Centenary (August 1931) issue of THE THEOSOPHIST. Paper Re. 1. Cloth and Gold ...	1	8
Olcott Centenary (August 1932) issue of THE THEOSOPHIST. Paper Rs. 2. Cloth and Gold ...	3	0
Esoteric Writings. By T. Subba Row. Boards ...	6	0
Cloth ...	7	0
Man: Whence, How and Whither. By Annie Besant and C. W. Leadbeater. Boards Rs. 7-8. Cloth ...	9	0
The Other Side of Death. By C. W. Leadbeater. Boards ...	7	8
Cloth ...	9	0
Early Teachings of the Masters. Compiled by C. Jinarājadāsa. Boards Rs. 2-8. Cloth and Gold ...	3	8
Letters from the Masters of Wisdom. Compiled by C. Jinarājadāsa. (First Series) Rs. 2-4. (Second Series) ...	3	0
The Monad. By C. W. Leadbeater ...	2	0
Talks with a Class. By Annie Besant. Boards Rs. 2. Cloth ...	2	8
Esoteric Buddhism. By A. P. Sinnett ...	7	8
The Hidden Side of Things. By C. W. Leadbeater. Boards ...	5	0
Cloth ...	6	0

Theosophical Publishing House, Adyar, Madras

SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

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The following receipts, from 13th March to 10th June, 1933, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Hongkong Lodge, dues of 6 old and 2 new members for 1933, £2	26	8	0
T.S. in England, 10% dues per January to April, 1933, £85-10-0	1,129	14	5
T.S. in Bulgaria, „ „ „ 1932, £1-2-0 ...	14	7	3
Mrs. Sarah Townsend Deacon, dues per 1933, 19s. 8d. ...	12	15	0
T.S. in Germany, 10% dues per 1932, £8-15-0 ...	115	15	0
„ „ Argentine, 10% dues per 1933, £3-10-0 ...	46	2	11
Hongkong Lodge, dues of 7 old and 3 new members per 1933, £2-10-0...	32	14	2
T.S. in Scotland, 10% dues per 1932, £11-13-0 ...	154	4	1
	1,533	0	10

DONATIONS

Hilarion Lodge of Limassol, Greece, "Adyar Day" Gift.	5	15	0
Anonymous (217-0-0 and 7-8-0)	224	8	0
Mr. C. S. A. Kuyper Loos, "Adyar Day" Gift, f25 ...	36	13	0
Wimbledon Lodge, London „ „ „	13	14	5
Claremont Lodge „ „ „	26	8	0
St. John's Wood Lodge „ „ „	26	6	11
T.S. in Austria „ „ „ £2 ...	26	1	11
„ „ England „ „ „ £19-10-6 ...	258	15	8
„ „ Scotland „ „ „ £4-4-0 ...	55	11	3
To be carried ...	674	14	2

	Rs.	A.	P.
Carried forward ...	674	14	2
United States Adyar Committee, " Adyar Day " Gift, for Adyar Library	1,300	0	0
United States Adyar Committee, " Adyar Day " Gift, for Headquarters	1,286	6	[illegible]
Lodge Huizen, Holland, " Adyar Day " Gift ...	100	0	0
Krishna Lodge, Calgary, Canada, " Adyar Day " Gift ...	16	0	10
T.S. in Spain " " " ...	26	6	0
" " Porto Rico " " " ...	26	2	0
Dr. Max Lopez, Cuba, £2	26	8	0
Mr. D. P. Kotwall, Karachi	50	0	0
Mrs. M. E. Edwards, London, " Adyar Day " Gift ...	6	9	9
	3,512	14	9

Adyar
10th June, 1933

A. J. HAMERSTER,
Hon. Acting Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

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The following receipts, from 13th March to 10th June, 1933, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Mr. Mavji Govindji Seth, Fort, Bombay	10	0	0
Mr. T. H. Redfern, Hyde, Cheshire, £10	132	2	11
Mr. and Mrs. Reuben E. Ani, Bombay	49	14	0
Mr. and Mrs. Khedouri E. Ani, Basra	49	14	0
Dharma Co-Masonic Lodge, Benares	10	0	0
T. S. in Karachi	20	0	0
Mr. Abdul Karim, for " Food Fund "	7	8	0
Satyaprakash Lodge, Jhansi	3	0	0
Mr. M. H. Master, Godhra	5	0	0
St. Alban Co-Masonic Lodge, No. 125, Karachi ...	34	12	0
E. Haegsma, den Helder, Netherlands	12	15	0
To be carried ...	335	1	11

	Rs.	A.	P.
Carried forward ...	335	1	11
Mr. George N. Ragan, Manila	17	12	0
Miss I. Prest, London	45	0	0
Mr. E. Rall, Madrid, 100 Swiss francs	71	15	5
Mr. J. C. Walker, Shepperton, Victoria, Australia, £2 ...	26	8	0
Dr. C. Rama Kamath	1,000	0	0
Mr. Robert Davidson, Roseville, N.S.W., £4 ...	53	0	0
Miss S. Ware, Adyar...	5	0	0
Mrs. F. A. Belcher, Toronto, Canada, $8	25	0	0
Poona Lodge	4	0	0
Gaya T. S. Lodge	10	0	0
U. S. Adyar Day Committee, " Adyar Day " Gift ...	500	0	0
Mr. A. L. Northam, Michigan, $5	18	10	0
Ahmedabad T. S. Lodge, White Lotus Day Collections...	5	9	0
Olcott Lodge, T. S., Edinburgh	13	15	0
Mr. D. P. Kotwall, Karachi	25	0	0
Moradabad T. S. Lodge	5	0	0
Mr. C. Vasudevayya, Madras, per May and June ...	4	0	0
	2,165	7	4

Adyar
10th June, 1933

ERNEST WOOD,
Hon. Acting Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Manila, Philippine Islands	... " Soliman " Lodge, T.S.	28-12-1932
Merida, Mexico	... " Merida " Lodge, T.S.	3-4-1933
Dowlaiswaram, India	... " Godavari " Lodge, T.S.	11-4-1933

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Merida, Mexico	... " Zamna " Lodge, T.S.	Nov. 1932
Merida, Mexico	... " Mayab " Lodge, T.S.	

Adyar
7th June, 1933

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„ „ England, 10% dues per November, 1932, £10-8-3...	136	11	1
„ „ Norway, 10% dues per 1932	26	6	7
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