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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

Edited by ANNIE BESANT, D.L.

CONTENTS



Frontispiece: The Banyan Tree, Adyar	1
On the Watch-Tower	1
The Federation of Teutonic Nations. ANNIE BESANT, D.L.	5
"He Comes for All . . . He is the World-Lover". WAYFARER	9
The Balance of Cults. N. YAGNESVARAN SASTRY, B.Sc., B.L.	17
The Control of Industry. R. J. ROBERTS, A.M.I.E.E.	20
The Quest (Poem). THELMA SLINGO	32
From the Theosophical News Bureau	34
The Banyan Tree, Adyar. A. SCHWARZ	40
Studies in Occult Chemistry and Physics (Second Series): XXI.	
Oxygen. G. E. SUTCLIFFE	41
The Institution of Ka'ba. G. NARAYANSWAMY	53
A Stroll at Eerde (Poem). M. E. R.	66
The Radiation of Power. GEOFFREY HODSON	67
A Child's Remembrance. ANONYMOUS	78
Centenary of William Blake	82
The Art Section:	
The Court Dancers of Java (Illustrated). A. J. H. VAN LEEUWEN	83
Art from the Spiritual Point of View. DOROTHY DOBBINS	85
Seeds of Internationality. J.	96
Milk Tree. H.	99
The Theosophical World-University (India). JAMES H. COUSINS, D.Lit.	101
The Theosophical Field	103
Correspondence	108
Reviews	113
Books Received. Our Exchanges	119
Supplement	i

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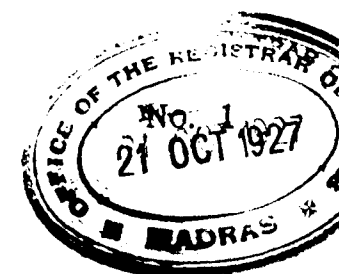
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THE BANYAN TREE, ADYAR

VOL. XLIX



THE THEOSOPHIST

ON THE WATCH-TOWER

THE Editor writes :

A very temperate and "understanding" article in *The Modern Churchman*, by Professor C. C. J. Webb, Oxford, is a notable sign of the times in the real tolerance and insight which characterise it. Professor Webb deals with Anglo-Israelism, Christian Science and Theosophy, and, in each case, seeks the reason for its main attraction; its relations to historical Christianity in the first case, and to contemporary in the second, and lastly its fundamental defect as an inspiration and guide to religious life. It is rare to meet a writer with so judicial and yet sympathetic a type of mind. Though he is not a believer in reincarnation—since beliefs cannot alter past facts—I think he must have passed through a fairly equivalent number of masculine and feminine incarnations.

We have had no special news of the President except, as we said last month, that we expect her with Krishnaji and the Vice-President to arrive in Bombay on October 28th, and, after possibly a few days in Bombay, to come on to Adyar.

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Having cursorily referred to broad plans which our President has laid before us in the last two years one naturally asks oneself what help does she need to carry out the stupendous work and what qualities in each of us will be the most useful in that service. Naturally each must ask this of himself but it seems to me that the three most valuable qualities at the present time are: Courage in difficulties; Calmness in storm; Strength of purpose in the Work.

The immensity of these schemes will naturally arouse opposition, the deeper the plunge into the waters of chaos the greater the disturbance in the various pools, that is inevitable. Our leader is making the plunge and in following her it is necessary that we also know somewhat of how to plunge and how to swim for ourselves so as not to let the tide carry us whither we know not. Cross currents will of necessity be there, we must follow our own line having a clear view as to our objective and be certain of the landing place that we are making for.

Hence the use of courage, calmness, strength of purpose.

Whilst we are in the waters it is difficult to keep our landing stage in view but the compass must ever be within the heart and direct our actions, each of us must be in command in our own conning-tower; this is the lesson that is before everyone of us at the present, very special time of advancement, enlightenment, expansion and growth.

It is well for each of us to recall to our minds the very beautiful and significant Letter from the Elder Brother¹ which seems to bear upon the subject of the work that is definitely placed in the hands of our President and the significance of that Great Work for the future upliftment of humanity.

The Letter needs ever careful study for it suggests over and over again our own choice in helping Them with the

¹ January, 1926.

Work. It is evident therefore that we have a choice and the importance to each of us lies in the decision that we now make to help her, or to let the opportunity pass by, leaving her to go forward alone because we have not the energy or the will to bestir ourselves to action or to fuller understanding of the great Day that has dawned in our midst.

We hesitate to speak here of the work of the World-Teacher, the special feature of the Day that has dawned¹; our President has for the last many years been the messenger of Light in bringing us the news of that Coming, and we hesitate to speak of the future for most of us have scarcely realised the present great announcement. The world cries out in pain and sorrow and our President has offered us the privilege of helping her in this world-work, this seems to us the message that her birthday spells to each one of us.

And the echo of the ages answers back in the old refrain:

"Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

In the strength of the Lord of Compassion, who is with us everywhere, we will dedicate ourselves anew to the Great Work, to help her in that Work that "we too may become the helpers of the world". This shall be our offering to her on this day.

W.

THE FEDERATION OF TEUTONIC NATIONS²

By ANNIE BESANT, D.L.

THE history of the great Āryan Mother-Race as traced by ordinary historians and illuminated by the teachings of the Divine Wisdom, as given out by Seers and Sages in the

¹ We have not yet received the official accounts from the Star Camp at Ommen.

² From *New India Weekly*, September 22, 1927.

East, is not only profoundly interesting as to the past, but is also an indication of the near future. The Mother-Race founded in Central Asia a great City, named Shamballa, according to Indian literature. (The ruins of this City are now being partly uncovered by excavations carried on by a band of American explorers and archæologists, who report that it will take years to complete their work.) From this centre in the Gobi Desert four daughter-races were sent out, which evolved, after their separation, as inhabitants of great valleys in the encircling mountain ranges, as four distinct types. These formed the four emigrations which travelled westwards, recognised by such historians as Sir Henry Maine, the Mother-Race ultimately descending into India and becoming known as the Hindūs, the Āryo-Indians.

The first emigration went to Egypt and founded the Egyptian Empire and its splendid civilisation, the Wisdom of Egypt drawing to its sanctuaries the great intellects of the then world, such as Plato.

The second emigration travelled to Persia, and there founded the Persian Empire, with its tributaries and its immense warlike strength, invading even India and Greece.

The third and fourth emigrations settled for a while in the north and south Caucasus, dwelling there while Europe was becoming habitable, as its swamps dried up. Then the third overspread Greece, Italy and the south of Europe, turning northward into Spain, France, Britain, Ireland; they used to be called Kelts, and were distinguished by their emotional nature, expressing itself in oratory and in the fine arts. This emigration founded the Roman Empire with its widespread dominion, its magnificent literature and its constructive ability.

These three daughter-races, each with its Empire, an Empire of force and military conquest, wrought out their destinies. The fourth daughter-race, the Teutonic, spread

over northern Europe, sent its children conquering into Britain, settling into its southern portion and driving the Kelts into Wales and the Highlands of north Scotland. It is marked by its strong individuality, its scientific mind, its adventurous nature. England, from the sixteenth century onwards, laid the foundations of her far-flung rule in colony after colony. Most of North America, Australia, New Zealand, much of Africa, are peopled by her children, and she thus created the basis of a mighty World-Power. But some of the colonies in North America broke away from her, and are now the Republic of the United States. Thus three great Nations of Teutons of England, the United States of America and Germany-Austria, exist, with several smaller Teutonic Nations in the North of Europe, all descended from the fourth daughter-race, the Teutonic.

The world has grown since the last World-Empire, the Roman, the Empire of the third emigration, perished. Education has spread among the masses. Science has lessened distances; two men can talk with each other, one speaking in London, the other in New York. Transport by swift ocean steamers and by aeroplanes has made knowledge of each other possible by widely separated lands. But the fourth emigration, the Teutonic, has not yet had its World Empire. Had the German Emperor any dream of this before the European War of 1914—1918? Who can tell? If so, he took the wrong method, the method of which the day was over, the method of Force, and that was foredoomed to failure. That was why I said at the beginning of the War that Germany was fighting on the wrong side. The inevitable defeat was not the defeat of the German Nation, but only the defeat of the German military Order, with the War Lord at its head. These belonged to the past; the German Nation belongs to the future. Another World Empire resting on weapons of war has become impossible.

Yet the fourth emigration, the Teutonic daughter-race must have its World Power and fulfil its destiny, as the preceding daughter-races fulfilled theirs. How shall that come about?

Britain and her Colonies point to the method. Each Colony has become a Self-Governing Dominion, a Free Nation, and Britain and her "Dominions" form a Federation of Free Self-Governing Nations. India alone is a subject Nation that has never been a Colony, and she is demanding Self-Government; if consent be delayed much longer she will demand separation, and then Asia will unite against Europe and there will be a War of colour, which will destroy both civilisations, western and eastern. That must not be. India Self-Governing within the British Federation will bring peace between East and West. That must come, ere the Teutonic World-Power can consolidate—the British Federation of Free Self-Governing Nations, Germany and the United States of North America, each section self-governing within its own territory, but joined in an alliance, peaceable, fraternal to all Nations, working not only for mutual service, but for the good of all, for the extension of trade co-operatively rather than by competition, for the encouragement of general culture, the necessary step towards the Federation of the Nations of Europe and then of the World.

Such is the destiny of the Teutonic daughter-race; whether it shall come sooner or later depends on the Nations concerned, whether they work with the law, or against it.

Annie Besant



"HE COMES FOR ALL . . . HE IS THE
WORLD-LOVER"

By WAYFARER

THE need of the world has never been so great, the cry of the masses has never been so loud as it is to-day. The Founders of the Theosophical Society realised this outstanding need more than fifty years ago and heard the call and bade two great people, presumably the only ones qualified at that time, to found the Society and set to work to spread the eternal Law of Brotherhood and to gather together those who would, those who could, partially understand the need of the hour.

The great need is understandable, for the world, the large majority within it, is beginning its great awakening, and having awakened pain is a necessary consequence and the cry for help is sent out broadcast.

A half century has passed since the Society was founded and though it has not grown largely, so far as numbers are concerned, it has been able to revise, re-vision, re-make the thought of the world to-day. The largeness or smallness of the numbers is of little account; to endeavour to save, to bring peace, to re-form or to vivify the old form, to send out the call for unity which alone will bring spirituality, to cry: "Awake!" when most sleep, are not the deeds that the majority seek as the world is now. The world masses are not thinking of these things, they cannot because they do not know, do not realise, do not see the necessity; the Light to them is hidden.

That some of us have a little understanding, a little larger vision, that some of us have caught a glimpse of the Light is due to our past, our training therein, our experiences therein and our wakefulness or otherwise as we have trod the walk of life in this incarnation, and have been able to assimilate our lessons, grow, evolve thereby, and to grow in sympathy and understanding with all that lives.

It is but natural according to the old proverb, "Birds of a feather flock together" that those of kindred ideals should therefore find themselves side by side in the Theosophical Society under the common ideal of Brotherhood. Except for this common ideal we are a very varied set of people and it is good that it is so, for all shades of opinion (under this ideal), all types of people, all nationalities with their varying customs and methods, great and small, workers and slackers meet together and there is room for all. So wide is the fold of the Society that none need be shut out, only the desire to work for brotherhood must be there, that is the eternal bond between members.

The two great founders passed on and the Society has been under the leadership of our President Mrs. Besant whose 80th birthday we commemorate this October 1st (1927).

"To the Theosophical Society largely belongs the credit of being the bulwark against the forces of reaction, of narrowness, of separative pride," are the words of an Elder Brother.¹

In order that this work could be started it was obviously necessary that the thought behind that work should be felt by as many as possible, and that as many as possible should therefore come under the Society's influence. Whether that influence was understood or known or acknowledged was of very minor, if of any, importance.

The Society has always been unpopular, misunderstood, challenged in integrity and blackened morally but those members who took no heed of the opinion of the outer world (knowing that the world did all these things in small-mindedness and ignorance) have kept to their ideal while others, for various reasons, have seen best to leave it and work in other fields.

Once again, in order to carry out the many sided work of the Society and to get in touch with all the varied types of humanity many methods had to be tried, many organisations of varied kind had to be put on hand, each organisation working for brotherhood in divers forms, if so I may term it, so that the varied types in the world might understand and gather round one banner if so be it that it could not understand some other banner. Some could read one ensign and some another and thus all would in time be reached under one or other of the many ensigns. In the end the many will recognise that all the ensigns spell "Brotherhood" though they may be written in different languages, or spelt in different letters.

As a lighthouse might flash different colored lights, so that the variety of colour might attract the attention of the various types of vessels according to the light of sunset, night or dawn, so our leaders have launched many organisations to

¹ THE THEOSOPHIST, January, 1926.

suit manifold and scattered types of mind, temperament and character.

For this reason we have been given the great opportunity of working with our leaders in the Co-Masonic Order or in some re-vision of the religion to which we happen to belong, such as the Liberal Catholic Church for Christianity; or to help in the training of the young in new ways of the so-called education or in the Theosophical Order of Service or in the special work of the Order of the Star but all under the ideal of Brotherhood from which all, as I understand them, are inseparable, and inseparable from the ideals of the Theosophical Society, though each specialises in its own particular line in the Great Work.

The work of the Theosophical Society is for all time; special work such as that sacred work of the Order of the Star is for a special time only and that time is now, hence the reason that the Order was founded by Mrs. Besant as its Protector in 1911.

To work for one is in the world of Reality to work for all, they are so interwoven in ideal and object that it seems incongruous to separate them. Each is work for humanity and in that sense is interwoven in ideal and object. It is of course true that we, in our smallness and want of large-heartedness, may feel drawn to one work in the world more than to another but it is for lack of understanding of the big whole and is a limitation. Here it is that the President of the Theosophical Society has shown her greatness that she has been able to give attention, zeal, strength, inspiration to all these movements as if each one had her whole heart and I have felt this to be a huge thing to have attained, it belongs surely to that unattached stage of a great soul.

Each of these movements has reached certain people who would not have come into the Theosophical Society (as such, in its own name as it were, and when put like this is it not

almost laughable?) and has brought them into touch with different sides of the realities of life, in touch with "the true Light that lighteth every man that cometh into the world". One movement for instance has brought some in touch with the dawn of the return of the Mysteries in Co-Masonry; one movement has brought others in touch with the dawn of a new understanding of the power and capabilities inherent in the child, helping thereby the development of that Light within, which through wrong training has been so woefully darkened or hindered in the past; and the Order of the Star has brought again others into touch firstly and at first with the truth of the near *Coming* of the World-Teacher, secondly in order to help the world to prepare the Way of that Coming and thirdly, as now, to help them to understand that He is here in our midst so that each in his turn may help to spread the gospel of the good tidings; and the Theosophical Order of Service was founded in order to spread the ideal of Brotherhood into forward movements in the outer world and to help kindred movements which worked perhaps on rather different lines; to uphold, as it were, all idealistic movements that tended towards brotherhood in whatsoever sphere, such as the Scout and Girl-Guide movements, the League of Nations Union and countless others.

To work in these movements wheresoever they be, helps in two ways: To spread the ideal of brotherhood, as has been said, and secondly: To widen the vision of the individual who works in them by broadening his outlook and strengthening his understanding of life in its many forms.

If we could imagine the Theosophical Society unsympathetic, unhelping, unzealous for these many organisations then the greatness of purpose of that great Society would, in my opinion, be lost. "Support all work and movements in the outer world which stand for brotherhood."¹

¹ "A Message from an Elder Brother"—THE THEOSOPHIST, January, 1926.

then there may be many who are ready to follow the World-Teacher, ours will surely be the responsibility if there be but few to follow just because we have had the privilege of both some knowledge and much help and guidance.

"He will never be satisfied in giving His knowledge and love to a few" for all the world seeks Him in their heart, some with knowledge, some with intention, some in ignorance, in suffering and pain, but all seek Him and in time will come to Him for He belongs to the World, not to the few; the World claims Him, not the few; the World has to be reclaimed, not the few; our part, privilege and joy is to help Him in this work for the World, and we have the promise "We shall be with you through the ages" from Those who will aid us in carrying out Their Purpose and Their Will.

Wayfarer

THE BALANCE OF CULTS

By N. YAGNESVARAN SASTRY, B.Sc., B.L.

THE world has its spiritual seasons when one of its aspects grows into prominence. The followers of the rising phase have always tried to banish all the rest, but when they so endeavoured they were checked, and sometimes almost dramatically checked.

When Jesus founded His religion, its followers carried its message to all who were ready for it. Then they tried to force their creed upon others who had their own, best suited to them. To the new zealots Christianity was the latest religion and therefore the best. Like a parliamentary enactment repealing all older legislation on the same subject, Christianity seemed of special sanctity to its votaries. So they expostulated and then sneered. At last they killed Hypatia.

This great martyr respected the new creed, but she found equal beauty in the older presentations of truth. She opposed the missionary efforts at stereotyping mankind. To her it was never the intention of any founder of religion to teach music to elephants or weight-lifting to nightingales. The novelty of a presentation of truth is no proof of its superior sanctity; it is only evidence of its superior appropriateness to new types of enthusiasts that have come into being.

A similar narrowness was exhibited earlier in India. Like all zealots, the early Buddhists under-rated the older methods of spiritual activity enjoined by Hinduism, and tried

These various forms of the Great Work cannot be separated, except as we separate ourselves from them, then indeed do we separate ourselves from all and from Those whose Work the whole is.

The Work of the Order of the Star is of vast importance as has been said, that is perhaps the very special need of the hour. Just in the same way we can imagine a great city in which a king reigns supreme, his charge is the whole of the mighty city yet in the ordinary course of the world's progress a special temple has to be built, the former one having become unsound through rains and storms and possibly through impurities from within. The king's special attention is fixed on the building of this new temple, maybe for several weeks or days or part of each day, but that does not alter the whole work in other parts of the mighty city for which the king is responsible and in which he is as much interested as heretofore. The courts, and specially the education and training of the young, the commerce, the traders, the smaller shops have still to continue their work, will you suggest that it is the duty of the judge to leave his court and help to build the temple or that the grocer should leave his wares to seek to see the new pillar that has just been erected within the temple, nay, but the duty of each is to do the work which the king has given him and the faithful will remain where his appointment has placed him and the king will mark those who leave their post for their own self-seeking or self-pleasing. Once having chosen to be the king's servant the choice of work is in the hands of the king. We were all free to make a choice whether we would be a servant or not.

The Work is all one, one purpose, one goal—to make Brotherhood a living reality, to draw men to Truth—this is the World-Teacher's Message to-day and it is also the Message of the Theosophical Society, the Liberal Catholic Church, the Order of Co-Masonry and it is

behind the ideals of New Education. How can we belong to one and not to all, for in those realms of Reality where are no distinctions of names or orders nor are there distinctions of leaders, all Leaders are at one in purpose and at one in spirit; They work within the one Will which there is done, as one day it shall be done on earth, when so be that we have ceased from our divisions which separate and have "put away all that makes for separateness," and with one heart and one soul shall be able to work for that Peace which passeth understanding.

We have before us such a stupendous promise for the future if we fulfil our part and all of us are needed and all "need each other," which is such a wonderful thought; no one shut out and no one can shut another out.

Could any be happy in the knowledge that there is one sufferer left to suffer or one in pain who has not been relieved or one in darkness to whom we have not brought the Light. The fold of the Lord of Compassion is for all, none may rest there until the last one has been brought to and has entered the gate of His fold.

The same question, as of all time, will be asked: "Hast thou attuned thy being to humanity's great pain, O candidate for light? Thou hast?—Thou mayest enter—."

This article has been called forth by "Whither goest Thou¹" where the author suggests a Teacher and a new path. The World-Teacher points out the same path that other Teachers have pointed out, beautified and once more adorned; He comes to all the world, He is "for all, He is the World-Lover and He will never be satisfied in giving His knowledge and love to a few. He comes for everyone".²

If so be that each, who has caught a vision of the Light, has caused his own light to shine to help the darkened world

¹ By the Lady Emily Lutyens, THE THEOSOPHIST, September, 1927, p. 679.

² *The Kingdom of Happiness*, p. 21.

to supersede it. But Srī Shankarācharya arose and started his Hindū revival and Buddhism was deflected to China and Japan.

Thus at least twice in the history of religions the same lesson has been taught. The older methods of altruistic activity have been indicated by the same hand of immortality that points the new. From that standpoint of immortality, nothing is old or new. All are of perennial interest and use.

Now a new religion seems to dawn on humanity. It may prove to be mystical if not mystic. Many have joined its ranks in anticipation, and are working for it. But many will exist whose idealism finds better scope for expression along different channels. Among such the ceremonialist is a factor of growing importance.

Since Shrī Kṛṣṇa preached his first ray gospel of action to Arjuna, the world's spiritual centre of gravity has been constantly changing. It has passed through the sixth ray devotional cult of Jesus and Rāmānuja. It is now deemed to gravitate in the activities peculiar to the seventh ray of ceremonial.

The mystic and the ceremonialist form a peculiar antithesis, as well as an adjunct to each other. The first seeks the One hidden in the many; the other expresses the many latent in the One, by a variety of symbolisms and other means. The one goes up to great heights of consciousness and stimulates the higher of man to dominate the lower; the other comes down to the lowest planes and stimulates the lower of man to be amenable to the higher. The one pulls humanity to God from above; the other pushes up humanity from below. If it could be the intention of God to harmonise the workings of the mystic and the ceremonialist, nothing could be more beautiful.

But whatever be the intention of God, the condition of the rays, or the nature of the future religion, different types

of men and activities will co-exist. If the first ray is to come into prominence, that would not justify an artist if he gives up his vocation to become a mediocre politician. If the second ray is to come into prominence, that cannot justify a strong man in abandoning the protection of the weak in order to teach arithmetic to school boys. Man cannot adjust his spontaneity of soul according to astronomical calculations or study of inter-planetary forces. Each man must be true to his own ideal and its service. The method of utilising man's activities to adjust the rays, religions, and planetary forces may be left to abler hands.

N. Yagnesvaran

THE CONTROL OF INDUSTRY

By R. J. ROBERTS, A.M.I.E.E.

THIS subject may not appear at first sight to be connected in any way with that collection of ideals and facts which is known as Theosophy. Yet, try as each one of us members may, we all find no single activity of mankind upon which much light may not be thrown by the teachings of Theosophy: embracing as they do all the inspired teachings and sacred writings of the great religions of the world. In passing I would advise you of a fact which each of us has discovered, sometimes to his amusement and surprise, that Theosophy is a universal thought—its application in principle may enrich everyone's life, be he beggar, craftsman, scientist, artist, or workless rich person, man or woman. We have all experienced disappointments in other directions and so, being a humorous lot, we are able to be amused when we do not meet an anticipated defect.

Now, it is a trite saying that the world at present is in an awful mess. Who will deny that the peoples of Europe and Asia are all in a turmoil. Civil war has just ended in England (for a strike is no less than civil war), with loss to both sides—possibly with greater loss to the victors than to the vanquished, as time will show. There is always trouble in the Balkans. Italy rattles the sabre whilst it endures a moral tyranny greater than it has known for centuries. Germany and France watch each other with suspicion. Spain, Portugal and Mexico are in the throes of religious persecution

and doubt which might easily spread to the rest of Latin America. China is sick with warring factors and possibly vicious propaganda of all kinds from the strangers within her gates. India is denied her place in the British Commonwealth of self-governing nations and bubbles with discontent. Was the world always so? Is it that we know now more of our neighbours than we used to do before the Great War? Is this latter all of the truth? For our own troubles are heavier than they were or loom far greater than they did 20 years and less ago.

I intend to speak of some of our own troubles, but I cannot forbear in passing to point out that this all-pervading unrest has a meaning, and you, who seek inspiration in the Bible, know the text, "Ye shall hear of wars and rumours of wars".

Our own troubles and problems are social ones. They have been grouped under six headings:

1. The struggle between capital and labour.
2. The rights and duties of the sexes, and their adjustment.
3. The prevention and curing or elimination of disease.
4. How, why and to what purpose shall we educate our children?
5. Who shall hold sovereign power, make laws, etc.
6. What affairs may be dealt with by the Government.

These are all problems peculiar to any community which is in a state of growth and expansion, hence, there is every reason to feel pleased at this disquiet. Do not let us be pessimistic about any of it. If there is a problem, there must exist a solution, otherwise why should a problem exist? This reminds me of the story of some children who were arguing as only children will, upon whether fairies existed or not. "Well," said one wise little boy, "if there were no fairies, we would not have a word for them."

Treating the first of our problems, that of Capital and Labour, I shall endeavour, by reference to the laws governing the most stable form of society the world has seen, to point out some possible beginnings for improvement. We are told that even 5,000 years ago there existed a confusion of castes in India. This means that children were being born who were unfit in some characteristics and parts for the duties their parents performed in society. To-day, the castes still appear to be breaking down; but this all shows the perfection of a social organisation when, after 5,000 years of decay, it still remains a working system.

This organisation was imposed by a law called the "Law of Manu," (about 100,000 years ago although it has been added to from time to time,) and I shall try to be very brief in describing it. All people were split up into four castes or groups and each caste was forbidden to mix with other castes. These castes were that of the labourer, the merchant, the soldier and the priest; and the ideals of service were that the labourer gave his labour, the merchant his labour and his wealth, the soldier his labour, wealth and life, whilst the priest (which included of course doctors and teachers of all kinds) gave his labour, wealth, life and soul to the community.

The son of a labourer lived as a labourer, strove as a labourer to be a good labourer, and married in his own caste. The other castes each did likewise. This appears strange to us, but it must be remembered that this law of Manu was part and parcel of their religion, and still to-day the Hindūs are the most religious people in the world. Religion is life to the Hindū, even in greater measure than the making of money appears to be the mainspring in the life of the Anglo-Saxon.

You will see that this law settled all their problems: particularly did it settle questions of education—a soldier's son was educated and trained as a soldier, nothing else.

In fact his personality was not fitted for any other type of duty.

The Manu is the spiritual governor of the Āryan race, and only those egos were sent to any particular caste who were fitted for the work and duties of that caste. Such a system might eventually work in New Zealand, but without generations of preparation I do not think it could do so. Do we not sometimes find an undoubtedly priestly soul born the son of a labourer, and the clergyman's or doctor's son scarce intelligent enough to be a labourer?

There are some parts of this Law, however, which if applied to-day here, might be of the greatest benefit to all—no one was permitted to own a machine which required more than two men to work it. The modern factory is such a machine. Could we do without factories? Remember the system is essentially with us and equally capable of much good. I do not think we could do without them; but is it necessary that anyone should own them?

Look for a moment at industry in Europe as known within historical times. In ancient Greece and Rome you will remember that all work of an industrial pattern was performed manually by slaves, who were without rights in hours or manner of their labour and received no reward or assistance from Nature's powers. The end of the Dark Ages saw the birth of the guilds when the labourer became a free man with some right of choice in work and recompense, but still he was unassisted—his labour was manual labour. The guilds decayed in organisation and power to collapse altogether about the end of the eighteenth century when the factory (and modern industry) was born contemporaneously with perfection of the steam-engine and the invention of the spinning jenny.

Look at the development of the factory, originally and down to the seventies of last century, these factories were

owned by individuals or by a family. Apparently this private ownership was wrong and generally tyrannous, otherwise the system of trade-unions would not have come into being, which all bears out the wisdom of the Law of Manu. Originally formed to protect the workman against the over-reaching rapacity of the owner and his attempts to enslave his work-people, this trade-union movement effected the breaking up of the private ownership of factories. A change for the better in so far as the owners (not being entirely dependent for their sustenance upon one type of factory only) were better able to stand the occasional absence of dividends, and therefore were not so insistent for their dividends, but it was apparently bad in some directions. The private owner sometimes found he had a heart, whereas the shareholders of a limited liability company have none—only pockets.

The merchant ever did wring his wealth from the labourer, sometimes justly, gave commensurate service in return, but sometimes unjustly. It will be noted basically that the manager as well as the foremen and operatives are all labourers. Where is the merchant? You will find him in the banks where he sits over and upon all production, and if he can, taking toll. The business of the factory manager to-day is, not service or production, but the study of the banks, their wants and demands. Does not the farmer (poor labourer!) know that he must watch and satisfy the demands of the mortgagee or bank. He cannot grow and produce what he knows is best for his land, for his methods, or for his neighbours and customers; all his efforts are governed by the rule that profits must be made. The modern factory and farm is run for profit, and nothing else.

Things are growing worse and worse, the tyranny of the banks (the word is used to include all financial operators) grows; but if you hit the banks, whom do you hit? Beyond the bank operators, are there people who

will suffer and who are they? The average man knows none.

It is a well-known fact that evolution and progress in society is marked by the breakdown of a tyranny when it becomes insupportable. Democracy is not led but driven to better things. What is the way out?

There is an old and true saying "Coming events cast their shadows before". Also it will be found that wayward humanity may always find a light cast upon the path of progress. One industrial light of to-day is Henry Ford, who through his great organisation has conferred more material, and possibly more spiritual, good upon the world than any other man in living memory. As a true American he does not hide his light under a bushel, but lets it shine forth graciously (which is scarcely an American characteristic as we know them) to the rest of mankind.

What are his messages? I will give a few of them. The labourer is always worthy of his hire—if he is not it is not his fault, but that of his employers. He will work his hardest and most intelligently always, given a sure and adequate reward and an ideal in front of him. Success is achieved only by constant endeavour of all workers to improve methods and product. Cheap products mean high wages, and expensive products low wages. The profits of a business do not belong to the shareholders nor to the workers, they belong to the business. The business run for profit will soon fail. There are two well-meaning burdens to industrial society, the financier and the social reformer. If either be given power in a factory its early stoppage is certain.

Now industry, due to many social laws and privileges would not necessarily take the same future good form in New Zealand as in America, and we must wisely, very wisely make choice of methods and ideals if we desire to build up

industry in order to reflect more of humanity's ideals than the present system does.

Evolution is a law of Nature and includes mineral, vegetable, beast and man; but it includes also, as every earnest student of history knows (and this is the real teaching of history), every human activity—arts, sciences, food, clothing, even religions and ideals. Eternal truths ever were the same, but the method of their attainment or portrayal has been a matter of development. Who can deny that the form of religion fits the spiritual stage of its adherents. There are those who assert that the barbaric forms of the Christian religion in the West fits us spiritually, and that the majority of the members of the Western races are totally unfitted to appreciate the depth of spirituality in some of the Eastern religions, such as Buddhism. That is but by the way, nevertheless it appears true to me. They cannot agree with each other, so why expect them to see the point of view of other races.

Since evolution is such a universal form of progression, it is to be expected that an industrial system will also evolve from the crude to nobler and more perfect forms. A human organisation does not appear to evolve "retrogressively". When its form has reached the perfection to which that people may take it, that organisation dies gradually—it drops out of use. Note this too, that it drops out of use because the people who used it have grown beyond it. The factory system is still growing and every day almost, old individual industries become organised for the first time on the factory basis. The factory system is one in which the work of the many is combined through its many operations into a product which was otherwise the work of independent workers, and one notable industry which has not yet been factorised is agriculture. The raw products of agriculture are worked into marketable form on a factory system, but not yet has farming itself been an efficiently

organised industry—except under slavery conditions, and a return to these is unthinkable. How do I know that farming is not yet an efficiently organised industry? There is one sure sign of inefficiency and that is discontent, and I have yet to meet the contented farmer. Here and there contented employees are to be met it is true; but these accidents are due to relatively small organisations which are dominated by the spirit and ideals of the employer whilst such employees are rarer than a four-leaved clover.

The trade-union growth and its effect upon the development of the factory has been touched upon, but fearing that this movement has not been too well understood, I shall say something regarding the whole movement, as seen from the British standpoint. I know not whether it coincides essentially with that of New Zealand, but I think it does. It denies the absolute right of property, and returns to the conception that property is held as a trust only, contingent upon service. It denies wealth as the goal of human desire and substitutes function or service as the criterion of worth. It desires order in place of the present chaotic industrial scramble, and asserts that social progress lies in concentration upon the production of necessities and upon education. It holds that the social purpose of industry is the only reason for its existence; but, above all, it rejects as immoral and anti-social the dependency of any workers upon the whims of irresponsible capital-owners for their work and livelihood. You will remember from what I have already said that this last and many of the preceding ideas were sufficient to bring the trade-union into being, and to change the individual owner into a number of shareholders. It does not rest there, since in spite of recent hardships, the trade-union movement in England is no whit the weaker and it can but grow stronger and will grow stronger until some day these basic ideas will have become part of everyone's thought and the trade-union system with

the limited liability company will gradually pass away as the mediæval guilds have done.

I have not yet exhausted the forces which are at work, changing gradually (as Theosophy is doing in the religious thought of the world) the factory system into something sweeter and more wholesome. As the spinning jenny and mule changed a textile homecraft into a factory industry with an actual increase in wealth, produced per worker of 100 times and more, so the application of mechanical power to displace man power does lead to an increased output per head, and the steadier employment of larger numbers of men. Any improvement in machinery and its application must have this effect; but there is also another effect which carries on the work of evolution. In a young country like New Zealand, we may see that the normal expansion of all industries has increased the H. P. used per worker about ten times in the last thirty years. The capital invested has scarcely changed per H. P. (except at one time from an artificial external influence), and a new industry to get upon its feet, would require as time goes on to approach more and more nearly Big Business. For these two reasons, the growth of ideas, concerning the number of men to be employed and the increasing amount of capital required per worker, must make the starting of an industry a greater and a greater thing. Eventually no new ones will be set going, and the existing ones, run only for profit, will die; when, if the workers have not themselves done it, the Government will be forced to found industries, run for service, not profit.

Now, I have no objection to the factory owners as such. It is a bad system, a system, however, which has been very useful in its day, but which is now due to be replaced by something finer.

How is it going to be replaced; by what and when? Evolution acts but slowly, even social evolution; although its

progress in the last 100 years appears to have covered more ground than it did in the previous 1,000 years. It will not be done quickly. In New Zealand, being small and industrially new, it might be done in ten years, but I expect no shorter period from the beginning of the foundation of the first industrial fraternity to its establishment as the preferable order of things.

How it will be founded is another matter. I quite anticipate that it may be done in England politically—by the expressed desire of the majority of the people. But in New Zealand I see no likelihood for such a method. We are a conglomerate people; each knows too little of his neighbour and can know him too little (since we all are birds of passage when compared to the British) to see and know the possibility of his ideals being deep-rooted and as good as our own. As I see it such a foundation would be done politically in England by big business leaders in America, and by groups of clean thinking hard-working workers in New Zealand.

What will be the basis of such a business? No profits for distribution! How shall the necessary capital be obtained? Either by group poolings of the workers or by money borrowed from the Government or both. Any excess values will go to reduce the sale prices of the articles produced—once the factory is established and any borrowed capital paid back.

What would be produced? Anything and everything eventually. There is no imported article (not exotic to N. Z.), which could not be made as well or as cheaply here, but—now mark this—it could not be a copy. No copy work endures. It is only originality which carries the power and force of creation with it. The coward follows others, the brave man goes his own way.

There are numbers of other points in the ultimate development of such an ideal factory which I could suggest,

but with which I do not desire to weary you. I will come now to the final point of my argument, and that is "What shall turn the hearts of men?"

If any of my statements were put before any of the master builders for example, and other leading craftsmen, what would be their inevitable reply? "All very nice and possibly true, but it won't work because men will not work for an ideal." What they would mean is "I myself can see the beauty and truth of the ideal, but others cannot". It always was unwise to dogmatise as to how apparently base men will react to the statement of an ideal. So the basis of non-co-operation is ignorance, mistrust, intolerance—the usual stumbling blocks in all social movements. Again, I ask, is it possible to sweep these stumbling blocks away from one small portion of our community to make the beginning of our ideal factory system possible? It is not a question of creating first a new class of men who can trust their fellows. A man does what he thinks is right only when he can feel it to be right. There is a change going through the hearts of men to-day. It has begun, slowly as yet, but gathering power in a few years will produce changes in many, many ways. These changes will appear to have come about quite as the natural march of progress—do not look for too many or any spectacular changes because the Great Teacher of men and Angels is now among us. His spirit is here working through all who are able to reflect it. Let us be prepared to act the Golden Rule and leave it as a pious aspiration only to stay among the discarded rubbish of past centuries to rot and decay.

The work-life of the past has been without religion. The new work-life will be one with religion. All work and play will be permeated in some way with religious thought and aspiration. How it will be done I cannot foresee, but it

will be a form of constituted service by and through which all will be done.

A man's work is his life, and he who does not find some ideal driving his brain and hand in his work is a slave and such a slave could not be happy. A brother craftsman may be as truly a brother as a blood brother, and we find happiness by helping our brothers. Work in the future will be happy for those who really want to be happy, for has He not said:

"I come to those who want sympathy, who want happiness;

Who are longing to be released;

Who are longing to find happiness in all things;

I come to reform, and not to tear down

Not to destroy, but to build."

R. J. Roberts

THE QUEST

I HAVE sought for Thee in prayer,
And discovered Thee in laughter.

I have sought Thee in righteousness,
And found Thee in error.

I have sought Thee in seclusion,
And found Thee in the crowd.

I have sought for Thee in temple,
And discovered Thee in factory.

I have sought for Thee in judgment,
And found Thee in compassion.

I have sought for Thee in virtue,
And found Thee in the sinner.

I have sought for Thee in caution,
And discovered Thee in daring.

I have sought for Thee in pride,
And found Thee in a pebble.

I have sought for Thee in piety,
And found Thee in passion.

I have sought for Thee in scriptures,
And discovered Thee in flowers.

I have sought for Thee at altars,
And found Thee in a child.

I have sought for Thee in silence,
And discovered Thee in song.

I have sought for Thee in convents,
And found Thee in the mountains.

I have sought for Thee in learning,
And discovered Thee in love.

I have sought for Thee in goodness,
And found Thee in greatness.

I have sought for Thee in God,
And discovered Thee in Man.

I have sought for Thee for æons,
And found Thee in a moment.

I have sought for Thee through worlds,
And found Thee in myself.

THELMA SLINGO

FROM THE THEOSOPHICAL NEWS BUREAU

SIXTH INTERNATIONAL STAR CAMP

9th August, 1927.

SUNDAY morning, August 7th, the sixth International Starcamp was officially opened. All delegates had moved outside the entrance gate, which was closed by garlands of flowers. Preceded by girl-scouts, Mr. Krishnamurti and Dr. Annie Besant drew nigh. The latter arrived at the gate and cut down the barriers, after which she and the Head of the Order were the first to enter camp. The delegates fell in line and marched in the direction of the big lecture tent. Here Mrs. Besant and Mr. Krishnamurti gave their opening addresses. They both stressed the fact that the Order of the Star has emerged from the period of preparation proper into the stage of fulfilment. After this, Mr. D. Rajagopal, Chief Organiser of the Order of the Star, outlined to the members the new scheme for the re-organisation of the Order, confirmed by the Star Council, which is now going to be put into effect.

The afternoon was reserved for public lectures, which were attended by some two thousand of the members and by 398 visitors from outside. In addition, a number of representatives of the Netherlands and German press were present, as the guests of the Camp Management for the day.

Dr. Annie Besant was the first speaker, and dealt with the subject of the new sub-race and the coming of the World

1924 FROM THE THEOSOPHICAL NEWS BUREAU 35

Teacher ; after this, Mr. Krishnamurti, the Head of the Order, read three of his recent poems. All these addresses were broadcast from Hilversum (1060 m).

In the evening, after some music by Javanese gamalan-players, the Head lighted the camp-fire. In his camp-fire talk he announced that in the evenings of the week to come he intended to speak on the attainment of Liberation through union with the Beloved, the Teacher Who is within all. This stage, which he has himself reached, is attainable for those who can master their own personalities, and who would "think through My mind and feel through My heart".

10th August, 1927.

This morning, in a very earnest address, Dr. Annie Besant told all the members of the Order of the Star that from now on, when the period of fulfilment of their fondest hopes and aspirations has actually begun, each one of them individually shares in a great opportunity and also in a great responsibility, as the privilege which they gain from association in the work of the Master puts upon them the obligation of making their own life in the outer world shine as an example of all that is high and noble.

In connection with this transition of the Order from the period of expectation to that of realisation, a new booklet for enquirers has been issued to-day by Mr. D. Rajagopal, the Chief Organiser of the movement, in which the revised objects of the Order are quoted as follows :

1. To draw together all those who believe in the presence of the World-Teacher in the world.
2. To work with Him for the establishment of His ideals.

In this little pamphlet the history and actual mission of the Order and of its Head, Mr. J. Krishnamurti, are summarised as follows :

THE GREAT FULFILMENT

During the anniversary meeting of the Order of the Star in the East on December 28, 1925, at Adyar, Madras, India, for the first time the voice of the Teacher rang from the lips of J. Krishnamurti with the words :

I come to those who want sympathy,
 Who want happiness ;
 Who are longing to be released ;
 Who are longing to find happiness in all things.
 I come to reform, and not to tear down ;
 Not to destroy, but to build.

At the Star Camp at Ommen, Holland, in July, 1926, again the Teacher spoke to the assembled thousands around the Camp Fire, saying :

I belong to all people,
 To all who really love,
 To all who are suffering.
 And if you would walk,
 You must walk with me.
 If you would understand,
 You must look through my mind.
 If you would feel,
 You must look through my heart.
 And because I really love,
 I want you to love.
 Because I really feel,
 I want you to feel.
 Because I hold everything dear,
 I want you to hold all things dear.
 Because I want to protect,
 You should protect.
 And this is the only life worth living,
 And the only Happiness worth possessing.

These two proclamations were dissociated utterances, but now Krishnaji himself tells us: *My Beloved and I are One*. Because of this union, Krishnaji now turns to the world,

ready to fulfil his mission, to bring to those who are suffering and sorrowing his knowledge of the way which alone leads to happiness and peace. He says :

"Because I have found Liberation and intense happiness, because I am the Path of Peace, I want other people to enter on that Path. Because I really love, because I have the intense longing to redeem people, to save them from their sorrows, I shall go about teaching, I shall wander the face of the earth.

"Open the gate of your hearts that you may enter into Liberation, so that you will become in yourselves the true redeemers of mankind, so that you will go out and show to the people that are in sorrow and in pain that their salvation, their happiness, their Liberation, lies within themselves."

In the evening Mr. Krishnamurti gave his camp-fire Talk to members.

11th August, 1927.

This morning at the meditation, with which camp life starts every day, extracts were read from "St. Patrick's Breast Plate," attributed to the Patron Saint of Ireland; following this all present repeated the Lord's Prayer in their native language, terminating with a very beautiful Prayer for Peace composed by Mr. C. Jinarājadāsā, the Vice-President of the Theosophical Society.

The main events of the day were a lecture in the morning by Dr. J. J. van der Leeuw on "The Conquest of Illusion," in which the speaker very strongly emphasised the necessity of transcending the limitations of time and space before ultimate Liberation of the soul can be attained. In the afternoon a play entitled "The Farewell," by Dr. P. C. Boutens—being a fragment out of the life of Plato—was staged in an open-air theatre in the woods. The very beautiful symbolical dances in this play were performed by pupils from the famous Wichmann School of Dresden.

In the evening, at the opening of his camp-fire talk, which dealt with the attainment of Liberation, Mr. Krishnamurti stressed the fact that it was not his mission to perform miracles, but to share with the world the message of happiness which for himself has been the greatest living reality. He also pointed out that discussion as to his person was purposeless, as he neither claimed nor desired any authority.

15th August, 1927.

The first part of the programme of the Camp at Ommen, Holland, was mainly devoted to the exposition of new points of view and to helping those present to make their individual contact with the Teacher. To use Mr. Krishnamurti's own simile, the picture which had hitherto inspired the members of the Order had now come to life, and each must ask himself what the living picture meant to him. To accept the World-Teacher on the authority of another would be useless, since authority varies from day to day; nor must any seek to impose his own view of that living picture upon another.

During the second half of the week the speakers dealt more with the special lines of realisation and methods of work suited to individuals of various types.

On Wednesday morning Mr. C. Jinarājadāsa, Vice-President of the Theosophical Society, gave an inspiring address on the subject of "Where the Transcendent and the Immanent Meet". In the afternoon public lectures were broadcast in four different languages.

Thursday morning was devoted to a symposium on the subjects of "Life, Form and Ideal," with Mr. D. Rajagopal, Mr. Jeddu Prasad and the Lady Emily Lutyens as speakers. In the afternoon several business meetings took place.

Friday being the last day of the camp, the morning meeting was held in a beautiful natural amphitheatre among the pine woods, where Mr. Jinarājadāsa, Dr. Annie Besant

and Mr. Krishnamurti spoke to an immense gathering. Mr. Jinarājadāsa first summed up the essence of the new teaching, according to his own point of view, in the idea of going forth to seek and work with the Divinity in the world of Nature and of Man. Dr. Annie Besant then drew a powerful picture of the great soul that, having itself reached the gates of Liberation, would never consent to pass through so long as its weaker brethren remained in need of help. And Mr. Krishnamurti concluded with a fresh appeal to those present to set aside all dogmas and prejudices and to carry back with them to the outer world a message free from all personal limitation, from all undue attempts to interpret himself and his teachings to others, remembering that his one desire was to stir each individual heart to seek within itself for that Happiness and Liberation which he himself had found.

This was indeed the key-note of his message throughout the days spent at Ommen and was repeated in his farewell address at the camp-fire on Friday evening when he urged upon the members, about to disperse to their forty different countries, that each should take back with him so much of the Truth as he had been able to gather for himself, should live according to it, gather experience, and return next year with this experience as an offering to the Teacher. "To me," he added, "this parting does not mean separation, for I bear you all in my heart, and if once you likewise can bear the Beloved in your heart, then for you too there will be no more separation and no more loneliness."

THE BANYAN TREE, ADYAR

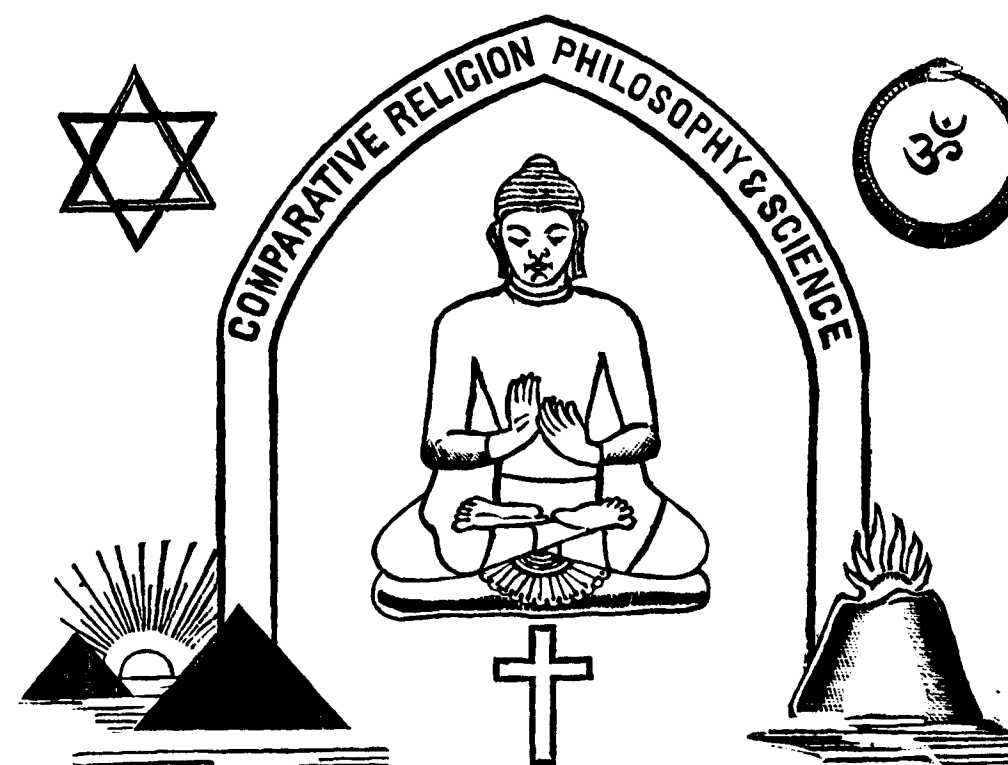
By A. SCHWARZ

THE frontispiece gives us a glimpse of the central portion of our Banyan tree (*ficus Indica*) at Adyar, undoubtedly one of the largest, most beautiful and best kept trees of this kind in India. With a diameter of about 160 feet, equaling a circumference of 500 feet, it covers an area of approximately 20,000 square feet, providing shelter for at least 4,000 people, while surrounding shady spots and the adjoining verandah of Blavatsky Gardens bungalow offer room for many more. For a number of years our Annual Conventions have been held under the shade of this tree, the attendance, which at the Jubilee Convention public lectures numbered between 4000 to 6000 listeners, having outgrown the seating capacity of our Headquarters Hall. The change is not to be regretted, for one cannot conceive of a more ideal lecture hall than our Banyan tree with its numerous pillars formed of aerial roots grown into trunks, its shady green roof and open view of the gardens.

Our photograph shows the main trunk, about 25 feet in diameter, in reality a collection of some fifty stems so closely intertwined as to form practically one single trunk, from which enormous branches stretch in all directions, supported at intervals by smaller trunks which have developed from aerial roots shot out from the branches, reaching down to the earth. The tree is still growing and expanding, new aerial rootlets near its circumference being carefully tended for this purpose, while superfluous stems nearer the centre have been removed, leaving about 70 of these natural pillars, selected with a view to gaining large open spaces under the tree for a lecture platform and seating accommodation for the audience. A number of these pillars appear on the photograph; the open passage to the right of the main trunk leads towards Blavatsky Gardens bungalow.

Our Banyan tree is the favourite spot for social entertainments, lantern lectures, theatricals; large and small meetings of all kinds have been held under it, but it is much more, it has become a sanctuary, hallowed by great events, chief among them the Star meeting of December 28th, 1925.

A. Schwarz



STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)

By G. E. SUTCLIFFE

(Continued from Vol. XLVIII, No. 8, p. 209)

XXI. OXYGEN

233. Suppose we take a number N , of units of atomic weight, or Protons, each of mass P , so that altogether the mass is one gramme. We then have

$$NP = 1 \text{ gramme} \quad (109)$$

$$MNP = M \text{ grammes} \quad (110)$$

$$N = 1/P = 6.061 \times 10^{23} \quad (111)$$

The above number is known as Avogadro's constant,¹ and is the number of Protons in one gramme, and the number of molecules in M grammes, where M is the molecular weight. M grammes of a chemical element or compound, is known as a "mol" or "mole".

If the substance is in the state of a perfect gas, at a constant temperature and pressure, then whatever the molecular weight M , the volume v is the same for all gases. If the temperature is that of the freezing point of water, or 0° Centigrade, where the absolute temperature

$$T = 273.1 \quad (112)$$

and the pressure is that of one atmosphere so that the pressure

$$p = 1013300 \text{ dynes} \quad (113)$$

per square centimetre, then the volume

$$v = 22412 \text{ cubic centimetres}^2 \quad (114)$$

The fundamental equation connecting pressure, volume, and temperature, for one mol of a perfect gas is

$$pv = jRT = NkT \quad (115)$$

¹ *Smithsonian Physical Tables*, 1923, p. 408.

² *Physical Chemistry*, H. S. Taylor, Vol. 1, p. 36.

where R is the gas constant for a gramme molecule, and equal to 1.9885 gramme-calories per degree centigrade, (*ib.*), whilst

$$k = jR/N = 1.372 \times 10^{-16} \text{ erg} \quad (116)$$

and the mechanical equivalent of heat at 15° C.

$$j = 4.185 \times 10^7 \text{ ergs per gramme-calorie}^1 \quad (117)$$

The constant k in 115-6, is known as Boltzmann's gas constant, and performs the same function for the individual molecule as the factor R for the gramme mol.

If in place of a gramme mol of the gas we take a cubic centimetre, then in (115), we have $v = 1$, and the pressure

$$p = nkT = 1013300 \quad (118)$$

$$n = p/kT = 1013300/kT = 2.705 \times 10^{-19} \quad (119)$$

where n is the number of molecules in a cubic centimetre, and is known as Loschmidt's number, (*ib.*).

234. Again from (119), we have

$$kT = p/n = 3.746 \times 10^{-14} \quad (120)$$

$$k = p/nT \quad (121)$$

Boltzmann's gas constant k , is of great theoretical interest, and its many functions in the economy of nature has exercised the minds of our greatest physicists. It is given amongst the

¹ *Smithsonian Physical Tables*, p. 408.

list of "Nature's Constants," in *Studies in Occult Chemistry and Physics*,¹ and is one of the few that have not yet been examined in these articles. It bears a simple relation to the constant of molecular energy

$$\epsilon = (3/2)k = (3/2)p/nT = 2.058 \times 10^{-16} \quad (122)^a$$

We may define k as the amount of pressure contributed by each molecule of a gas, for each unit of temperature centigrade, whilst ϵ is the amount of energy contributed by each molecule for the same temperature unit. Hence the numerical values of both k and ϵ depend upon the unit of temperature chosen. For instance the values of both would be different if the scale of temperature was expressed in degrees Fahrenheit. This is evident from 121, for the value of T for the freezing point of water in degrees Fahrenheit would be greatly different, whilst p and n would be unchanged, hence both k in 121, and ϵ in 122 would be proportionately changed. We may therefore say that the numerical values of k and ϵ vary with the scale of temperature chosen.

235. This presents to us a difficulty, for hitherto we have investigated the nature of these constants by noting their numerical values in relation to other numerical values. But it is evident that a numerical value that can be varied by the will or fancy of the physicist according to the temperature scale he chooses, cannot have any significance. The measurement of temperature is further complicated by the properties of the substance chosen to which the heating process is applied. The heat absorbed in raising a gramme of iron one degree in temperature is quite different from that required to raise one gramme of water one degree, and almost every

¹ Vol. 1, p. 139.

² *Smithsonian Physical Tables*, p. 408.

substance has its own peculiarities in this respect. Hence the measure of temperature to be used by us must be independent both of the scale chosen, and of the substance used in the formation of the scale, unless the substance be fundamental.

Fortunately Lord Kelvin removed for us these difficulties so early as 1848, by the use of what is known as Carnot's Cycle.¹ By means of this he devised a scale of temperature in which the ratio of any two temperatures is equal to the ratio of the quantities of heat taken in and ejected by a reversible engine working between these two temperatures, and which is independent of the properties of any particular substance.²

236. Lord Kelvin showed that if we possessed a substance which rigorously obeyed the laws of a perfect gas, then a thermometer constructed with this substance would give a scale of temperature which obeyed the above conditions,³ and as shown in Para. 233, a perfect gas is one which obeys Boyle's Law as given in 115. $p v = j R T$. A gramme mol of any perfect gas contains

$$(3/2)jR = 1.2473 \times 10^8 \quad (123)$$

ergs of energy for each degree of temperature on the centigrade scale.⁴ This removes one of the difficulties, by making the scale of temperature independent of the substance chosen, but there remains the question of the scale of temperature to be chosen, which must not be arbitrary, but based on the C. G. S. system of measurement in which all the other constants are expressed.

¹ *Theory of Heat*, Preston, p. 686.

² *Ibid.*, p. 686.

³ *Ibid.*, p. 767.

⁴ *Physical Chemistry*, H. S. Taylor, Vol. 1, p. 83.

Since Lord Kelvin based his Absolute Scale on the relationship of temperature to work, and the unit of work in C. G. S. U. is the erg, the scale adopted must be the measure of the number of ergs of work contained in some perfect gas at the given temperature.

Such a scale might be obtained by multiplying the absolute temperature on the centigrade scale by the number given in (123).

237. But in order to conform to the conditions imposed on other constants, the scale of temperature must be based on the gramme, and not on the gramme mol. For this purpose we are obliged to select some particular substance which may introduce an arbitrary factor into the scale. Some recent results of occult research may help us to avoid this difficulty.

Bishop Leadbeater says :¹

We have been told that the elements hydrogen, oxygen and nitrogen (which constitute approximately half the crust of our globe and nearly all its atmosphere) belong at the same time to another and greater solar system, but we understand that the rest of the elements have been developed by the Logos of our system.

Now as it happens all these three gases within a limited range act as approximately perfect gases, and the one which approaches most closely to a perfect gas is hydrogen.²

Hence if we base our scale on a gramme of hydrogen gas, we make the nearest approach to the elimination of all arbitrary elements in our scale, since it is the most universal and most fundamental substance we have at our disposal. Moreover, it is shown in Para. 224, that the mass of hydrogen is practically the same as that of the Proton, and physicists are agreed in thinking that hydrogen and the Proton are transformable the one into the other, so that a scale based on hydrogen treated as a perfect gas, may be taken as equivalent

¹ *The Chakras*, p. 15.

² *Theory of Heat*, Preston, p. 780.

to basing the scale on the Proton, which is the substance out of which all matter is composed. In this way we effectively eliminate all arbitrary factors from the scale.

238. Since 123 gives the number of ergs per degree centigrade in a gramme mol of a perfect gas, it gives the number in a gramme mol of hydrogen, the weight of which is two grammes, so that the number in one gramme, or alternatively in a gramme of Protons, is

$$b = (3/4)jR = 6.2365 \times 10^7 \quad (124)$$

and if θ be the absolute temperature in this new thermodynamic scale, and T the absolute temperature on the centigrade scale then,

$$\theta/T = b = 6.2365 \times 10^7 \quad (125)$$

$$\theta = bT \quad (126)$$

and by means of b , we can always transform the absolute temperature as used in physics into a scale which is expressed in C. G. S. Units, and based only on a gramme of the substance from which all matter is formed, namely, the Proton.

239. Since the constant of molecular energy ϵ' in 122, when multiplied by the temperature T , on the centigrade scale, gives the energy of the molecule at that temperature, we need to replace this constant ϵ' , by another constant ϵ , which when multiplied by θ , will give an equal energy, or from 122,

$$\epsilon\theta = \epsilon'T = (3/2)p/n = \epsilon bT \quad (127)$$

$$\epsilon = \epsilon'T/\theta = \epsilon'/b = 3.3000 \times 10^{-24} \quad (128)$$

from 125, which gives us the numerical value of our new constant of molecular energy, in C. G. S. Units, and freed from all arbitrary factors. The constant ϵ can therefore be compared with other constants of nature, and legitimate conclusions drawn from the relationship.

240. Before proceeding to obtain a corresponding value for the pressure constant k , in 121, it will be well to consider first the function which k is held to perform in the gas in order to produce the pressure p . A mathematical theory of this will be found in works on Physical Chemistry, and the Kinetic Theory of Gases,¹ and from this it will be seen that the method is to find the total pressure upon the six faces of a cube each having unit area, or the cubical surface of unit volume of the gas. When this is found the total pressure is divided by six and called p . From this it is clear that what the entity represented by k really produces, when multiplied by the number of molecules in unit volume, is not p , but $6p$; hence if this factor in the dynamical scale of temperature is K , we have from 120,

$$K\theta = 6kT = 6p/n = KbT \quad (129)$$

$$K = 6kT/\theta = 6kT/bT = 6k/b = 1.3200 \times 10^{-23} \quad (130)$$

241. To understand the meaning of the above result, we have from 129,

$$nk\theta = 6p \quad (131)$$

where p is the pressure on one face of a centimetre cube, containing n molecules of a perfect gas at the temperature θ , so that $6p$ is the pressure exerted on the six faces of this unit

¹ See *Physical Chemistry*, H. S. Taylor, vol. 1, p. 71.

cube; or, in other words, it is the total pressure exerted by the molecules of the gas, and since there are n of these, it is evident that the pressure exerted by each molecule is $6p/n = K\theta$ from 131, and $K = K\theta/\theta$, is the pressure exerted by each molecule, per thermodynamic degree. Hence our constant K is some kind of entity which produces a quantity of pressure in a gas for each molecule, and for each erg degree of our absolute temperature scale θ . It is therefore of interest to find out the nature of this entity.

Since the pressure p , and the temperature θ , are directly proportionate to the heat content of perfect gases, it seems likely that K will, in some way be connected with the element Fire of the occultist, and as in *Occult Chemistry*,¹ it is shown that all the chemical elements can be raised to the Fire sub-plane, called Ether four, or proto-elemental, we may presumably find the entity K on the Fire sub-plane of some widely distributed chemical element. Since the Proton P is the unit of atomic weight, if we interpret K as the mass of substance on one or other of the sub-planes, and if A be its atomic weight, then

$$AP = K = 1.3200 \times 10^{-23} \quad (132)$$

$$A = K/P = 8.0025 \quad (133)$$

so that the atomic weight of K is 8, or half the atomic weight of Oxygen, the most widely distributed of all the elements.

242. We find² that Oxygen on the gas sub-plane, consists of two corkscrew spirals revolving on the same axis in opposite directions, and that on the Fire sub-plane these spirals separate, and have an equal number of atoms in each

¹ Pp. 24-27.

² *Occult Chemistry*, p. 61.

separate spiral, so that the atomic weight of each is 8, or equal to K, as given by 131-2.

In the *Data of Geochemistry*,¹ we read under Oxygen.

The most abundant of the elements, forming about one half of all known terrestrial matter. In the free state it constitutes about one fifth of the atmosphere, and in water it is the chief element of the ocean. All important rocks contain oxygen in proportion ranging from 45 to 53 percent.

Oxygen, therefore, satisfies the condition of being all-pervading better than any other known element, and is moreover, as stated in Para. 237, one of the trinity of elements, hydrogen, oxygen and nitrogen, that belong to another and greater solar system. Combining with this the fact shown above that on the Fire sub-plane its mass is identical with K, which performs the fire-function in gas pressures, we may reasonably conclude provisionally that K, and proto-elemental oxygen are identical.

243. The constant of molecular energy ϵ , which from (127), is given by

$$\epsilon = (3/2)p/n\theta = 3.3000 \times 10^{-24} \quad (133 a)$$

in a similar way, is the energy of each molecule for each unit of thermodynamic temperature, in the absolute scale of θ . Treating ϵ as a mass, as in the case of K and if A be the atomic weight of this mass, we have

$$AP = \epsilon$$

$$A = \epsilon/P = 2.0006 \quad (134)$$

or the mass of ϵ is 2, which we take as Helium, (atomic weight = 4), on the Fire sub-plane, for just as oxygen and

¹ By F. W. Clarke, 5th Edition, 1924. Washington Government Printing Office, p. 18.

hydrogen are divided into two equal portions on the Fire sub-plane,¹ so also with Helium, which even more than oxygen is regarded as a universal constituent of all chemical elements, with the exception of hydrogen.

244. The significance of the unit of mass, or energy,

$$\epsilon = 2P \quad (135)$$

becomes still more apparent as we realise that all chemical elements can be built up from the mass ϵ , and the atomic number ν , as given in the third column of the table of chemical elements in Para. 215.

Let g be the acceleration of gravity at the earth's surface and γ this acceleration at some point above or below the surface, so that in general γ is less than g ; then if A be the atomic mass of any chemical element, other than hydrogen, we may write,

$$AP\gamma = \nu\epsilon g = 2\nu Pg \quad (136)$$

$$\gamma = 2\nu Pg/AP = 2\nu g/A \quad (137)$$

By means of 137, and the known values of ν , and A, for the chemical elements, we can find a suitable value of the acceleration γ , which fits each element, and having found γ , we can further find from the law of gravitation, a spherical shell above and below the earth's surface and concentric with it, where the acceleration is γ , and where, therefore, the weight of the element is just equal to the atomic number of the element ν , multiplied by the weight ϵg , or the weight, at the earth's surface, of our element of mass ϵ , which we have identified with Helium on the Fire sub-plane.

¹ *Occult Chemistry*, p. 7.

By the above means, therefore, we are enabled to describe a series of pairs of spherical shells, one shell of each pair being above and the other below the earth's surface, and each pair we may regard as the home, or natural abode, of a particular chemical element, so that excluding hydrogen, which is unique, there will be 95 such pairs of spherical shells.

We hope to show, in later articles, how the above series of spherical shells can be used to explain the formation, and some of the properties, of the chemical elements.

G. E. Sutcliffe

(To be continued)

THE INSTITUTION OF KA'BA

By G. NARAYANSWAMY

OF the place which enters so much into the life and history of Islām, the place whose origin goes far back in time even beyond the pale of recent archæological researches, the place which has been the scene of many a vindictive tribal onslaughts and clannish schemes for supremacy, it is but meet that one should know something about it. Diodorus Siculus, writing about half a century before the Christian era, says of Arabia washed by the Red Sea, "There is in this country a temple greatly revered by the Arabs." Sir William Muir even confirms the antiquity of the Ka'ba in the following words:

Tradition represents the Ka'ba as from time immemorial the scene of pilgrimage from all quarters of Arabia: from Yemen and Hedhramaut, from the shores of the Persian Gulf, the deserts of Syria, and the distant environs of Hira and Mesopotamia, men yearly flocked to Mecca. So extensive a homage must have had its beginnings in an extremely remote age.

This is in no way inconsistent with the popular Arab tradition which links Abraham and Ishmael with the Ka'ba. Lord Muhammad refers to it in the holy Qurān as follows:

And when we made the house a resort for men and a (place of) security, and said: Appoint for yourselves a place of prayer on the standing place of Abraham. And we enjoined Abraham and Ishmael, saying: Purify My House for those who abide in it for devotion, and those who bow down, and those who prostrate themselves.

From the above it will be noticed that the Ka'ba must have been in existence even before Abraham came on the

Arabian scene. Otherwise the words, "Purify My House for those who abide in it," have no sense.

Arabia with its ranges of grey, sulphurous, treeless mountains placed on the coasts with huge sandy plains tinged with red, was not so at a time when Aryans of South India (21,000 B.C.) sailed to Egypt, formed international connections with the Egyptians and later on took refuge in Arabia at a place where the present Hedjaz is now lying. It is very interesting to find the Aryan civilisation at such a remote period of time making its effect felt in the region where later on Semitic influence was to play a world-wide part. There is a beautiful Arabic poetical description describing the condition that prevailed long before the present Arabia took its present shape, evidently after the later submergence of the remnants of the Atlantic continent, the existence of which is now proved by archæological discoveries:

Let this warn whoever a warning take—
And Ma'rib withal, which the Dam fortified.
Of marble did Himyar construct it, so high,
The waters recoiled when to reach it they tried.
It watered their acres and vineyards, and hour
By hour, did a portion among them divide.
So lived they in fortune and plenty until
Therefrom turned away by a ravaging tide.
Then wandered their princes and noblemen through
Mirage-shrouded deserts that baffle the guide.

Poets generally depict the prevailing habits, thoughts and opinions of people amidst whom they live. Although, through their poetical fancy, their zeal for ornamentation and diction, they may here and there exaggerate things, still, it is improbable that they may be historically far from the truth.

The history of Ka'ba is inseparably connected with the history of Mecca. The erection of the Ka'ba is attributed to Abraham, from whom Muhammad traces his geneology. Ishmael, who was the son of Abraham from an Egyptian wife, was, together with his mother, during his infancy left in a desert to their own resources at the instigation of his

Semitic (Jewish) wife, who had a son by name Ishaak. It is said that Hagar, the Egyptian wife, spent all that she had in the shape of edibles and a mushak of water. As she was in search of water for her thirsty child, she came across a spring of water at a place where Mecca is situated. This spring later on came to be designated as *Zem Zem* which so often recurs in the Islâmic description of heaven. It is said that in this place Ishmael grew and built, with the help of his father, the temple of Ka'ba and introduced the ceremony of Hadj, which to-day all the Moslems are so keen to perform and without which a Moslem cannot expect a deserving reward. This spot in Arabia evidently must have been made sacred by the early Aryans who settled in Arabia from Egypt, for Bishop C. W. Leadbeater says in *Man: Whence, How and Whither*:

Just as a considerable proportion of the white race of mountaineers left Poseidonis, so the members of the clan in a body shook off the dust of Egypt from their feet, took ship across the Red Sea and found a refuge among the mountains of Arabia.

A peculiar habit of Abraham lends color to the theory that the Ka'ba was erected by him and his son Ishmael. It was usual with Abraham to raise altars for the worship of God on every spot where he himself had adored Him. It is also stated¹ "And the Lord appeared unto Abraham, and said, Unto thy seed will I give this land; and there builded he an altar unto the Lord, who appeared unto him." . . . "Then Abraham removed his tent, and came down and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord."² This practice of building altars was not only confined to Abraham, his descendants followed in his footsteps.

Unhewn stones were used in the construction of these altars. They were placed vertically like pillars and such

¹ Genesis, xii, 7.

² *Ibid.*, xiii, 18.

spots where unhewn stones were placed were designated as places or houses of God, or in Jewish terminology they were termed "Beth-el," obviously with the primary intention that at some remote time later on people should erect places of worship of the type of, say, present synagogues, churches, mosques or temples. It is said in Theosophical literature that Apolonius of Tyana was charged with the formation of certain occult centres of mysticism and spirituality, and that he went from place to place magnetising certain places with a view that in some far-off, distant time such places might attain to spiritual fame. In the same manner, the writer believes, Abraham and his descendants, by building altars at various places during their long tortuous travels from Egypt to Arabia and thence to the north, had no other object than that of creating various centres which during the passage of time should become places of worship.

Jewish scriptures lend support considerably to the idea that pillars for such altars were made of unhewn stones only. It is said: "And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel."¹ And again: "And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it thou hast polluted it."² It is also said: "And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el, but the name of that city was called Luz at the first . . . And this stone which I have set for a pillar shall be God's House."³

From these quotations it will be noticed that long before the building of Ka'ba was erected, Israelite patriarchs built

¹ Exodus, xxiv, 4.

² *Ibid*, xx, 25.

³ Genesis, xxviii, 18, 19, 22.

altars of unhewn stones at several places of which Mecca was one. Several stories shroud round Ka'ba and the black stone in that temple, and it is rather difficult to sift the truth from the mass of writings of the oriental writers who seemed to have devoured eagerly the various traditions which the Islâmic history is replete with, and the veracity of which is not free from doubt. One tradition says that:

The Black stone came down from paradise, and it was originally white as milk, but the enormous sins of mankind turned it black. Well, considering that millions of pilgrims flock from various parts of the Moslem world to that place to expiate their sins of commission and omission, and all touch the stone, their very touch, which turned their sins into a reward and a blessing, might have turned the white stone into black.

Another tradition that enlivens our imagination says that:

It is a spinel ruby, one of the precious stones of heaven; that God deprived it of lustre and brilliancy; for otherwise, the world would have been illuminated by it from one end thereof unto the other.

Personally, the writer believes, that that stone must have been a large meteor which had fallen somewhere near Mecca at some remote time in the dim past; and the tradition quoted to some extent lends support to the writer's belief. Inasmuch as the meteor, before it was extinguished, must have burned brilliantly, shed tremendous light and illuminated the heavens as stated in the tradition.

Another tradition goes still further:

On the day of judgment God will grant the stone eyes and tongue, whereby it will recognise and name those persons who had kissed it in this world.

Considered from a psychological point, there is truth in this tradition; in psychometry it is a recognised principle that all material objects have a peculiar property of retaining all impressions of objects that come into contact with one another. All that is done, say, in a room, will be impressed on the four walls of that room like the sensitive plate of photography, and this impression remains for a number of years. If after

some thousands of years, a sensitive person, or one possessing psychic powers, handles a stone or a piece of plaster from the wall of that room, he will be able to give the history of that piece of wall and what took place in that room. Even so, the writer believes, it is possible for the stone placed in the Ka'ba which has become black by the continuous touch of the hands and lips of devoted worshippers, to retain in the secret repository of its heart, if we concede one, all the sins secretly committed by the repentant worshippers; these can be ascertained by those having clairvoyant faculties and visions. In other words, the black stone, as stated in the tradition, has the eyes to recognise the sinners and the lips to make their names known to posterity.

R. A. Nicholson, a great savant of Arabian literature and who died only recently, gives a succinct history of how the Ka'ba came to be built and how the black stone came to occupy the place where it is now located. He says:

In the Meccan valley—the primitive home of that portion of the Arab race which claims descent from Ishmael . . . stands an irregular, cube-shaped building of small dimensions—the Ka'ba. Legend attributes its foundation to Adam, who built it by Divine command after a celestial archetype. At the deluge it was taken up to heaven, but was rebuilt on its former site by Abraham and Ishmael. While they were occupied in this work Gabriel brought the celebrated Black Stone, which is set in the south-east corner of the building, and he also instructed them in the ceremonies of the Pilgrimage. When all was finished Abraham stood on a rock known to later ages as the MAQAMIL IBRAHIM, and turning to the four quarters of the sky, made proclamation: "O ye people! The Pilgrimage to the ancient House is prescribed unto you. Harken ye to the Lord!" And from every part of the world came the answer: "Labbayaka, 'Ilahumma, labbayaka. We obey, O God, we obey."

Another tradition tells us that Ishmael was desired by his father Abraham, while he was busy in the construction of Ka'ba, to bring him a conspicuous stone which would distinctly mark the spot or starting point of the circuit intended to be made round the building. It is said that Ishmael placed this black stone at his father's disposal. One of the many Islāmic traditions states that the black stone was

taken from the quarries from the Abba Kobais mountain, lying near Mecca, and that the stone became black owing to the two fires that had broken out, on two separate occasions, in the temple—one prior to the introduction of Islām, and the other in the days of Ibni Zobair—and that the latter burned so fiercely as to split the stone asunder in three pieces, which Ibni Zobair afterwards caused to be reunited by means of silver hooks and rings.

Leaving aside all additions and accretions with which age tends to cover up original realities, it is possible to arrive at certain conclusions that may satisfy not only the scientific temperament but also the metaphysical. One thing appears certain, that the black stone now lying in one of the corners of Ka'ba must have been brought there by Ishmael for the use of worship under the dictation of his father Abraham. Constant use of oil, continuous touch by streams of pilgrims, by hands and lips, and age-long exposure to the sun, must have helped to tinge the stone which is now called "black".

For some time the possession of the Ka'ba was coveted by the various sections of the Koreish family. During the century before Muhammad the Koreish family, from whom the Prophet was descended, was in undisputed possession of the temple to the exclusion of the Hudhyal and Khinana tribes, the other principal descendants of Ishmael, and was the acknowledged guardian of it. Koreishites kept up the status with great ability and eminent success bringing commercial prosperity to the city and adding lustre to it by their generous and charitable and hospitable acts. From that period onwards to the coming on the scene of the Arabian Prophet, the history of Mecca with which the fortunes of the Ka'ba were indissolubly connected, is a record of petty factions unbroken by any event of importance.¹

¹ Mr. R. A. Nicholson has graphically described the historical part played by the Koreish family during the time.

No wonder, the pre-Islāmic Arabia laid at the feet of the Koreish family all that was noble, godly and spiritual and were eager to point out how God from a period long anterior to the birth of Muhammad tended carefully that family and protected and guided it from dangers, and social and political confusion that preceded the birth of the Arabian Prophet. Ibu Hisham, one of the Arabian historians, said immediately after the battle of the Elephant: "They are God's people: God hath fought for them and hath defended them against their enemy".

The temple of the Ka'ba for a long time formed a place for the meeting together of Arabian poets, who hung up in the temple their celebrated odes called in Arabic "Mu'allaqat," or suspended poems, on account of their merit. This distinction was awarded by the judges at the fair of 'Ukaz, near Mecca, where poets met in rivalry and recited their choicest productions; the successful compositions, before being affixed to the door of the Ka'ba, were transcribed in letters of gold upon fine Egyptian linen. This tradition is considered a myth by some European scholars. They say:

Is it conceivable that the proud sons of the desert could have submitted a matter so closely touching their tribal honor, of which they were jealous above all things, to external arbitration, or meekly acquiescing in the partial verdict of a court sitting in the neighbourhood of Mecca, which would certainly have shown scant consideration for competitors belonging to distant clans?

It is left to the readers' imagination to consider the veracity of the Eastern historians. It is difficult for European mentality to enter into the customs and usages of the Eastern people with that largeness of mind and whole-hearted spirit which is common with the Easterners. Hence anything against the established manners of Europe is considered as unbelievable.

The original name of the temple of the Ka'ba was "Beth-el," i.e., the "house of God". But as the form of the temple was cubical, that is, its length, breadth and height are

all equal to each other, it received the appellation of "Ka'ba". It is also named Bakka and Mecca owing to the numerous congregations meeting annually on the spot. Another name by which it goes is Ommel Cora—"The mother of cities"—it being the oldest city in Arabia. The temple was, for the first time, covered over with cloth by Abu Karab, of Hymiar dynasty, about 600 B.C. This custom of covering has continued till the present day, but with this exception; before the Islāmic faith came on the scene, the new covering was placed over the old worn out one which remained still on it.

The Koreish family, in whose hands the management of the temple passed, being rich and generous, set an example by a munificent expenditure from its own resources and tried with success to meet all the comforts which travellers from distant lands are greatly in need of. Water sufficient for the large assemblage was collected in cisterns, close by the Ka'ba, from the wells of Mecca, and in temporary reservoirs of leather, at the stations on the route to Arafat. The distribution of food commenced on the day on which the pilgrims set out for Mina and Arafat, and continued until the assemblage dispersed. During this period which lasted for about five or six days, the pilgrims were entertained with pottage of meat and bread, or of butter and barley, variously prepared, and with the favourite national repast of dates. It is said that the East changes very slowly. With all the strict injunctions of the Prophet against the kind of idolatry that prevailed in Arabia, he had to bow to the inevitable, and agree to continue the practices that prevailed in the temple of the Ka'ba with very little modification, if any.

The ceremonies which the Muhammadan pilgrims follow to-day in no way differ from those carried out by the pre-Islāmic Arabs. All the angelic traditions, superstitions, and rituals that prevailed during the period of the Koreishites, are to be seen, even to-day, in Moslem Arabia. The old Meccans

were devoutly devoted to the Ka'ba cult, not only by self interest, but also by the more respectable motives of piety towards their ancestors and pride in their traditions. Muhammad bitterly complained against the cult of the Ka'ba and expressed: "When danger befalleth you on sea, the Gods whom you invoke are forgotten except Him alone; yet when He brought you safe to land, ye turned your backs on Him, for man is ungrateful." Seeing how popular opinion ran, Muhammad himself had to regard Allah as Lord of the Ka'ba, and called upon the Koreish to worship Allah as such. As Ka'ba was the ancient sanctuary at Mecca and was held in high and universal esteem and veneration by the Arabs, Muhammad naturally turned towards it and tried with all the power that lay in him to make it his centre and to fly the flag of his faith on that temple knowing full well how he was hated by the Arabs and how his life was in danger every minute. His action was due to his immense conviction that that was the vantage ground from which his faith could well be propagated, situated as Mecca was, in the heart of not only geographical Arabia, but also of the commercial world from which and through which the life blood of the middle east flowed. Besides, after his second flight to Medina, he tried to wean the Jews from their ancient faith. Finding them stubborn in their faith, and doomed to disappointment by his unsuccessful attempt in that direction, he again turned his face towards Mecca. Accordingly he instructed the few remnants of his followers, for some of them went to Abyssinia to avoid Arab persecution, that they should no longer turn their faces during prayer towards the temple of Jerusalem, as had been their custom since the Flight, but towards the Ka'ba; while a year or two later, he incorporated in his new Faith the ceremonies of the pilgrimage, which were represented as having been originally prescribed to Abraham.

There are two kinds of pilgrimages prescribed by Muhammad—the lesser and the greater; the one going to Mecca is considered as the greater one and the lesser one is described in the following tradition from Ibn Mājah. Āyesha said, "O Apostle of God, is religious war incumbent upon women?" Muhammad replied, "Yes, religious war is incumbent upon them in that there is no fighting. It is the pilgrimage and the lesser pilgrimage." About the effects of the pilgrimage to the Ka'ba, a tradition from Muslim, Al-Bukhārī says: The Apostle of God said, "He who makes a pilgrimage for God, and abstains from sexual intercourse, and does not forsake the path of righteousness, returns as he was on the day when his mother gave him birth".

Later, as the Islāmic faith unfurled its successful banner, and after Muhammad passed away from the scene of his earthly struggles, several poets—philosophical and mystical—showed their disfavour of these and other acts of their Prophet by severe criticism and condemnation of them. One such poet, Abu'l-'Ala, gives vent to his sentiments which do him honor but in Mecca it would be heresy:

Praise God and pray,
Walk seventy times, not seven, the Temple round—
And impious remain!
Devout is he alone who, when he may
Feast his desires, is found
With courage to abstain.

After Muhammad several poets claimed to have received their inspirations from the Temple of the Ka'ba and attributed the facile, mystic and spiritual ideas they received while in their poetical mood to the Divine powers surrounding the temple. Ibnu'l-'Arabi one of the greatest of all Muhammadan mystics relates in his *Futu-hat*—a huge treatise in five hundred and sixty chapters, containing a complete system of mystical science—that he saw Muhammad in the World of Real Ideas, seated on a throne amidst angels, prophets and

A STROLL AT EERDE

EERDE, place of dreams,
Eerde, land of gleams,
Visions through the wood-ways,
Seen on sunny days.

Water on all sides,
Quietly abides,
Lap in which the leaves fall,
Mirror for them all.

Sunshine through the trees,
Music of the breeze,
Harmonies the birds make,
In the groves and brake.

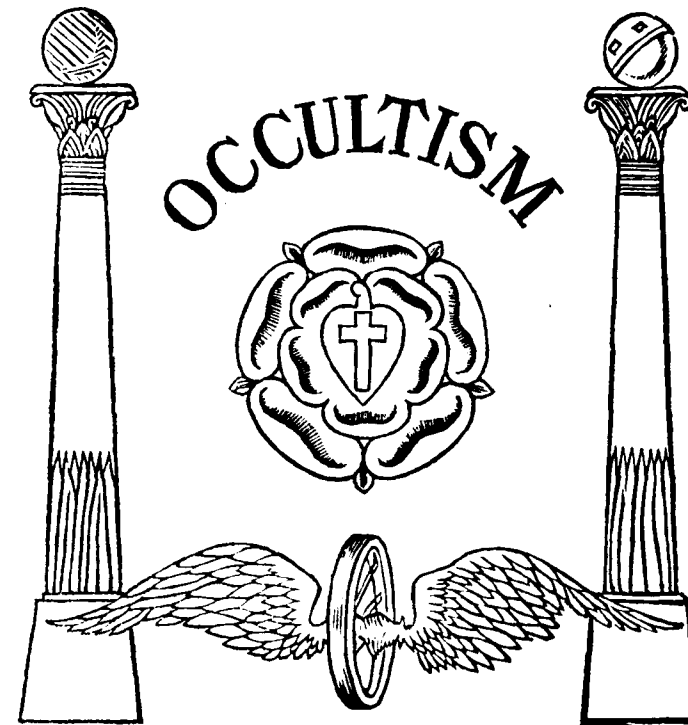
Avenues sublime,
Trees like gods divine,
Standing in their ranks tall,
Like a guardian wall.

Little mounds of moss,
Soft with many a boss,
Carpeting the paths there
For the darting deer.

Angels, too, unseen,
Hover there, I ween,
Worshipping the Christ Lord,
Of all men adored.

So we all are one,
Loving God the Sun,
Angel, man, moss, creature,
To God, but one feature.

M. E. R.



THE RADIATION OF POWER

ONE ASPECT OF THE WORK OF THE THEOSOPHIST

By GEOFFREY HODSON

KNOWLEDGE is power and the possession of power entails responsibility; therefore, both pupil and teacher have serious responsibilities towards one another.

Every Theosophist almost automatically becomes both pupil and teacher, and the knowledge which he receives and imparts is of a nature which inevitably places a heavy burden of responsibility upon his shoulders. Theosophy is the essence

saints, and received his command to discourse on the Divine mysteries. At another time, while circumambulating the Ka'ba he met a celestial spirit wearing the form of a youth, engaged in the same holy rite, who showed him the living esoteric Temple which is concealed under a lifeless exterior, even as the eternal substance of the Divine Ideal is hidden by the veil of popular religion—through which the lofty mind must penetrate, until having reached the splendour within, it partakes of the Divine character and beholds what no mortal eye can endure to look upon. The poet immediately afterwards fell into a swoon. When he came to his physical senses, he was instructed to contemplate the visionary form and to write down the mysteries which had been revealed to him. Then the youth entered the Ka'ba with Ibn'l-'Arabi and assuming his spiritual aspect, as Shrī Kṛṣṇa assumed his Divine form before Arjuna, appeared to him on a three-legged steed, breathed into his breast the knowledge of all things, and once more bade him describe the heavenly form in which all mysteries are enshrined. Such and other Divine powers, came, as years rolled on, to be attributed to the Temple and, due to the tremendous devotion of its devotees through ages past, no doubt, the place has acquired a great magnetic influence. However, last year, the Wahabis, who consider themselves as great Puritans, like the Christian Puritans of old, interrupted the pilgrim caravans, demolished the domes and ornamented tombs of the most venerable saints, and broke in pieces the Black Stone in the Ka'ba.

The stone which is now kept in a corner of the Temple is not of the original size, but is considerably reduced in size as has been explained.

How Muhammad loved Mecca is to be observed from the tradition taken from At-Tirmidhi: "The Apostle of God said, addressing Mecca, 'How fine thou art amongst cities! and how beloved of me!' If it were not that my people turned me

out of thee, I would live in none other but thee." No wonder, the charm of Meccan pilgrimage has caught hold of the Islāmic mind so much, that notwithstanding the perils, the dangers, the sufferings that lie between the Islāmic world, other than Arabia, and the object of their pilgrimage, still they dare everything, will, act and carry through their heart's desire.

It is the writer's desire that humanity should also win the appointed goal, in as quick a time as possible. The magnetic attraction of the Ka'ba of their life will, it is hoped, be so strong as to relieve them from the bondage of earthly things.

G. Narayanswamy

of knowledge and therefore places its students in direct contact with the essence of power; the ultimate object of the teacher of Theosophy is to lead each of his students to the very centre and source of all power—the God within himself.

Yet how often do we hear our students complain that they feel so weak and ignorant, and that though they have studied Theosophy for years they are not conscious of any special increase of power in their lives. Humility is undoubtedly preferable to excessive self-assurance, but carried to excess it is almost as great a barrier to progress as pride.

Such humility as that described above ceases to be a virtue and almost becomes a vice; it is referred to by the psychologist as an inferiority complex; so many of our brethren seem to be afflicted with this difficulty that one sometimes wonders how far it is sincere and how far a pose assumed as an excuse for failure to use the power which an intelligent study of Theosophy cannot fail to put into our hands.

There is no theosophical teaching more fraught with power than that concerning the control and direction of thought: by the proper use of the knowledge given us upon this subject we both as individuals and as Lodges, ought to become radiating centres of power.

In order to radiate power continually we must first place ourselves in contact with a supply which is relatively inexhaustible. Does such a supply exist, and, if so, by what means can we tap it?

Let us examine some possible sources of power and the ways in which it may be contacted and released.

There are two directions to which we can turn in seeking for power; we may look inwards, to the centre of our own life, or outwards to some exalted being so evolved that the power within him is for ever pouring forth for the helping of the world.

Our knowledge of the constitution of man is our surest guide in the first-mentioned direction. We know that, as sparks of the divine flame, we are in direct contact with the inexhaustible reservoir of power of which the Logos of our system is the expression, and that He in His turn is in touch with a still greater source, which is the universal supply of power for many systems; and so on and on, until we approach that unthinkable state—absolute power. Between absolute power and man on any planet there is an unbroken connection: the links in the chain of reservoirs, or, in wireless terms, the receiving and transmitting stations, are so devised that the voltage is reduced, step by step, as it passes through the rheostats of Nature, from the absolute source to the ultimate expression.

If we would switch on the power we must study the mechanism until we become familiar with every part; in terms of water power, we may think of a reservoir high up amongst the mountains, connected with the plains by a series of smaller reservoirs through which the water flows, passing through canals and locks in its descent and finally irrigating the fields below.

In wireless terms, we may conceive of a vast central generating and transmitting station, in inter-universal space, which is the ultimate source of a boundless and inexhaustible power, that is continually being transmitted throughout the universe and as continually renewed. It is transmitted in three wave lengths, to which have been given the names of "creation," "preservation," "destruction". On these three themes the central station broadcasts a continuous series of essays or sermons of which no two are the same—each is complete in itself and expresses an aspect of truth. The eternal succession of broadcast essays results in an ever more perfect and complete expression in terms of time and space of the absolute and eternal verity.

A symphonic concert is being continually broadcasted from this central station throughout the whole universe. The three motifs, upon which the unbroken and unbreakable series of symphonies is composed, are "creation," "preservation" and "destruction," and upon those themes the universal Musician continually enlarges. As He plays He transmits. Vast choirs of angels serve Him as orchestra and chorus; countless myriads of beings—human and non-human—serve Him as instruments through which His breath may flow, as pipes in the vast organ upon whose keyboard He plays His triple-motivated symphonies throughout all eternity.

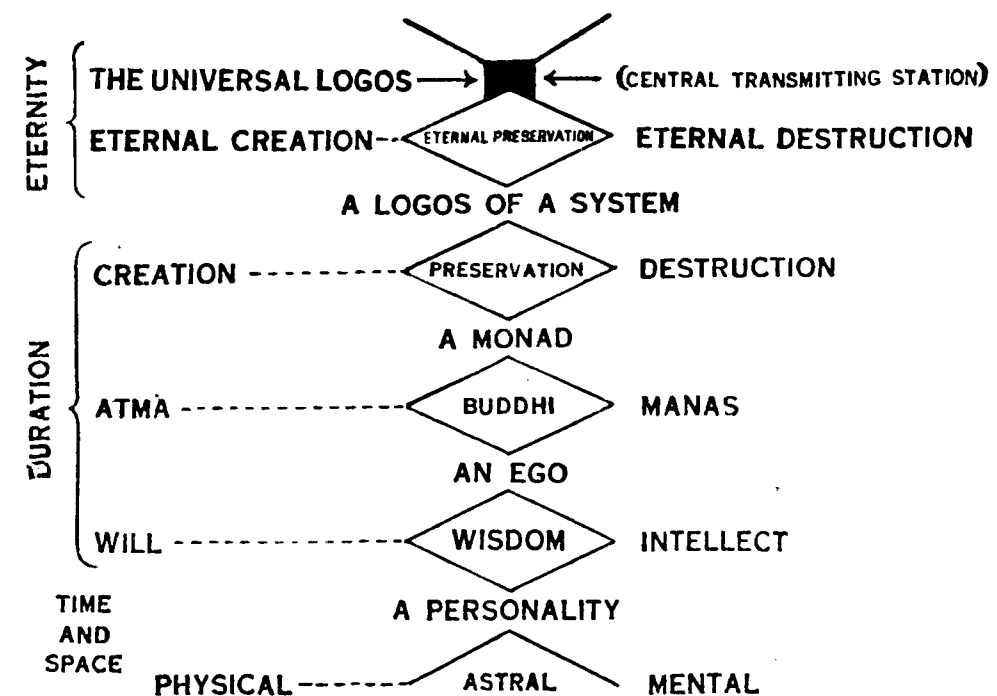
To know what means we have of tapping the universal energy we must first be clear as to where we stand in this vast scheme of power transmission. The internal series of locks, stations or transformers from man to the Absolute, are according to Theosophy:

Personality.
Ego.
Monad.
Logos of a system..
Universal Logos.

Each of these is triple, so that we have:

Personality	{ Mental. Astral. Physical.
Ego	{ Will. Wisdom. Intellect.
Monad	{ Atma. Buddhi. Manas.
Logos	{ Creator. Preserver. Destroyer.
Universal Logos	{ Eternal Creation. Eternal Preservation. Eternal Destruction.

Let us place these series of triplicates in diagrammatic relationship and see the various circuits along which power flows.



A glimpse of the splendour of the system may be gained by meditation along these lines and by the thought that there are unknown multitudes of beings in existence and every single one is in direct contact with the Central source by a system similar to that expressed in the diagram. Presumably there must be an infinite number of Logoi, of monads, egos, personalities and group souls, each expressing power through myriads of forms. Knowing this, have we any right to allow ourselves to think for a moment that we have no power? That we have no contribution to make to the scheme of things?

When we look for power outside ourselves we turn first of all to the Great White Brotherhood. This is a synthesis of

many streams of force : the power of each individual member, the power behind each of the great offices in the Hierarchy, the reservoir of power by means of which each of the world religions is supported and nourished during the absence of its Founder from the physical plane. The other outside source is the power of the angelic hierarchy. Let us briefly consider these in their turn.

Everyone who has been officially accepted into any of the great religions of the world, by the prescribed ceremonial, has a direct link with its Founder. While it is true that in many cases this link remains unused, it is also true that it can be vivified and employed as a means of contact both with the World Teacher and with the reservoir of power, established by Him for the support of that particular religion throughout the centuries of its existence after His physical presence had been withdrawn.

Every Christian, Buddhist, Pārsī or Hindū, for example, has been given the right to invoke these mighty forces with absolute assurance of an unfailing response. The descent of the power will be in direct proportion to the degree in which his religion is to him, a living reality and to his capacity to serve as a channel for distributing its power to the world. Every member of the Theosophical Society has a similar link with the members of the Great White Brotherhood and can draw upon Their power. A Master has said : "When a man joins the Theosophical Society I look at him"; that "look" means far more than a physical or even occult glance; it means that every F.T.S. is included within the consciousness of the Master, is known by Him, and has a magnetic link which need never be broken, but which may grow by use until it becomes the living union between Master and disciple.

All Masons have a similar link with the "Venerable Master of the Wisdom who is the Head of all true freemasons throughout the world"—the mighty Chohan, Prince Rakoczy:

and each can draw upon His power and upon the reservoir of Masonic power on this planet.

The Great World Teacher may be reached by at least three different and distinct channels : one is the link through membership of a world religion, one through membership of His "Order of the Star," the third and most direct link is that of man's own innermost nature (*Buddhi*), the Christ principle within him—whether it be still asleep, born as a babe, or is beginning to shine forth "in the measure of the stature of the fulness of Christ."

By these close contacts, which the Great Ones in Their divine compassion make with Their younger brethren, a means is given to us not of contacting Their power only but also that of the Logos, which is so marvellously manifested in and through Them.

In a similar way the power of the Deva hierarchy can be contacted and drawn upon by anyone who will fulfil the necessary conditions. I have not the space to deal with this subject at all fully here, but would refer those of my readers who are interested to my book *The Brotherhood of Angels and of Men*.¹ It is sufficient to say that the great orders of the angels stand ready to assist us in all our undertakings, providing that they are in accordance with the great plan: the power of the Lady Mary and Her hosts of angel servers is ready to be freely poured out in all work for the upliftment of the womanhood of the world and the exaltation of the ideals of love, marriage and parenthood; that of the Archangel Raphael and His hosts for all work of healing; that of the Archangel Michael for all work in which resistless floods of power are required.

As our knowledge of this subject grows, we shall learn to co-operate more and more fully with the angelic hierarchy and in that co-operation we shall see the dawning of a fairer day on mother earth—a day in which the culture and sense of duty of Ancient India, the knowledge and power of Egypt,

¹ T. P. H.

the purity and occult lore of Chaldea, the beauty of Greece and the love and self-sacrifice taught in Palestine shall be united in a glorious synthesis of all that was best from the past and all that is most beautiful that has been developed since those great civilisations passed away. And on that day Angels shall once more walk with men.

Having traced to their source some of the various powers which are at our disposal, let us see how we can contact and release them in the service of the world.

The one great means of contacting and releasing these various sources of energy is by meditation. By meditation alone can we raise our consciousness to those levels at which these hidden energies are stored. The first essential, therefore, is that individually and in groups, we should practise the science of prayer and meditation and tap the interior sources of power. The connections between the personality and the ego, the Monad and the Logos, each form a core within a core of the human cable which conveys power to the physical world.

We may raise our consciousness, plane by plane, in order to contact the higher levels and serve as channels for this power. Or we may meditate, first upon some one we know who is in direct contact with a particular source of power, and pass through him to a sense of living unity with the power and that greater one behind him—reaching up through the various levels of the Great White Brotherhood, from the Initiate in the outer world to the Adept who is his Master, then to the corresponding official at the Mahachohan level, and then to the Lord Buddha and so onwards and upwards to the Mighty Lord of the World, the KING Himself.

Some reflection of the power and glory of those lofty levels and of the Mighty Ones who dwell there may be attained by such methods of meditation; we can then practise drawing down the power to the material worlds and radiating it forth for the upliftment and salvation of those who live there in slavery, so that they may be shown the way to freedom.

We may invoke the power of the angels by dwelling continually upon them in thought and calling upon them, with concentrated mind and will, to share in the activities upon which we are engaged. The resultant downpouring of spiritual energy may be directed forth upon the world by each one of us, working either individually or in groups.

In our private devotions we may will that the inward power shall descend upon us, passing through our heads and into our hearts, and then having opened our hearts to the sorrows and sufferings of the world we may, by a powerful act of will, release the mighty energy we have invoked so that they may thereby be healed and relieved.

The angels may be called to bear the power, to make pathways for it through the resistance which the materialism of the age has produced, and to take upon themselves the task of producing the maximum effect with such power as we place at their disposal.

The daily practice of radiating the powers of love and compassion upon the world is strongly recommended to all those who would become adept at this work; if we steadfastly persist in it our whole nature will be changed, our hearts will open, and we shall gradually become effective channels for the beneficent powers of those more advanced than ourselves and for the forces of the higher worlds.

As groups, meeting regularly, we can do a far greater work than is possible to each of us as an individual. I suggest that, wherever there is a Lodge of the Theosophical Society, a certain number of its members should meet regularly, day by day, for the purpose of radiating power upon their district. By this means they could prepare their lecture rooms for public meetings by producing an atmosphere of upliftment and power, they could attack all the social problems of their locality and could even send forth powerful currents of force for the improvement of both national and international situations. Where Lodges exist in our large cities a

continual stream of power could be deliberately poured into the slum areas or into particular parts of the town or city where vice and evil predominate.

A few hints as to the procedure to be followed by such a group may be welcomed. The members should sit in a circle, and after having ensured entire freedom from interruption, they should then relax their bodies and free their minds from all the personal problems and daily difficulties of their lives. Then they should make an effort to realise the unity of the group, to rise above all sense of separateness and personality until the group is established as a single living organism, one instrument, which is offered for the service of the Masters and of the world. After this the group consciousness might be raised plane by plane—if only in imagination at first—through the lower levels up to the causal, buddhic and ātmic worlds. Then a sentence might be meditated upon, such as, "Where two or three are gathered together in My name there am I in the midst of them," the group should then try to realise the living Presence of the Christ in this case and strive to "touch the hem of His garment," which means both to touch the fringe of His consciousness and to realise the Christ principle within themselves.

Then, visualising His love and power as descending into their midst, invoking the aid of the angels, and using all the will power they possess, the group should project the resultant force in a mighty flood out upon the world, willing that all darkness and evil should melt away before its resistless power. This force may be projected in a special direction or upon a certain area, or it may be radiated in an ever-widening circle so that it flows as a flood of living light, wave upon wave, out over the whole world.

With regular practice such a group would quickly become adept at this work and, by so doing, they would be helping the world in a most vital and fundamental manner. They would be taking their share in the great battle of light against darkness, and so would begin to be able to lift some of the

weight from the shoulders of Those who are the Guardians and Saviours of humanity.

Many results might be expected from these practices. The mental and psychic atmosphere of the neighbourhood and even of the world would be changed, the Lodge itself would become increasingly vital and powerful, the members of the group would find themselves becoming more useful and efficient and enlightened in all their work, the sense of the reality of the inner worlds—of the existence of the Great Ones and of the angels—would be greatly increased, until gradually each one would begin to feel that he had the power at his disposal, which would make him a really effective agent of the Masters of the Wisdom.

The ideal qualities, which those should possess who would engage effectively in this work, are impersonality, a sense of self-consecration to the service of the world, purity of life, health and cleanliness of body and singleness of purpose. Given these and a sound knowledge of the power and use of thought with a complete trust in the Masters, and hearts that are filled with compassion and longing to heal the sorrows and sufferings of the world, immediate and clearly discernible results might be expected from the steady and continuous radiation of power and love along the lines that I have suggested.

If we (the 50,000 members of the Theosophical Society) would make use along these lines of the knowledge and power which is at our disposal, we should not only prove ourselves worthy of the great gift of knowledge which we have received from the Founders, but we should rapidly change the face of the earth and the fate of all the many forms of life which dwell thereon.

Geoffrey Hodson

A CHILD'S REMEMBRANCE

By ANONYMOUS

TOMMY was a little $3\frac{1}{2}$ year old boy who lived with his great-aunt, a Theosophist. Consequently the rather strange remarks which he commenced to make at this age were listened to with attention and not passed over as due entirely to a child's imagination, as might be the case in a family where reincarnation was unknown.

The first thing that attracted attention was that when talking to his aunt one day, he said casually "I did so and so when I was in France." His aunt in surprise said, "Why Tommy when were you in France?" "O when I was a big man." From this time on, not a day passed without his giving some information as to what he did when he was a soldier in France.

This continued for about two months when the increasing attractions of the outer world seemed to dim his memories of the past.

The story was consecutive, an accurate description in baby language, of the life peculiar to the great War. His talk was all of wire fences, cellars, motor cycles, etc., etc. The strongest point in favour of reincarnation is that he has never contacted any of these things in this life, knew nothing of them.

When talking to one of his aunts, he became quite eloquent in his descriptions telling her "When I was in France, there were a lot of men, of soldiers, and they fought

1927

A CHILD'S REMEMBRANCE

79

so (going through correct movements of fighting)." There was a little house and it had little windows you could not see out of, (probably machine-gun nests of the early years of the war) and the soldiers went bang! bang! and blew the houses up and there was an aeroplane right up in the air and it fell quite down on the pavement and went so—indicating a general smash up of the plane. After he had given a long and dramatic description of his deeds, he was asked "Who were you when you were in France, Tommy?" "O I was a Russian."

One time he was asked if he were hurt, when he fought so much. He said "No but the other soldiers were and then the big cutting man came (a pretty good description of the surgeon). On another occasion it was said "Well, you had a pretty big time Tommy, didn't you?" He answered "Yes, and fought a lot before I was shot." Though when questioned closely, he always stoutly insisted he was not killed. He told how "a big fire cracker came and went right on a man and killed him".

One day he said they had balls that they threw at the boys and the balls had a little ribbon on them. Extremely suggestive of the hand grenades.

When there was some talk of some burglars one day, his grandmother said "Tommy, why didn't you bring one of your guns with you so that you could shoot the burglars?" He answered "I am so little I couldn't and then the stork brought me right into this house."

One sad day Tommy pulled over and broke a beautiful porcelain lamp. He remarked they had a lot of lamps in France, in a cellar to make a light but they didn't have any wires or cords like ours.

"I had lots of guns," he said, "over there, big guns, whenever I wanted to shoot and just took a fire cracker out of my packet and put it in a gun and looked through a little thing

and it went bang," and he went accurately through all the motions of loading a gun aiming and shooting it. I do not think that he had ever seen a gun in this life.

One day he was asked what French was. He answered "I talked French when I was a big man, over in France, but the little babies couldn't." The subject of babies was introduced, concerning which he had much to say. He said they played down in the cellars. They might have been refugee children. "How many babies did you have, Tommy?" "Two, three, and that means a lot." "We didn't have to have any home," he said, "we stayed out all day and all night and we fought at night." "We had swords too," he said, "great big swords, they hurt people if they don't watch out. Make big holes in their stomachs." It is curious that in bayonet practice they are taught to aim at the stomach and disembowel their enemy.

"Well, Tommy, aren't you glad you came to America instead of staying over there?" He thought a few minutes and said "Over there the trees are all cut down." "How do you know?" "I didn't see any." Evidently he was recalling a battle swept area.

When he was closely examining an army blanket, his aunt said "Tommy, that is the kind of blankets the soldiers had in the war." He looked at it thoughtfully and said, "We didn't wear that kind of clothes. We had big, thin clothes. We didn't have any rubbers. It was an awful rainy night. Big men don't have to wear rubbers, but you do when you are little."

He was born in 1918 and might have been one of the Russians who came down into France in the early part of the war. He had much to say about the big pants which he wore and curiously enough a friend said that the first Russians wore outlandish uniforms with great loose baggy trousers.

One morning at breakfast he talked consecutively for almost 20 minutes in such a way that it was positively uncanny. It seemed as if something bigger than the small child was struggling to get its tale through to us. He was very earnest and intense, straining to find words in which to express his ideas.

"There was a hill and one shot down the hill and killed the other men and we climbed on our motor cycles and went away off and came to another hill and fought some more and climbed over the fence and got on our motor cycles and went away off and what do you think we fought at night and there were big lights and we came to a place where there was a fence all the way around and there were things on the fence. There was a whole long train of motor cycles. I don't know why they buyed so many!" When we remember that Tommy was a mere baby who had never heard these things discussed nor in any way had come into contact with them, the whole episode is at least suggestive though hardly positive proof of reincarnation.

To-day he is eight years old with no love for fighting or scrapping, indeed his parents feel he should be taught boxing to develop sufficient fighting spirit in him.

Anonymous

CENTENARY OF WILLIAM BLAKE

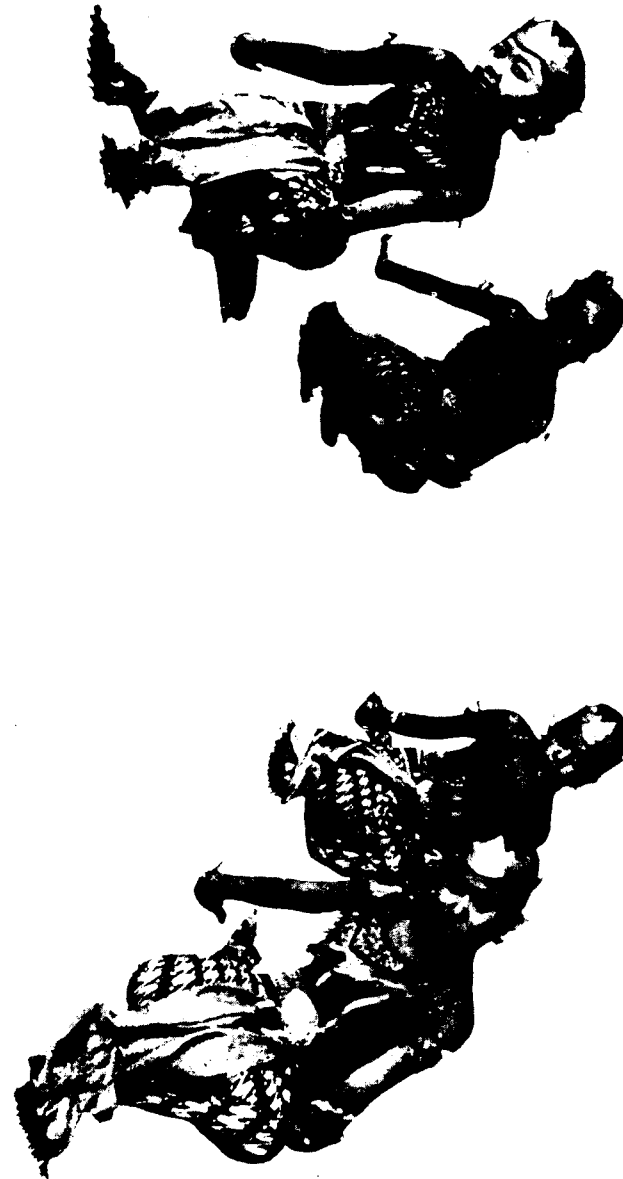
“To see a world in a grain of sand,
And a heaven in a wild flower,
Hold infinity in the palm of your hand,
And eternity in an hour.”

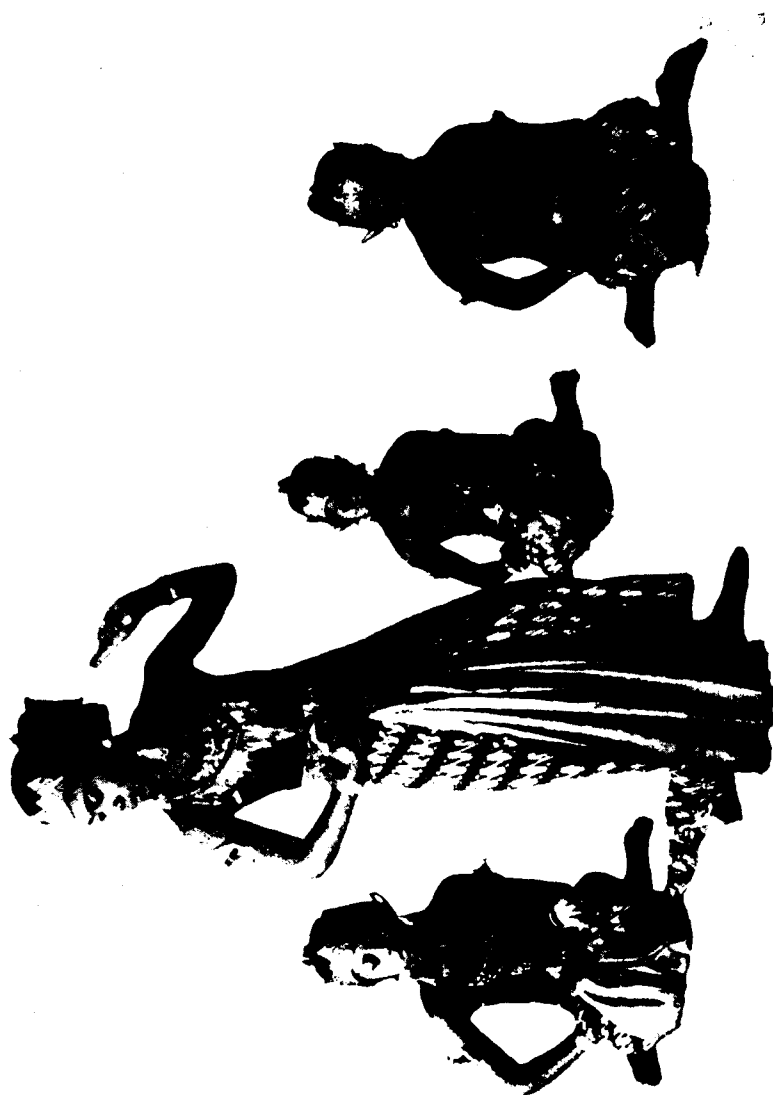
WILLIAM BLAKE

The artist, poet and mystic, William Blake, died in London on August 12th, 1827, which centenary has been the occasion for the publishing of several books on his life and work.

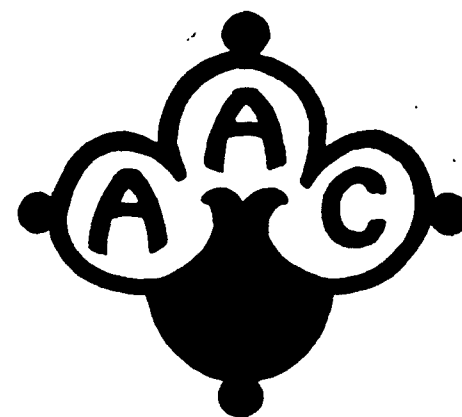
August 12th (1831) was also the birth-day of Madam Blavatsky ; many of us do not forget.

THE COURT DANCERS OF JAVA





THE COURT DANCERS OF JAVA



THE COURT DANCERS OF JAVA

By A. J. H. VAN LEEUWEN

THE court dancers of Java, called Serimpie, are usually the youngest daughters of the royal family. The dances which they perform have probably some relationship, derived from the remote past, with the mystic nautch-dance performed in India by Hindū women-dancers before the shrines of Vishnu and Shiva. The serimpie dances only in the presence of the Sultan who, according to Mussulmān ideas in Java, is regarded as God's representative on earth.

The court dancing of Java is very refined, and calls for arduous training from childhood. The training is based on a semi-esoteric yoga-philosophy, which is no longer understood by the instructors, but is easily recognisable in the traditional teaching by those who have studied the matter. Much of the training consists of special hygienic practices, breathing exercises, bathing, and a very simple diet.

The training of the serimpie is done without music. The only sound is the chanting of mantras by the instructor

Having loved beauty in outer things, at a certain stage of the soul's unfoldment, it is very easy to transfer that love to the inner beauty or life inhabiting the outer things. There is less of struggle and turmoil on this path of harmony and beauty, for the soul unfolds and grows, as do the flowers, gently opening its heart to the sun.

If we remember that the higher emotions reflect the intuitions in this lower world, we shall understand the relation of art to these two states of consciousness. All creative art, as well as all true love, is a result of intuitional consciousness, so beauty and love are inseparable; each is an expression of harmony or unity. Harmonious relations among the materials that constitute a form make it beautiful; harmonious relations between souls, realisation of the unity of life inhabiting forms constitutes love. Thus from one point of view, art or beauty is the outer expression of love or unity. Intuition has been defined as

a mode of consciousness which is neither thought alone, nor feeling alone, nor both simply combined, yet both at once and more, a kind of indescribable thought-feeling.

It is the faculty of consciousness with which one directly contacts truth, wisdom or the inner life of things. The Second Aspect of Deity is called the Wisdom "which mightily and sweetly ordereth all things". To our consciousness, "wisdom is but a flashing back and forth between beauty and love". There may be knowledge of a thing or person by the mind, but only as we love or become at-one with that thing or person does wisdom arise concerning it. When that occurs, we catch a glimpse of the archetype or beauty-in-itself which the form has only partially manifested. Through unselfish love for individuals or appreciation of beauty for itself, one very quickly develops his intuition, comes to feel a constant sense of unity with all creation. Humanity's "highest tool of cognition," so far, is creative art; so as we develop

our artistic sense, we not only acquire greater power to appreciate beauty, but also gain a realisation of the brotherhood of all beings, and our proper relation to our fellow-men and to those kingdoms both below and above us in evolution.

We live in a world of space and time; to space belong the various bodies or forms in the universe; to time belong the various aspects of consciousness inhabiting those forms. Beyond space and time is Eternity, and there dwells the One Self of which all forms and consciousness are dual aspects in our lower worlds. The various arts may be grouped under these aspects of the Self in the manifested universe, that is under space and time, form and consciousness. Literature seems to be a representative of the Self in art; a combination of both space and time values and something more, a word-painting of both events and ideas with the Self shining through. Those arts belonging to the space side of things are painting, sculpture and architecture. Those belonging to time are drama, poetry and music. There is also a relation between those arts representing space and time. Drama narrating events in time is closely akin to painting which depicts events in space. Sculpture is called dumb poetry because it has a still grace, music and rhythm that are active in poetry. Architecture is called "frozen music" because it is the forms which music makes in subtler materials, crystallised in solid substance, in wood and stone down here; it is music made quiescent that we may more easily grasp its message.

A great painting, whether historical, portrait or landscape is a portion of time standing still, a thought-form of God, as it were, held as a mirror in which we see the soul or life beyond the form. Take for instance, a picture representing a great historical event, such as the "Signing of the Declaration of Independence". As we gaze upon it, that portion of time

(a high court official), and the indication by him of rhythm through knocking with a wooden hammer on a wooden box. The prohibition of music at rehearsals is due to the extreme sacredness attributed to the Javanese musical instruments. They cannot be used in other than the most solemn religious or court ceremonies. Special palaces are built for the preservation of the instruments (*gamelan*), and a special staff of officials sees to their safety and good order. The *gamelan* of the Sultan of Soerakarta are three hundred years old, and are looked upon as the standard set on the island.

The dancers shown in the accompanying pictures are not true serimpie. Mussulmān custom forbids the photographing of royal daughters. Moreover, the serimpie dance is esteemed so holy that it cannot be profaned by being pictured by modern apparatus. The pictures here given are from a set of photographs taken at a public performance at the Court of one of the princes of Soerakarta. The dancers are maid-servants. The subject was an episode from the mystic dance of the sun and the eight planets. The dancing has no dramatic or narrative idea: it is entirely a rhythmical-symbolical representation of religious and philosophical ideas familiar to students of Hindū culture. The dance was accompanied by the same kind of music as was given with the men's Wayang-dance at the Jubilee Convention of the Theosophical Society at Adyar in December, 1925.

A. J. H. van Leeuwen

ART FROM THE SPIRITUAL POINT OF VIEW

By DOROTHY DOBBINS

CARLYLE has defined art as the disembodied soul of fact. It is an expression in form of an archetypal conception in the mind of God; and the nearer to the archetype, the more beautiful is the artistic creation. It is also a manifestation of one aspect of the Deity. God has been conceived as infinite Goodness, Truth and Beauty. To the artist He is infinite Beauty. What goodness is to the spirit, and truth is to the intellect, beauty is to the emotional nature of man. The artist being more sensitive to the soul of things than ordinary people, brings out in his art that which was not clearly manifest in the form he reproduces; he becomes a bridge, so to speak, between heaven and earth, over which comes to humanity a Beauty that is God's life—manifest. Thus Art may be defined as a partial expression of God as Beauty.

Art reveals itself in two ways, in Explanation and in Expression. Every work of art is a partial explanation of life as it is in itself, of its inner, hidden meaning. This explanation is just as true as that given by science, philosophy or religion; it reveals the same life in a different way, from a different point of view. Art as expression re-creates a thing nearer to its archetype or soul. Every individual artist is working with, is an apprentice to the Great Master Artist, who is God; is helping Him in the manifestation of His inner life which is Beauty.

There are many paths to the Highest; but the artistic path for some is the most direct and the easiest way thereto.

seem to have been chained and made to come forth from Eternity for us to see. So with great portraits, such as those of Reynolds, Gainsborough and Laurence. We seem to be looking at types or temperaments that are not individual or for one age only, but for all time. In landscapes, the highest of all painting, there is a greater mystical quality than that found in other pictures, and through that quality we come very near to the world of ideas. As we stand enraptured before a picture of a beautiful sunset, a quiet lake or a rugged mountain scene, we seem not to see colour and form, but the very soul of God mirrored through them as eternal joy, peace, and strength.

Sculpture is more abstract than painting; and in the great masterpieces of this art, especially those of ancient Rome and Greece, we find abstractions expressed in stone. For instance—in the statue of Pallas Athene, we see not merely a maid in armour, but the outward symbol of an inner spiritual reality, a representative of "Divine Wisdom that is Righteousness and Power". So with the statue of Apollo, which is not only a beautiful youth but a symbol of eternal youth and beauty. Michelangelo "in the abbozzi or first rough attempts in stone for his figures for Dante's tomb in Florence" shows how supremely alive dead stone may be made to appear. One can almost see the movement of these statues. Rodin's work, to-day,

only lacks the realisation of great spiritual concepts to make him the equal of the Greeks. We shall have to wait for a synthetic civilisation before we shall have once more a period of great sculpture.

It has been said that—

one perfect statue in a city, where all can see it each day and be influenced by its message, will do more to make a citizen law-abiding and spiritual than a hundred laws or sermons.

Architecture is still more abstract than sculpture and to understand its message one must have considerable æsthetic

development. Through it we get a glimpse of a vision into wide generalisations of rigidity, lightness, balance, power and other "base notes in nature". A perfect mass of architecture such as the Taj Mahal at Agra, gives one the impression of a materialised thought that has "alighted on earth direct from the mind of God." What a symphony of Beethoven might be if it became architecture, that is the Taj. The architecture of a particular people or nation is a key signature of its temperament, a symbol of its soul qualities.

The Greek temples, the Roman forum and *thermae*, the arches and arcades of the sunny lands of Europe, the gables and rectangular windows of England, the park suburbs and sky-scrapers of America, all reveal subtle characteristics of the people that love them.

No art, excepting music, can lead man to such heights as drama, for it depicts in outer action the inner struggles of man. All great dramas are generalisations which show us types of people, types of their thoughts, emotions and actions. As we watch a great drama unfold, we see certain types of mankind acting out their characteristics before our eyes. For the time we forget ourselves and see humanity, its sorrows and joys, its defeats and victories from an impersonal point of view.

We begin to understand life as it is and not as we had thought it.

Through watching their struggles, we anticipate our own; we are saved from their faults and lead to practise their virtues; we feel that we have been vicariously purified, so to speak, by learning from their experiences. The great dramas of ancient Greece, of Shakespeare and the more modern dramas such as Wagner's "Nibelungen Ring" and "Parsifal" are not for one nation or one period, but for all time and all people, because they represent archetypes of thoughts and emotions and of souls themselves. Mr. Jinarājadāsa says:

I know of no dramas like those of Wagner that are more typical of the inmost power of the message the drama can give; it is

as if we watched life, freed from "the world as will," and saw it "as idea"; it is as if we lived on many planes at once and saw simultaneously the movement of life in them all. As in the "Stanzas of Dzyan" of *The Secret Doctrine*, so in the "Ring" we see vast elemental forces at work, building and unbuilding the types of thoughts, emotions and actions; as in *Light on the Path*, so in "Parsifal," we see the struggle of a soul to the light and his triumphant attainment.

The function of poetry is largely to give us generalised emotions. It also deals in abstract concepts, depicting them in musical words and veiling them in metre and rhythm to awaken our intuitions. Dr. Besant says—

by poetry, I mean a great thought, a noble thought, an inspiring thought—an idea that is fit to turn into an ideal—clothed in exquisite language.

Coleridge says of great poetry—

wherever you find a sentence musically worded, or true rhythm and melody in words, there is something deep and good in the words too. For body and soul, word and idea, go strangely together here as everywhere.

The poet deals with situations and emotions but states them in terms of reason, reflecting the archetypes—

in the mirror of his own experience. Thus, he is, at the same time, very personal and very impersonal. He tells of sorrow and joy, of despair and hope, typical and universal in the hearts of all men.

There are many types of poetry, the principal types being the ballad which is the oldest; followed by the epic; then the lyric, the ode, the chorus, that come to us from Greece; the sonnet from Italy; and many forms from France. The ballad shows a typical situation. In epic poetry, the heroes of antiquity are shown as types that also live to-day. The lyric gains in intensity what it loses in breadth and gives us generalised feelings. The sonnet, most difficult and most perfect of poetry, has been called "the imperishable symbol of a perfect mood". A true sonnet cannot be constructed, but must be born in a moment, as "Minerva was born from the head of Jupiter". So far as poetic quality is concerned,

Dante is perhaps the greatest poet our humanity has known. One author says:

In him is a melody and a rhythm, a sweetness and a vigour that is unequalled by any other poet. His thoughts, as he writes his *Divine Comedy*, are as prisms for Divine intuitions.

Music is the most abstract and the greatest of all the arts, in one sense is no art at all but the synthesis of all arts. All other arts become great only as they become musical, and Walter Pater expressed this idea when he said "all art constantly aspires towards the condition of music." Carlyle describes music as a—

kind of inarticulate speech, which leads us to the edge of the infinite and lets us gaze into that.

And this is true, for music makes us feel our immortality.

The moral nature of the artist cannot be separated from his art. Ruskin has shown that in painting and sculpture, the signature of the artist's soul is in the colours which he puts on the canvas, and in the lines he chisels in the stone. Music reveals the inner nature of the individual far more intimately than does any other art. One who understands can tell, at once, the moral status of the musician, as soon as he has heard him play the first few phrases on the violin or piano; or has heard the first few words of his song. His technique may or may not be perfect, but the largeness or smallness of his soul will be revealed in the execution of his art. He is not dealing with dead substance, whatever that substance may be, for there is nothing dead in all the universe; everything is alive and ready to respond to forces which can bring out what is in it. The artist will bring out that which is in accord with his inmost soul. If he is coarse and vulgar or is fine and noble; filled with selfish ambition or with spiritual aspiration, his instrument will respond to his touch and he will give of himself to his audience. It was Plato who said that one could tell when a revolution was about

to break out among a people, by their change of taste in music.

There was a time when the oratorio, the minuet and courtesy went together.

Now we have jazz and rag-time, so we may expect unrest and general upheaval.

What could not our States be if there could be music for all, and all could be trained to care for the high, the noble music, and not for the lesser, the more evanescent? What could not a State become, if we could have musical festivals, if we could arrange the State's activities, its holidays, so that we could look forward to the great days of recreation, when through music we should feel ourselves made new.

Mr. Jinarājadāsa says:

Music is the pinnacle of our human achievement because in music we come to the boundaries of our world of thought and feeling and gaze into another universe.

When he first heard the Eighth Symphony of Beethoven, he said:

I know what is the re-creation of myself; when I hear any of the great compositions of Beethoven, I know that there is being stated more clearly a solution of the experiences of my own emotional life, my own dreams, hopes and aspirations, than can be stated by any great philosophy which I can study, because through music we rise above the mere field of emotion and intellect into a fuller conception of truth, a clearer understanding of life and its problems than anything else.

Thus to one type of people Art is the great revealer of truth. Music tells us of sorrow and joy, not mine or yours, but of sorrow and joy themselves; tells us of all the various abstractions which can only be reached through the intuitions, Chopin's "Dead March" is supposed to express grief, but it is an abstract grief, an aspect only of that which we know down here. So with Mendelssohn's "Spring Song," it tells of joy, radiant and beautiful, far beyond their feeble expression on earth. True Music is the voice of the soul, the voice of God, and its message purifies and re-creates each individual according to his ability to understand and respond to it. Music "somehow gathers

the fragments within our own natures and puts them together," synthesises them so that we understand. This is illustrated in the well known poem "The Lost Chord".

I know not what I was playing,
Or what I was dreaming then,
But I struck one chord of music,
Like the sound of a great Amen.

It quieted pain and sorrow,
Like love overcoming strife;
It seemed the harmonious echo
From our discordant life.

It linked all perplexed meanings
Into one perfect peace,
And trembled away into silence
As if it were loth to cease.

The healing, purifying power of music lies in just that linking of "perplexed meanings into one perfect peace". It lifts us above the lower worlds of discord into one of harmony and happiness. Let us remember this, for as we give to music, so will music give to us of the Highest, of the Good, the True and the Beautiful.

Pythagoras spoke of the arts as making—

the difference between the barbarian and the man.

Dr. Besant tells us that—

Art and pure Literature are the means of Culture; they polish the stone after science and philosophy have hewn the rough product of the quarry into shape.

A cultured man is one who is essentially polished in every respect, his whole nature has undergone a certain refining process, his mind is polished, his emotions are purified, his manners and speech harmonious and beautiful. "He is a man who is congruous in all his parts"; he can fit himself to any society, accommodate himself to the peculiarities of any individual. We have studied the principal arts; in culture we have the supreme art, the art of living. To be truly cultured is to be beautiful in all departments of our being, and to

manifest that beauty at all times and under all conditions. We need education, but in one sense, we need culture more, for only the cultured man is the ideal social unit. If we are to usher in the age of Brotherhood, the individuals in that Brotherhood must have a certain degree of culture, a certain refinement of mind, emotion and body, in order to associate together without jarring. In other words, in order to have pleasant social intercourse, people must have a similar cultural background.

The appreciation of beauty, as manifested in the various arts and in Nature, living in beautiful environment; feeling beautiful emotions, thinking beautiful thoughts, aspiring to become beautiful in all departments of our being, trying to express that beauty in our relations with our fellow men—these are the steps which will lead us to a new and greater vision of life; to the building of the new civilisation of happiness and beauty that is to be. Let us give more time to this exalted ideal and so hasten the dawning of the golden age of co-operation and brotherhood. If we can only put aside our little jealousies, gossips and criticisms, and become as little children of whom Christ said “of such is the Kingdom of Heaven”; if we will try to appreciate greatness and beauty wherever found; then shall we regain our heritage of Beauty and Happiness. Mr. Krishnamurti says:

We must separate the soul, the wonderful garden with all the beautiful things which it contains, its pure emotions, beautiful thoughts and great affections, from the selfishness of the self. We are all here eventually to serve the Teacher when He comes, so should be like wonderful flowers, radiating delicious perfume wherever we go; and we should be able to do so if we have cultivated and beautified our garden. See to it, that you make your garden so beautiful that it becomes a fit sanctuary for the Master, a place wherein your friends and even your foes—may come in perpetual adoration and in the attitude of worship.

The Lord Christ calls us through the Love and Beauty which He has implanted in our hearts. His kingdom of Happiness is within and if we will only admire and not

criticise, sympathise and not condemn, His path is easy to tread. If we will try, we shall soon realise that we need not travel far to enter that Kingdom of Happiness, to find that gracious Beauty, for as we look within, we shall see that we are that Beauty, Itself, a Bliss that is a spark of His Divinity.

Dorothy Dobbins

SEEDS OF INTERNATIONALITY

"A CONFERENCE ON FAITH AND ORDER"

ALMOST 500 delegates of Christian churches from all parts of the world attended this Congress at Lausanne. The Roman Catholic church was not represented but the Old Catholic church sent a delegate. Many of those who took part in a similar Congress at Stockholm, 2 years ago, were present at Lausanne. The President in the opening address characterised the work of the Congress thus: "The need of discussing the principal questions of faith in a spirit of fraternity."

"It is a sign of the times," says the reporter, "that the discussion on the most important questions on the confession of faith, does not disturb brotherly harmony in the least." In several addresses stress was laid on the need for Christian unity, brotherly harmony and co-operation.

An interesting meeting took place at Locarno of "The New Education Fellowship (*La Ligue Internationale pour l'éducation nouvelle*). Teachers and those interested in education met for the first time in 1921 at Calais to discuss the need for new methods in education. This year they met for the fourth time, a thousand people coming from the five continents. The theme of the Congress had been given as: "The True Meaning of Freedom in Education." The Conference was presided over by Prof. Pierre Bovet, a man full of depth, fire and energy; he is well-known because of his work for international movements such as the League of Nations, etc.

It says in the report that the Conference offers a great deal; the problems of the three kind of schools—the preparatory, the lower and higher grade—were discussed. The Montessori-system was discussed with great sympathy but there was an open eye for its weak spots. Prof. Claparede said in a psychological study-group:

La methode Montessori est déjà un peu cristallisée. Elle ne se rattache pas à la vie, elle est trop dogmatique et surtout elle néglige trop le jeu.¹

¹ The Montessori method is already somewhat crystallised. It is not in touch with life, it is somewhat dogmatic and it neglects the importance of play.

Prof. Peter Petersen's plan (Jena, Germany) for a free, National school (*eine freie, allgemeine Volksschule*) drew much attention; one of the advantages seems to be that the system can be applied at once to the many, without the need of changing all the teaching-material.

A re-awakened interest in their national customs, dialects, dances and songs was shown by all the countries.

Dr. Ad. Ferrière closed the meetings with an address on "La nécessité de la discipline et les moyens de l'établir".¹

"The young child," the speaker said, "subjects itself to any rational authority. Nearing the stage of puberty and during it, the child passes through a period of individualism and in the end begins to understand something of inner freedom. The teacher's great task is to represent within himself to the child 'the divine Mind' in man. This Mind liberates from error, evils and wars. Thus we begin to understand something of the words of Augustinus: "*Religio est libertas*."

An International Conference has been held in Switzerland for the discussion of the future relation between the younger generation of intellectuals from East and West. Thirty-one countries were represented. The delegates were welcomed in the Church, decorated for the occasion, at Chur by the President of the town. The municipality offered lunch at which a telegram was received from the President of the Swiss Republic wishing success to the Conference. The Bishop of Chur, bidding welcome in German and in Latin, gave expression to the hope that the Conference might be a complete success as its aim is to find a way by which the young intellectuals of East and West may continue to co-operate in their work. The reception at the small mountain-village Schiers was charming. The village bells rang out a welcome as the special train came in to the station and cannons were fired from the surrounding mountain-tops. The villagers lined the way and addressed their Alpine greeting "Grüti" to all—to Chinese, Japanese, to Europeans, Americans, to Indians and Arabians.

We have the prospect of the first "World Peace Congress of Youth" being held in 1928 at the camping estate at Ommen by permission of the Order of the Star. The Dutch Federation of Youth for Peace (who will be the hosts) hopes that the foundation of a common work for World Peace will then be made. Mr. Thomas Harrison, an American friend, suggested the plan.

Some International meetings of the Peace Movement of Youth have been held since the war. "In Western Europe the work was concentrated on friendly advances between the young people of

¹ "The necessity for discipline and the ways to establish it."

Germany, France, Belgium and England, while the Dutch often formed the link between these International Societies.

Gradually a kind of unity of thought begins to pervade the Peace Movement of Youth. Many members of pacifist groups are now active in the more specialised humanitarian or social movements and have formed international links. Consequently the horizon of the pacifists is widening. The Peace Movement of youth now takes interest in social, political, economic, moral and educational problems and realises more and more the complications of the world structure of the day."

* * * * *

Understanding, tolerance and the sense of unity surely must be spreading over the whole world! We read of so many international meetings which are or have been held: a meeting of the "International Union of Geodesy and Geophysics" at Prague; an "International Congress of Zoology" at Budapest; an "International Congress of Orientalists" at Oxford. The work of this latter Congress will be the discussion on such subjects as: anthropology, ethnography, pre-historic archæology, comparative mythology, Assyriology, Egypt, Africa, the Far East, India, The Old Testament, Islâm and others.

* * * * *

Girl-guides from all over the world met at Geneva where a camp had been erected in one of the parks. Great unity and friendliness prevailed; the representatives of each country gave some demonstration of their country's typical customs or ceremonies. The whole camp visited the International Labour-bureau in Geneva when an explanation was given of the significance of the League of Nations. The girls were addressed in their own language as far as possible.

J.

MILK TREE

VEGETARIANISM

VEGETARIAN restaurants are becoming very common nowadays in Western Countries. I read with some interest the following under *News Novelties* on page 15 of the weekly *Illustrated Times of India* in its issue of the 5th June, 1927.

"A tree that yields 'milk' has been discovered in Central America. This tree is 'milked' by cutting into the brake, and the liquid that pours forth is described as 'rich and creamy, palatable and sweet to the taste'."

This brought to my mind a reference to the *milk tree* under "Food" in *Man: Whence, How and Whither*,¹ especially where an attempt has been made, as a result of clairvoyant researches, to sketch the early beginnings of the Coming Race in California 750 years hence. It is very interesting to read the prophecy which I reproduce here:

"FOOD"

"The community is entirely vegetarian, because it is one of the standing rules that nothing must be killed. Even the outer world is by this time largely vegetarian, because it has begun to be recognised that the eating of flesh is coarse, vulgar, and above all unfashionable! Comparatively few people take the trouble of preparing their own meals, or eat in their own houses, though they are perfectly free to do so if they wish. Most go to what may be called restaurants, although, as they are practically entirely in the open air, they may be supposed rather to resemble tea-gardens. Fruit enters largely into the diet of the period. We have a bewildering variety of fruits, and centuries of care have been devoted to scientific crossing of fruits, so as to produce the most perfect forms of nourishment and to give them at the same time remarkable flavours.

"If we look in at a fruit-farm we see that the section devoted to each kind of fruit is always divided into smaller sections, and each section is labelled as having a particular flavour. We may have, for example, grapes or apples, let us say, with a strawberry flavour, a clove flavour, a vanilla flavour, and so on—mixtures which would

¹ By Annie Besant and C. W. Leadbeater.

seem curious from the point of view of those who are not accustomed to them. This is a country where there is almost no rain, so that all cultivation is managed by means of irrigation, and as they irrigate these different sections they throw into the water what is called "plant-food" and by variations in this they succeed in imparting different flavours. By varying the food, growth can be intensified, or retarded, and the size of the fruits can also be regulated. The estate of the community runs up into the hills, so they have the opportunity at different levels of cultivating almost all possible kinds of fruit. . . .

"Milk is used, but it is exclusively the vegetable milk obtained from what is sometimes called the cow-tree, or an exact imitation made from some kind of bean. Knives and forks do not appear, but spoons are still used, and most people bring their own with them. The attendant has a sort of weapon like a hatchet with which he opens fruits and nuts. It is made of an alloy which has all the qualities of gold but has a hard edge, which apparently does not need resharpening. It is possibly made of one of the rarer metals, such as iridium."

H.

THE THEOSOPHICAL WORLD-UNIVERSITY (INDIA)

CIRCULAR LETTER TO THE MEMBERS

My last circular letter reported the appointment of Correspondents of the Association in Sind. I have now to add the following, in the order of appointment:

KANNADA AREA. M.R.Ry. K. Shankaranarayana Rao, M.A., B.L., M.L.C., Hardinge Road, Shankarapuram, Bangalore City.

KASHMIR AREA. Pandit Srikant Toshkhane, M.A., Fourth Bridge, Srinagar, Kashmir.

GUJERAT AREA. (1) Sjt. Amratlal V. Dani, B.A., Principal, Mahila Vidyalaya, Bhavnagar, Kathiawar. (2) Sjt. D. B. Patel, B.Sc., B.T., Navavas, near Municipal Office, Ahmedabad. (3) Sjt. S. V. Hora, B.A., LL.B., Havadia Chakla, Surat. (4) Sjt. D. H. Hora, B.A., Principal, Teachers' Training College, near Junatophkhana, Baroda.

MAHARASHTRA AREA. Sjt. P. H. Patwardhan, B.A., 383 Narayanpeth, Poona City.

TAMIL AREA. M.R.Ry. A. Meenakshisundaram Aiyer, B.A., B.L., Chokkappa Naik Street, Madura.

BENGAL AREA. Professor Tulsidas Kar, M.A., 8b College Row, Calcutta.

Other Correspondents are in course of appointment, and soon we shall have a band of capable and earnest workers all over India spreading the World-University idea. This is their first duty. The second is to find members for the Association. The third is to act as co-ordinating centres for the distribution of literature sent from headquarters and for the collection and transmission of information to headquarters regarding all matters bearing on the movement. The fourth duty is to keep in vital touch with the members in his area, and to bring them together as often as possible for mutual help until such time as systematic work is organised. . . .

A step forward in World-University work was taken in London on June 8, when the International World-University Association was

formed, and a constitution framed to co-ordinate the various National Sections. A Council was elected which, besides the principal officers of the University, will include two representatives appointed by each National Section of the Association.

The English Section is working with increasing usefulness. Mr. Jinarājādāsa's visit to London was made the occasion of a course of lectures on Ancient Samskr̥t Literature. Synopses of the lectures were given to the students, after the manner of those provided in the Brahmavidyā Āshrama, Adyar.

The Netherlands Section organised a Summer School at Amsterdam from July 25 to 30. The programme of lectures dealt with various aspects of medicine from advanced points of view. Certain lectures were given in Dutch, certain in German, and certain in English.

The movement in the United States of America shows much vitality and progress. Members are now in forty-one large cities in groups of five or more. An appetising list of subjects for correspondence courses is announced.

The Java Section reports good work for last year: 15 schools, 1,720 pupils, 15 European and 42 Asian teachers. A wise Government gives grants to the work yet leaves it quite free. The Secretary is Mr. M. P. Fournier, Dacosta Boulevard, Bandong, Java.

Thanks to the enthusiasm of Señor A. de la Peña Gil of Mexico, who spent three years at the Brahmavidyā Āshrama, Adyar, a Spanish Section of the Association has been founded in Madrid. Its first work was a course of lantern lectures on The History of the World by Señor M. Barroso.

Now what about getting one new member per day?

JAMES H. COUSINS, D.LIT.,

ADYAR, MADRAS

Organising Secretary, T. W.-U. A. (India).

September 1, 1927.

THE THEOSOPHICAL FIELD

THE Netherlands Association of the Theosophical World University held a Congress at Amsterdam; various speakers gave addresses on such subjects as: Health and spiritual life, the priest-doctor, sight without glasses, psycho-analysis, Paracelsus' life and work and its value for the new methods in healing and medicine, etc.

Mr. C. Jinarājādāsa in his closing address speaking about: "Idealists in Medicine," earnestly enjoined us not to under-estimate the idealism and the truly humanitarian factors of the medical men of the present day. No one has the right to condemn them nor their work. The motives for the practice of vivisection even may be very noble. The future, and perhaps not a distant future, will find ways to offer greater possibilities and more complete development in the idealism which already exists.

We read that a meeting of the priests belonging to the L. C. Church will take place shortly at Huizen, Holland, representing 18 countries of Europe. The meeting will be presided over by Bishop Wedgwood; it will be partly in the nature of a retreat and partly to discuss business and the translation of the Liturgy into the Swedish, Polish and Finnish Languages.

The Centre at Huizen (Holland) is growing. Another estate and some additional land has been bought, joining on to "St. Michael and All Angels". There seem to be plans for the erection of buildings for a university, an hotel, a Sanatorium in which the modern methods of healing will be applied, and a lyceum. The latter will be a Dutch higher grade school leading on to the Dutch universities. The teaching will be based on Theosophical principles, meaning thereby that fraternity and willingness to serve will be the basis of the foundation. Another principle is religious tolerance, not religious indifference but appreciation of the deeper mystical-religious life which unites the adherents of different faiths.

The Netherlands Association of the World-university has been the originator of the plans for this school. A working committee of

Dutch teachers will form the executive of which the President and Secretary of the Netherlands Association of the World-university will be members.

* * * * *

The Theosophical Order of Service met for three days at Ommen after the closing of the Star-camp. Dr. Annie Besant opened the Congress speaking on: "The Coming of the World-Teacher, the Theosophical Order of Service and the relation between the two." Referring to the motto of the order: "A union of all who love for the service of all who suffer," the speaker said that the Order must look for ways and means by which the inspiration, which the Teacher brings, can be carried into practice. Mr. Krishnamurti, who was present as a guest, spoke the parting word, saying that in order to be able to serve well each of us should have something of value to give, something which he has discovered for himself in his heart. The present time should not be forgotten for the sake of the coming "sixth Root-Race" and contact with the world should not be lost sight of because one calls one's self a member of the Theosophical Society or of the Star.

* * * * *

TELEPATHY AS SCIENTIFIC TRUTH

A special cable to *The Daily Express* of Madras, on 7th September last, states that for the first time in history psycho-research came into the orbit of the British Association. Dr. T. W. Mitchell in his address entitled "Phenomena of Mediumistic Trance" declared that telepathy or other supernormal modes of acquiring knowledge must be admitted. He also added that man might survive bodily death and, after death, sometimes communicate with the living, but hitherto "there was no evidence that survival after bodily death implied immortality".

* * * * *

ARGENTINE

In the *Teosofia en el Plata*¹ we read a short synthesis of the history of the Theosophical Society in the Argentine. We may add to this synthesis, that now there are 20 Lodges, 4 of them in Peru, 2 in Paraguay and 1 in Bolivia, with some 500 members, among them many excellent Theosophists, whose work is well known and appreciated, not only in Argentine but all over the Spanish speaking countries of the Theosophical world.

¹ June-July, 1927.

BOLIVIA

The General Secretary of Chile, Mr. A. Hamel on a recent business tour in Bolivia delivered a number of lectures. On one occasion, when lecturing in the University of La Paz on "the Problems of Education," his lecture was presided over by the President of the Republic, Mr. Siles, who on the following day gave him a private audience.

BRAZIL

We are pleased to read, that the number of students of the "Alcyone School of the Order of the Star" in Rio de Janeiro, is steadily increasing. The students, chiefly children of poor families, receive instruction and school material free. Mrs. M. Soler and her two daughters are the enthusiastic teachers.

CUBA

Cuba again sends us some news, another new lodge has been founded since we last heard. The new Lodge "Flores del Valle" has one unique feature, it was formed by seven ladies "Flowers of the Valley!" The formation of this Lodge is just one more promising result of the systematic theosophising of Cuba. We have repeatedly called the attention of the other Sections to the very good results obtained here through the Centre System.

Thanks to some generous brothers, the Cuban Theosophists have acquired a broadcasting station of considerable reach. No need to say, that they are making full use of it to propagate Theosophical ideals.

FRANCE

In Havre a new Lodge has been founded. There is a great field for activity in this large port.

The Annual Convention in Paris, presided over by our Vice-President, Mr. C. Jinarajadāsa, was a great success. It was a happy gathering and harmony reigned throughout. Mr. Jinarajadāsa while in France gave a lecture on "Theosophy: The Philosophy of Thought and Action". We quote the end of his address: . . . "Salvation is not achieved by prayer, meditation or good acts, it is obtained by utilising all these for the creation of a life which realises the Divine, working within and without to create and offer our creation to the world." In recognition of the invaluable services which Mr. C. Blech (General Secretary, of the T. S. in France) has given to the T. S. in Spain, the members in Spain have unanimously proclaimed Mr. Blech Honorary President of the Spanish T. S.

GERMANY

The *Theosophisches Streben* reports a very favourable attitude of the German Press towards our movement. Comments on recent public lectures, especially those of Mr. José Vigeveno, show an increasing interest, goodwill and a considerable understanding of our ideals. The German Section celebrates this year the twenty-fifth Anniversary of its foundation. Dr. Besant presided over that Convention, held in August, and she also addressed the public on "The World-Teacher and the new civilisation".

It is interesting and pleasing to note that a large number of societies have been formed in Central Europe during the last years with a declared programme for international co-operation: "World-Youth Wandering-Bird Camp," "League of International Reconciliation," "International Circle for Reforming Education," "South-German Summer School". This last one hopes to "educate good workers for the Theosophical movement, and deepen Theosophical life in all organisations".

HUNGARY

Mrs. Akos de Rathonyi was recently elected General Secretary under rather difficult circumstances. We earnestly hope for the co-operation of every member of the Section for the benefit of our movement and for the helping of the people in this much suffering country.

Our beloved President, Dr. Besant, was due to arrive, from Vienna by aeroplane, at Budapest on the 3rd of September and to address the members of the T. S. on "The Relation between the T. S., O. S. E., and L. C. C.," and in the evening to address the public on "The Duty of the Nations in the Light of Theosophy". We look forward to a full account of these lectures shortly.

LATIN AMERICAN THEOSOPHICAL FEDERATION

We read in the June number of the *Revista Theosofica*, that the ex-General Secretary of Spain, Mrs. Guadeloupe de Joseph is working hard, so that Spain may also become a member of this Federation. We hope that there will be no difficulty in uniting all the Spanish and Portuguese speaking Sections as an outward expression of the basic unity that exists in their cultural movements.

PORTUGAL

Members are making great effort to develop the spiritual movement of the Society. Notwithstanding the difficulties, caused by the continuous social and political agitations, three new Lodges have

been formed this year as a result of the unceasing efforts of our brothers.

PRESIDENTIAL AGENCY OF CENTRAL AMERICA AND COLUMBIA

The following is an extract from the circular letter of the Presidential Agent, Mr. José B. Acuna, to the nine lodges, dispersed in six different countries, of which the Presidential Agency is composed: "I invite you cordially to co-operate in unity in the glorious work to make the world happier. Let us keep our ideals alive, help the people towards the Truth, learn and understand with gentleness, judge with good-will, lead with kindness, serve without grumbling, and struggle without bitterness. Our motto shall be: For the Brotherhood and within the Brotherhood." We hope that his call will find open ears and open hearts.

Several Centres and Groups have been formed in Costa Rica, which we hope very soon to see among the list of Lodges.

CHILE

In Valdivia a new Lodge, "Kut-Humi," was founded.

PUERTO RICO

We are glad to report the foundation of the Lodge "Voz de la Verdad" (Voice of Truth). Be their work "kind and helpful" both in Chile and Puerto Rico.

SPAIN

Much to the regret of the Spanish Theosophists Mr. C. Jinarajadāsa could not attend their extraordinary meeting. In his message to the Section he says: ". . . Will you permit me to give you some advice? Much has to be sacrificed to strengthen the T. S. that it may be able to help the world more efficiently. The Masters help those who work for Them, for the good of Humanity; but They can work better through those, whose love for Humanity is so manifest that they are able to put aside all ideas and opinions of the personality that might make differences . . ."

The meeting was presided over by Mr. C. Blech, General Secretary in France, as a delegate of the President, Dr. Besant. Thanks to his deep understanding, his ability to feel with all those who are troubled by apparent differences, and above all thanks to his skill in appealing to that which they have in common, he succeeded in uniting the Spanish Theosophists in the common work for the T. S., for their country and for humanity.

CORRESPONDENCE

FOUL DISEASES AND IMPURE CURES

IN the article "Foul Diseases and Impure Cures" by A. F. Knudsen¹ it is said: "Ordinary science and especially ordinary medical practice knows nothing of vitality, has never studied it and except for the preachment of light in cases of rickets, has not yet found a remedy for devitalisation. Ordinary medical practice only thinks of vitality coming through food and does not realise that air and sunlight are the most vital foods. Some little is beginning to be understood in the discovery of the vitamins but we have not yet found much change in medical practice because of this . . ."

This to me, to say the least of it, seems a very superficial saying. If the ordinary medical practice did not realise the vital importance of air and sunlight, why should there be the numerous open air sanatoria in most of the European countries, why should hospitals now be built on the outskirts of the cities, thus ensuring plentiful opportunity for the sick to have fresh air, why are the modern schools built in such a way that fresh air can come in on all sides, and large playgrounds attached for relaxation between schoolhours, why have the "out-of-door" or "garden" schools been started for the weak children, where lessons are given but in the open during the whole year however cold it may be, why are sun-and light-baths prescribed? Surely this means that ordinary medical practice has been aware for a considerable time of the value of air and sunlight and realises that vitality does not come through food only.

The article contains so much sound advice that it seems a pity that the opening sentences are not otherwise.

Because the ordinary medical practice has not yet found out the whole of the truth and because they still apply remedies which from the Theosophical standpoint we consider to be wrong, it is but fair to state how much the medical practice has done with regard to the application of air and sunlight. It seems most important to me to recognise what science has done and is doing; it is better to build a bridge than to create a chasm.²

Adyar

J. VAN ISSELMUDEN
September, 1927

¹ See September number of THE THEOSOPHIST.

² See "The Theosophical Field," p. 103

NATURAL PIETY

AS an almost violent opponent of any cruelty, whether called "necessary" or "needless" by ordinary people, may one protest that the view, taken by Mr. Arthur Robson in his otherwise splendid article in the July number, is difficult to reconcile with the feeling that cruel sports, butchery and vivisection must be fought and conquered before God's will can be done on Earth. Mr. Robson says "it takes ages of oppression, of constant terror, of intense and often excruciating pain and agony, to produce that harrowing terror of death that steels the creature to that fierce temper that makes it grapple with the most formidable opponent and hold on with a grim tenacity . . . thus unfolding an unbending spirit, an unbreakable will," etc. (I abbreviate to save space). Shall we then admit that "evil" is "good" in the making and that it is therefore presumption on our part to endeavour to mitigate or prevent all man-caused pain and terror.

Compassion means "suffering with". Shall we then say, "let suffering remain unabated so that we can learn compassion. That would be rather like the inference S. Paul wrote against, that we are to "remain on in sin, so that there may be all the more grace" Rom. vi. (Moffat).

Does the solution of the difficulty perhaps lie in the changed conditions of the New Age on which we are entering, and therefore that, while terror and agony may be inevitable concomitants of the "Kali-Yoga," the preparation for a new race and a new age call for a "League of Harmlessness" or better a league of *Constructive Love* and not mere *A-himsa*. Then again can one attempt to spread the new Gospel of the "Kingdom of Happiness" and say no word against cruelty, and can one even enter that Kingdom at all while so many needless horrors continue? Can one attain serenity and peace whilst daily sitting down with the family to a table which displays the food of an age that is passing?

Can one fail to sorrow when our beloved ones do things which one knows will bring them sorrow and suffering.

"It is all very difficult."

Carolside, Victoria Park
Manchester

C. RAWDON BRIGGS
August, 1927

SNAKES

I

IN the month of June last I had been to Nasik a place of pilgrimage on the bank of River Godawari. There came a Sadhu whose age was not more than twenty-five. He was staying with Mr. Dhumal. The Sadhu kept with him a number of snakes, small and big, in baskets and also on his body round about his neck. He generally at Pooja time took out some of them and bade them lie quiet before him and

sometimes placed them on wall pegs quite straight like a stick. He asked the visitors to lift them. Though they seemed furious and active, at the call of the Sadhu they kept quiet. Their number was about thirty. The Sadhu took them from place to place in his travel and people everywhere flocked after the Sadhu thinking him to be a supernatural man. Will any of your readers explain the phenomenon?

Of course it is well known that by mantric power there are people who make snakes to personify, etc.

Cradock Town

Nagpur

C. H. MARATHE

27-8-27

II

FOR some time past many anecdotes relating to snakes have appeared in THE THEOSOPHIST, I beg to state here some facts which I know.

In my early childhood I was only allowed to see the reddish head of an old Cobra which used to poke its head from a hole in an abandoned fireplace. There was a brass cup placed near the fireplace into which my uncle and after his death his wife, my aunt, used to pour some milk everyday which the snake drunk. My aunt said that it was a very old snake, very fat but only a foot in length. She said that as the snakes grow old their tails fall off bit by bit and at last only a foot or so of its body remains.

One morning we did not see the snake's head and so told my aunt about it. She at once said "On, then that was the old snake, which flew from that place away in the southern sky at the dead of the last night".

We learnt the news agape, but our elders laughed and pooh-poohed the idea of a snake having grown wings and flying away.

But a few years ago a respectable friend of mine, a pleader of Midnapore, told me that he once saw a peculiar bird on a tree in his garden chasing a bird of the crow species. He said that the chasing bird had no legs but was following the other with fluttering of its wings and hopping and crawling over the branches. He also noticed that that bird had a large hood and forked tongues instead of bills. It was surely the metamorphosis of a snake into a bird.

Babu Saroj Ranjan Chowdhuri, treasurer to the Raja of Narajole, Midnapore, says that just after his birth a large cobra used to come to his bed and lie near him and sometimes over his body. On the approach of the mother or any other elderly people it slowly left the place and went outside the house. It never did any injury to anybody. Many advised the parents to kill the snake lest it did any injury to the child but the mother did not allow anybody to do anything

of the kind. The snake used to come to the child every day up to his seventh year. Then the boy was taken away to town for education. As soon as the child went away the visit of the snake ceased. After a term in the school when the child returned home the snake did not return even then.

A few months ago I saw in a newspaper that a dead snake was born of a woman in Burma. It has been preserved in a spirit-bottle.

Midnapore

T. S. Lodge.

NIBARAN CHANDRA BASU

September, 1927

"SIGNS OF THE TIMES"

THE "Intelligentsia" of all European countries, not only Russia, is drawn from *all* classes; this does not alter the fact that the *majority* of its members come from the middle classes. This is well-known and not open to question.

Mme. Kamensky is of course quite at liberty to affirm what she imagines to be the real state of affairs in Russia to-day. I do not know whether she has actually been there in the last year or two. If not, she is hardly in a position either to affirm or to deny with authority. On the other hand, there are unprejudiced observers who *have* been there, who have brought back their version. They equally affirm with Mme. Kamensky that there is no "Private initiative," but with the added qualification, if that private initiative runs counter to the general welfare of the country as a whole. They also affirm, again with Mme. Kamensky, that the country is ruled by a minority, namely the Communist Party, but—and it is a very important but—that this Party has the support of the majority of the people, who would resist to the utmost any attempt, external or internal, to usurp its authority. Because it derives its authority from the "common people" the Communist Party is very alert to catch the trend of public opinion and to frame its policy accordingly.

If it is permissible to introduce a personal note, I had always thought that the whole point of the first Object of the Theosophical Society was to further the abolition of "private enterprise," and to get people to work for the common good of the community, rather than for themselves, and where the two motives came into conflict, to renounce the latter. Is it wrong to understand "Universal Brotherhood" to mean in practice just this working for the larger instead of for the smaller self?

Mme. Kamensky regrets the passing of "private initiative" in Russia, but one has only to look at the condition of so-called civilised countries to-day, to see the *impasse* to which the free play of this

¹ See THE THEOSOPHIST, April, 1927, p. 127.

doctrine of "each one for himself and the devil take the hindmost" has brought us, during the last hundred years of industrial development. Everywhere, excessive wealth side by side with extreme poverty; the many toiling hard and long that the few may enjoy luxurious ease. This is the result of the "private initiative" that is used for the enriching of the self at the expense of others. This principle has been tried out and found wanting. Democracy is fast becoming the regulating principle of all departments of life, and it is only just that it should be given a fair trial. Is it too much to ask that Theosophists at least should watch the experiment in Russia with unprejudiced eyes and sympathetic minds, rather than attempt to prejudge the issue?

Finally a protest must be made against the phrase "mixed in politics". It would do many people good, not excluding Theosophists, if they were mixed in them a little more than they are. Theosophy and politics are supposed to be as oil unto water. It is an ancient and slow-dying superstition that has no real foundation. If the science of Statecraft cannot be illuminated by Theosophy, then the first Object of the Society might for all practical purposes be given a decent but unobtrusive burial.

However, neither Mme. Kamensky nor I will convince the other, so let us agree to differ, leaving it to time to decide the Russian question, assuming that hostile parties do not by their machinations bring about disaster, and then turn round and say "I told you so!"

59 Carlton Hill
London, N.W. 8

LEONARD C. SOPER
April 23rd, '27

REVIEWS

Art as Will and Idea, by C. Jinarājadāsa. (Theosophical Publishing House, Adyar. Price Re. 1-4 and As. 14.)

A small book, easily handled, well printed, containing six addresses given by the Vice-President at various places, on different dates. Many will be glad to be able to read these at their leisure and to go back to them over and over again. The book will give delight to many an artist and philosopher and it may show, to those who are neither, the way to develop themselves for as the writer says: "Each of us is an artist—must be. For to be an Amsha or Fragment of Divinity means to be an artist. The Great Artist dwells within us, not only without us. What He does, that can we also. It is true that He has His chosen band of prophets; they are the creative artists of every nation. But since His nature is in each of us, somewhere in us too an artist is hidden . . . The artist is he who takes life as it comes and transforms it till it reveals a hidden glory."

S. L.

The Masters and the Path, by the Rt. Rev. C. W. Leadbeater. (Theosophical Publishing House, Adyar. Price Rs. 8-4 and Rs. 7.)

The book in its second edition has been revised and enlarged (first edition, 1925). More headings have been added, so that the reader will find it easier to look up definite points. The error in the arrangement of the colours in the picture of the Wesak ceremony has been rectified. It is convenient that the picture is now attached to the book. Another advantage is that the weight of the book is less and therefore easier to handle.

J.

¹ A copy of this letter was received unsigned so we could not insert it in an earlier issue —EDITOR.

another Indian Emperor, Akbar, to other great world figures, ancient or modern? Asoka represents not only Indian's achievement but also her aspiration. It is inevitable in treating of Asoka to speak of Buddhism and one wishes that the chapter on "Early Buddhism" were slightly more comprehensive and deeper, especially in describing the Lord Buddha's attitude towards Hindûism.

M. S.

Indo-Aryan Thought and Culture, and their Bearing on Present-Day Problems in India, or Why Britain rules India, by Prabhakar S. Shilotri. (The Theosophical Publishing House, London.)

This is a thoughtful study of Modern Indian problems, from the point of view of an Indian, but one who is steeped in the farthest West brand of Political Science. America and India are in many ways at such opposite poles of thought that assimilation is difficult, and notwithstanding his true love of his motherland and zeal for her regeneration, Mr. Shilotri seems a little too ready to under-estimate those elements in her past which are most opposed to the American spirit, and even to count a weakness that which the Theosophical student sees as her strength, namely the fact that her social system has always been based on a spiritual conception of life.

It is good to read the author's arguments against the pessimistic view that a tropical climate has worked its inevitable ruin on decadent races. On the contrary he claims that the racial mixture in India is good, providing every element needed for the thorough development of a land with India's geographical possibilities. His view of the race as mainly Dravidian, with an Aryan strain superimposed, and sub-stratum of Kolarian, is debatable, and is scarcely sound in view of the fact that some, if not all, the Dravidian peoples are now looked on as Aryan in varying degrees, and as having been Aryanised before settlement in India. But the book deals little with ethnology, and wisely takes the population as it is to-day, aiming at the discovery and removal of whatever hinders national development and freedom. Of course fusion has to be accomplished, and mainly, he thinks, by economic and social development on western lines, and by a "consanguineal and cultural unity" attained by abandoning caste restrictions of marriage and adopting a common language. Though himself an Aryan, he looks on Indo-Aryan culture as having had an evil influence on the development of India, since it arrested the healthy growth of a national consciousness by its insistence on castes, and over-emphasised the religious aspect of life, so that

Indians became careless of their citizenship in this world in their care for another.

With much we can agree, though not to the extent of looking forward to a future "common dress, perhaps a modified European wear for the men and a modified Parsi wear for women". Certainly Mr. Shilotri is brave in his challenge of existing prejudices, and the great thing is to get things moving, in a country so conservative as India. But perhaps so much that is beautiful need not be cast overboard to attain unity. If grasped from the spiritual side instead of the material, the problem is much simplified, and all that is needed is enthusiasm and co-operation in pushing fast along the trail already blazed for us by the leaders of the Theosophical Society, under the guidance of the great Rshis of India, who know what India needs even better than American Professors of Political Science.

After all, India need not be cast-down in spirit before the western Colossus of prosperity, for it is to her western nations are now turning, for her secret of Peace, and the Joy that passeth understanding.

H. V.

The Gates of Horn, by Bernard Sleight. (Aldine House, London. Price 7s. 6d.)

This book purports to be records of a "Society for the Investigation of Faery Fact and Fallacy," and contains some weird and interesting tales, mostly of Welsh origin. If such a society exists, there seems to be no adequate reason for the elaborate concealment of its habitat and personnel, especially as this must rob the records of all value from the scientific point of view, and make the tales less convincing. As tales they are remarkable, showing perhaps rather the unwholesome than the attractive side of inter-relations between the worlds of men and fairies. It is the Pan-world that is revealed, fauns and satyrs, children of earth, disputing fiercely its possession with arrogant sons of men, caught now and then in the net of human love, and wearing, for its sake, a body of strange flesh that casts no shadow. One of the best things in the book is a poem "The Loon," which recalls Keats' *La Belle Dame Sans Merci*.

Her mouth was red as crimson haws,
Her voice as harp-strings sweet;
And neither grass nor daisy bent
Beneath her feet.

Theosophy as the Masters see it, by Clara M. Codd. (Theosophical Publishing House, Adyar. Price Rs. 4 and Rs. 3-8.)

"Being an account of the Society and its Work as outlined in the *Letters from the Masters of the Wisdom*." This explanation is given on the title-page of the book. And it is well that this should be given, because the mere title only makes one feel inclined to ask with all due respect: how can any one below the rank of a Master write about Theosophy as They see it?

The contents of the book are divided into three parts dealing with the Society, the Work and Lodge work; each part is divided into sections with a heading, thus facilitating the work of referring to any special point. All the questions which have been touched on are considered in the light of what the Masters K. H. and M. have said in: *The Letters of the Masters of the Wisdom* transcribed by C. Jinarajadāsa and *The Mahatma Letters to A. P. Sinnett* compiled by A. T. Barker; long quotations have been given. Time and thought and a loving heart must have been given to the compilation of this book; it will prove useful to those who need authority for their belief, but after all each of us has to learn and see Theosophy for himself.

A Letter written by A Master of the Wisdom in 1888 and A Message to the Members of the Theosophical Society from an Elder Brother in 1925 are given as an appendix to the book.

J.

A Pixie's Adventures in Humanland, by Jean Delaire. (The Theosophical Publishing House, London. Price 4s. 6d.)

Whoever takes this book in hand will surely not put it down before reading every line. Some may consider it to be mere fancy, a fantastic dream, a fairy story to be told to children, a pretty conceit to while away an idle hour. But some who have a bent that way, "the children of Nature," will ponder over it and will try to become like the bold adventurers in ages long past. "Their eyes were sharper than they are now, and most of them were able to see the semi-transparent ethereal forms of Pixies, Fairies, Elves and all the gossamer tribe of the forest. Some there were who could see even the shadowy forms of the Lesser Gods, Those who dwell on hill tops, whose anger thundered in the storm, whose laughter gladdened the world at sunrise . . . Long, long ago Gods, walked with men, and men walked with the lesser lives and all were as links in one vast chain. . . . Those days are passed beyond recall but

. . . the Gods only sleep, the Fairies and Elves are only hiding for a time . . . in their own time they will return."

That is when Humanland makes it possible for them. Eileen, a child of Nature, makes it possible for Pixie to dwell for some time among humans and many are the lessons which we can learn from his experiences.

Grateful thanks to the author for this charming and instructive book. May the day come soon when "Big People and Little People will know one another, and love one another as of old."

J.

Asoka, by James M. Macphail, M.A., M.D. Second Edition. The Heritage of India Series. (Association Press, Calcutta. Price Re. 1.)

In this little volume of ninety-two pages the author has condensed, but in no scrappy manner, the main events in the life of the great Emperor and his place in history. The chapter on the Mauryan Empire is well conceived as it gives the western readers, as also the modern "educated" Indians, an idea as to the well organised system of administration that prevailed in India in remote times. It also shows how great was the genius of Asoka in having utilised the existing system for the greater advancement of his people and the greater glory of India as a whole. Mr. Macphail's spirit is altogether appreciative in character as the following concluding lines of the book indicates:

"Remote as he is from us in point of time, we feel that his life has enriched ours. His voice still speaks to us, for it is the utterance of a sincere and earnest soul. He is part of the heritage of which India may well feel proud, and his example should inspire the young men of India to-day with the noble ambition to spend their lives for the moral and spiritual progress of their country and for the temporal and eternal welfare of their fellowmen".

Readers of *Man: Whence, How and Whither* who remember "The Vision of Asoka" therein will realise in what a great and deep sense Asoka is a real heritage, not only for India but for the world, not only as a memory to inspire the present but also to order the future of mankind. The author's attempts to make comparisons between Asoka and many of the Roman and Mediæval European and Ottoman rulers and Emperors are naturally laboured and therefore rightly fail to satisfy the purpose. Is it more than a chance that Mr. Macphail should in this task of comparisons have felt fairly happy in substituting

She whispered words no mortal knows,
 She wove about his soul
 A cloak of elfin gossamer,
 A faerie stole.

Skilfully is the impression conveyed of the bleak reaction after love's ecstasy:

And sun and moon stared face to face
 High over breathless trees,
 Grey angels dotted all the stars
 With one quick breeze.

The literary form of the tales needs considerable revision.

H. V.

Character Builders, by K. C. Desai.

This volume is published for the purpose of bringing before the public a list of the names of great people, people who are outstanding either by the life that they have led or by the precepts that they have either taught or of which they have written.

It is arranged in alphabetical order and contains names from most countries and has two appendices; the second one is an appendix of subjects and apparently quotations but the authors are not named.

The first part of the book gives very short sketches of the lives of the persons chosen. We quite realise the difficulty in the choice of persons in compiling such a volume for it is in effect a small encyclopædia and of necessity many names must be omitted. We wish it hearty success.

D.

Indigestion, Its Cause and Cure, by Dr. H. Valentine Knaggs. (The C. W. Daniel Co., London. Price 5s.)

This is a popular book written by one who, being in the medical profession, has studied his subject in a scientific manner and with practical interest. It contains an explanation of the mechanism of digestion, the various causes of indigestion and the appropriate methods of treating them. It is full of advice with regard to the use of common articles of consumption and the different "cures" which are ordinarily advocated. One has, however, to use one's own commonsense in applying it to oneself. The fact that the book is in its fifth edition testifies to the need for guidance on the subject dealt with therein.

N. S. R.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

Occultism, Christian Science and Healing, by Arthur W. Osborn, M.C., 2nd Edition (Solar Publications, Russell Street, Melbourne); *The Drama of Creation or Eternal Truth*, by Jwala Prasad Singhal (C. W. Daniel Co., London); *Bureau of American Ethnology Bulletin* 82, by Neil M. Judd (Washington Government Printing Office); *Astrological Investigations*, by W. Frankland (L. N. Fowler, London); *Songs of the Shadows*, by Edith Tudor-Hart (Fowler Wright, London); *Murugan—The Tiller*, by K. S. Venkataramani (Svetāranya Āshrama, Mylapore, Madras).

BOOKLETS

Aitareya-Upanishad, by Swami Sharvananda (The Ramakrishna Math, Mylapore, Madras); *Everyday Food*, by Hugh Wyndham; *Of Cottage and Cream Cheeses*, by Florence Daniel (C. W. Daniel Co., London).

OUR EXCHANGES

We acknowledge with many thanks the following:

Modern Astrology (August), *Theosophie in Ned.-Indie* (August), *League of Nations Report* (June), *The Calcutta Review* (August), *News and Notes* (August), *Isis Revista Teosofica* (March, April, May, June), *The Herald of the Star* (August), *The Canadian Theosophist* (July), *Theosophisches Streben* (May, June), *The Servant of India* (September), *El Loto Blanco* (August), *Light* (August), *Mexico Teosofica* (May, August), *Revista Teosofica* (July), *The Messenger* (August), *The Australian Theosophist* (August).

We have also received with many thanks:

El Heraldito (April), *A. R. N. Gazette* (July), *Theosophisch Maandblad* (August), *Teosofisk Tidskrift* (June, July), *Toronto Theosophical*

News (June, July), *The Light of Knowledge*, *De Beweging voor een Theosofische Wereld-Universiteit*, No. 2, *Norsk Teosofisk Tidsskrift* (April, June), *Gnosi* (May, June), *Revista Teosofica Chilena* (June), *The Vedānta Kesari* (August, September), *Pewartā Theosofie* (August), *The Indian Educator* (July), *The Islāmic Review* (August, September), *Bhārata Dharma* (August), *Australian Star News* (July), *The Modern Review* (August), *The Beacon* (July), *The Occult Review* (September), *The Vedic Magazine* (August), *Theosophy in India* (July, August), *The Round Table Quest* (July), *Der Herald* (July, August), *Bulletin of the Museum of Fine Art* (August), *The Charag* (August), *Espero Teozofia* (April, June), *Standard Bearer* (August), *Teosofia en el Plata* (June, July), *Teosofi in Finland* (July, August), *The Madras Christian College Magazine* (July), *The Vaccination Inquirer* (August), *The British Buddhist* (August), *The Union Signal* (August), *The Jewish Theosophist* (July).





President of the Theosophical Society is welcomed at Helsingfors, Finland.
August 26th, 1927.



Dr. Besant leaves Helsingfors, mounts the aeroplane and flies to Stockholm.
August 27th, 1927.

VOL. XLIX



No. 2

THE THEOSOPHIST

ON THE WATCH-TOWER

THE Editor writes :

At the wish of the Central American Lodges, they have been grouped by me into an Agency, with don José B. Acuña as Presidential Agent. I had myself selected him, but he had the majority of votes before the choice was communicated to the members. He has organised a Provisional Council, consisting of the following :

President: Señor José B. Acuña.

Vice-President: His Excellency, don Julio Acosta Garcia, ex-President of the Republic.

Secretary: His Excellency, don José Coronado, ex-Minister of Foreign Affairs.

Treasurer: don José Monturiol.

Councillors: His Excellency, don Tomas Soley Guell, Minister of Finance; don Mariano L. Coronado; don Carlos Luis Sáenz; don Francisco Vidaurreta.

Legal-Adviser: don Alejandro Aguilar Machado, lawyer.

A very good start. I cordially wish them all well.



I sent the following message to the Danish Scouts. People seem to like it, so I print it in *The Theosophist* for any Scouts who read our Magazine.

Copenhagen,
August 24th, 1927

DEAR YOUNG BROTHERS AND SISTERS:

Will you try to remember that on you and on others like you the future of every country depends?

You are the men and women citizens of the coming age, the fathers and mothers of the next generation.

Among you are the leaders of the days to come. Be brave, faithful, honourable, strong, gentle and loving. Keep your bodies pure, your emotions noble, your thoughts strong and clean. So shall our Elder Brothers, the World-Teacher and the World Mother bless you and make you a blessing to Denmark and to the world.

ANNIE BESANT

* * *

The Sixth Convention of the T.S. in Wales was held in Cardiff on September 24-26, and I had the pleasure of presiding over it and delivering two public lectures, and an address to a meeting for T.S. and Star members, and of taking the Chair and making short speeches at a meeting of the Theosophical Order of Service, at which Mr. Max Wardall was the lecturer, and at a meeting of T.S. members and friends, at which the Rt. Rev. F. W. Pigott spoke on the Fellowship of Faiths, Mrs. S. Maud Sharpe on the Revival of the Mysteries, and Prof. Emile Marcault on the Theosophical World University. The last named speaker also delivered a public lecture on "The University of the New Age". The weather was very unkind to us throughout, but we met it with smiles, and everyone seemed very happy. Mr. Peter Freeman, the excellent outgoing Secretary, was replaced in his office.

There was a full programme, and one of the most interesting meetings was that of the members of the Theosophical Society, old and young, and the Order of the Star. Captain Max Wardall gave a very useful lecture on the

Theosophical Order of Service, which under his inspiring guidance seems to have taken a new lease of life. Everything except the weather went well, and that has become past praying for.

* * *

Most enthusiastic accounts reach me from the United States of the welcome accorded to Bishop George S. Arundale and his wife at the National Convention. Says one account:

Dr. Arundale immediately won the hearts of his hearers, and Mrs. Arundale likewise won our hearts after speaking a few words and then singing while playing the vina. Mrs. Arundale is truly beautiful. . . . Sunday evening Dr. Arundale gave a public lecture on "The Return of the Christ," which was very well attended, several thousand people being present, the message ringing with conviction.

A lecture on "America, Her Power and Purpose," has been very well received.

* * *

The new National Headquarters of the T.S. in the United States were dedicated with Co-Masonic ceremonies on September 3. I had the pleasure of laying the Foundation Stone last year, and with the astonishing efficiency and speed which characterise American workers, the building is now ready for occupation, with a flower-garden, pond and a little grove of trees; for the President (General Secretary, of the National Society, Mr. L. W. Rogers), whose initiative and vigour have made the work possible.

* * *

A wonderful resolution has been passed by the League of Nations, amounting to the outlawry of war. The fact that this has been done is the presage of a fundamental change of relations between the different Nations of the earth. It is to the glory of Poland that she initiated this great step towards a human civilisation. When Nations learn, as individuals have done, to submit their disputes to a Court of Justice instead of to the outcome of a prize-fight, international

morality will no longer permit men to murder, loot and ravage on the excuse that the crimes were wrought on a people talking a language other than their own.

* * *

I am very glad to see the vigorous criticism of the Bombay Pinjrapoles published in the *Bombay Herald* and signed by Mrs. Jinnah and Mr. Kanji Dwarkadas, and earnestly hope that it may be followed by reforming action by the public. They had visited the four established for the relief of sick and the care of aged animals, and found a sad condition of neglect and dirt.

* * *

I am giving a last lecture in Queen's Hall, London, on "The Future of Europe, Peace or War?" In the visits to many countries in my flight over the north and east of Europe, I found so many causes of trouble were growing up, that after lecturing on the subject in Budapest, Vienna and Geneva, I resolved to deal with the question in London, one of the greatest political centres in the world.

"The New Race is coming among you, the World-Teacher who appears with each such stage in evolution is with us, already at work. Lead the way, Brothers, to the glorious Future, to the Kingdom of Heaven upon earth; externalise the Kingdom within you. You know the Plan, be workers in the raising of the Temple, skilful craftsmen in making it beautiful. The Dawn is here; the Sun is rising. Do not turn your backs on it, and grope on in the darkness your own shadows create."

(From Dr. Annie Besant's farewell note to the Theosophical Society in America).

* * *

Before this number leaves Adyar the President with Krishnaji and the Vice-President will have arrived. They

are due at Bombay on the 28th of October. Our President has never been so long absent from India since first she landed and much preparation is made to express the burning fire of love which ever glows in our heart for her who has given of her life's blood to her adopted land and for all of us. The welcome to Krishnaji will I believe be a silent one, silent not for want of zeal but because we cannot express that which is hidden in the innermost of our being.

In offering a welcome to all we feel as ever how inadequate are words and yet an attempt at an address is offered to each. We just lay the address at their feet and ask them to read the hearts that are sincerely offered in service and the other words that remain unuttered.

* * *

The Theosophist staff was more than glad to receive an account of the President's visit to Finland with snap-shots, the only Section which has sent any report to the President's magazine and we thank them most heartily.—

I send you four pictures taken during Dr. Besant's visit to Finland (Helsingfors) 26-27 August, if they would interest you. At the same time perhaps I may mention that our President did an enormous success in visiting Finland. The Hall for her public lecture containing 1,000 seats was filled to the last place and a big crowd of hundreds filled the vestibule outside. The tickets were all sold out five days before the lecture and crowds of people asked for tickets during the interval. The title of her lecture was: "The New Civilisation and the World-Teacher." Before she entered, she was greeted with songs, sung by a small choir, and with a poem of welcome written for the occasion in English by one of our members and recited by the actress, Mrs. Elli Tompuri.

The following day the President laid the Foundation-stone of the Society's new Headquarters and directly afterwards delivered a lecture on the World-Teacher to members of the T.S. and kindred organisations. The Hall, a film-theatre with 900 seats, was also filled to the last seat. All the newspapers in Helsingfors and some in the country-towns contained articles about Dr. Besant and reports of her lectures, besides pictures. All the articles were in a friendly or a neutral spirit, only one newspaper was sceptical and doubted whether all her messages would prove true. The lecture-public and

! The poem appears in our magazine *Theosophist*, for August (Nos. 7-8).

the T.S. members who arrived from all parts of Finland (at least two-thirds of the whole membership) were greatly content because they received so much valuable information about the World-Teacher and His present physical vehicle and other things; so many good teachings and fine impressions. So we are extremely happy that our President came to us, although for a very short trip, thereby showing that she does not forget even her very distant children. Her visit will give us more eagerness, more strength to continue our work for the benefit of her work and our mutual movement.

September 12, 1927.

JOHN SONCK,

General Secretary for the Finland T.S.

Some extremely interesting happenings, in the Christian Church are well worthy of note by all who are studying the changes in the thought of the world to-day.

I quote the following from *The Morning Post* of September 27, 1927.

DEFENCE OF THE MODERN SCIENTIST

Not for the first time, the militant and modernist Bishop of Birmingham, Dr. E. W. Barnes, has startled the Christian world with a vigorous pronouncement. In Westminster Abbey yesterday he attacked religious people and their leaders for their "timid and obscurantist" attitude to Science.

Declaring that now competent men of science unanimously agreed—as disclosed at the last British Association meeting—that man had evolved from an ape-like stock, he pleaded for a change in the traditional dogmas of the Christian Church.

These are some of his most striking statements:

Darwin's triumph has destroyed the whole theological scheme.

Man is not a being who has fallen from an ideal state of perfect innocence: he is an animal slowly gaining spiritual understanding. It is quite impossible to harmonise this conclusion of scientific inquiry with the traditional theology of any branch of the Christian Church.

If, then, opinions widely and even universally held turn out to be wrong, let us declare the fact, and we need not blush as we make our confession.

If there be a God behind Nature He can show His creative activity through the process of emergent evolution just as definitely as by special creation.

That God has used evil in his Plan is obvious.

In the belief that God's creation has a purpose we postulate the immortality of the soul.



The General Secretary reads the document for founding the New Headquarters of the Theosophical Society at Helsingfors.



The President lays the Foundation-Stone of the New Headquarters of the Theosophical Society in Finland. August 27th, 1927.

About a fortnight later we read of the disgraceful reception which the same Bishop received at St. Paul's Cathedral. This report was sent to *The Hindu* and we append a short portion of it.

SCENE IN ST. PAUL'S

MODERNIST BISHOP SHOUTED DOWN

As Bishop Barnes of Birmingham entered the pulpit of St. Paul's Cathedral to deliver the address on "Man's Creation" a robed clergyman, the Rector of the City Church, accompanied by a number of young men, walked up to the transept, denounced Bishop Barnes for "his false and erratic teaching" called on the Bishop of London to inhibit Bishop Barnes from any Church under his jurisdiction and demanded that Bishop Barnes should be forthwith deposed and outcast from the Church of God till he recanted his errors. The clergyman then left the Cathedral and Bishop Barnes preached uninterrupted.

When the organist realised that an irregularity was occurring he began to play, gradually increasing the volume till the protesting clergyman's voice was drowned.

Bishop Barnes stood silent on the pulpit with bowed head and a pained look.

About four hundred people left the Cathedral with the clergyman.

Truly the days of tolerance seem far away and we had thought, while dreaming of a far off vision, that we lived in a free country but alas, the spirit of the inquisition is still with us and abides in the heart of some of our prominent church dignitaries, yet in their blindness they are acting according to their belief, their creed of righteousness, but how far off that creed seems from the teaching and the Love of the Lord of Compassion whom they claim as their Lord!

Each considers that the other commits sacrilege, yet both are stretching out a hand to find the truth and one day the zeal of both will find an expression from which all hurt has been taken away and they will understand each other before the Gate that brings them into the Presence of their Master and their Beloved.

W.

the future unless we use that knowledge for the helping of the world?

LEADERSHIP AND CO-OPERATION

Now we have in our Society very nearly 44,000 men and women—a very small number, of course, when you compare it with the population of the globe, but before this period of ours a mere handful, much less than that, has moved the world and changed it, because it guided it along the path that led to greater knowledge, to greater service, to greater happiness. And the task that lies upon us all to-day is to assume definitely that leadership which is our duty, however weak may be our power, however small our influence in the world. For you much mistake yourselves if you imagine we are here simply for what we may learn and what we may gain, so that we may grow, or advance rapidly in evolution. Not for that was the Theosophical Society founded, not for that have the Masters of Wisdom rent a little of the veil behind which They have lived for so long a period, in patience, waiting. Waiting century after century; patiently making an effort century after century; frustrated in Their efforts, century after century; but ever returning to the task with tireless patience for love of Humanity that knows them so little, that seeks them so feebly in the searching. And They have the right to demand from everyone of us in our own place the assistance and co-operation that is our duty, and ought to be our highest joy. For they alone are not able to guide the world whither it should go; They need the willing co-operation of Their servants here. And They have gathered us together to co-operate in that great emprise, for They have told us we are at the beginning of a new age. They have

told us that new work lies before us in the future. And They have been preparing, and the preparation has been for the coming of One of Their Greatest, the greatest Messenger of the White Lodge, that He may point us to the goal towards which we should advance, to the purpose which it is our duty to achieve.

HELP IS NEEDED

And so I would say to my friends and brethren, that this is not a matter any longer for mere study that we may learn, but rather for effort and action that we may help. For the help is needed by the world struggling to-day. And especially it is our duty in the country where we are, to help that country along the higher road, to strengthen that country for the great work that lies before it, to use the knowledge that we have gained in the past, in order that we may trace in the future the path of wisdom and tread the path of service. And I put it to you all, to everyone of you as individuals, that on you lies the responsibility of adding to the strength of the Society in the great international work that lies before it. It is not on our numbers that success depends. For how should we count our numbers if we only see a special portion of this small earth? There are hosts of myriads who are behind us, to strengthen our hands if we would use them—great masses of higher beings, only waiting that they may be able to pour in safety their forces down upon the world of men. It is specially our function, specially our duty as an organised body, as a body sent into the world in order (to quote words spoken early in our story) that round every Lodge in the Theosophical Society there may be a diminution of poverty, of ignorance and of misery.

THE RISING OF THE STAR

WHAT can we do to whom Thyself hast spoken
Lo ! this the token—Boundless Liberty.
How shall we use this wond'rous, new-found Freedom,
How—but to give ourselves in bond to Thee ?

Now to our hearts the solemn Hour calleth,
See the Light falleth over worlds afar !
Clear rings the cry ; "Awaken thou that sleepest,
"Rise and salute the Rising of the Star !"

High and serene—all power and pride disdaining—
Lord of Love reigning ; infinitely fair.
Pure and aloof—the shadowed earth illuming,
Gladness and Beauty for gray mists of Care.

Oh ! we will follow Thee ! All else resigning.
All Faiths combining, Love the last and best,
Leading within to where the soul's Beloved
Waiteth enshrined—the Spirit's Inmost Guest.

Leading without to where the Star's great splendour,
Radiant and tender, burneth out Desire ;
Leaving one wish—To succour one another,
Up through the night towards that flaming White Fire.

CAROL RING

THE COMING CHANGES

By ANNIE BESANT, P.T.S.

[Closing Address at the Annual Convention of the T.S. in England,
June, 1927.]

WE are coming now to the end of this Convention. People from many lands have come hither to think with us, and with us to gather fresh strength and fresh inspiration for service. And at this time in the world's history, when things are changing very rapidly around us, when we are beginning to face a great crisis through which our world has to pass, one cannot, I think, but turn one's mind to the duty that lies upon members of the Society, the part that they ought to play, the part by which they will prove how much they have taken of that great Treasure of the Ancient Wisdom committed to our charge. But, committed to our charge for what purpose ? Surely in order that we, having received a greater knowledge, may be able to help our brethren who have not shared in that knowledge to as large an extent as ourselves. We are going forward into a time of very rapid changes. Many nations will feel the pressure ; many peoples will be bewildered and confused ; but we, who have learned something of the meaning of the coming changes, we, who have been forewarned of the changes and bidden to prepare, how shall we answer to

MIGHTY SPIRITUAL FORCES

I would ask you when you leave this Convention to realise that that is the duty for which our Society is here, that our Lodges are the fingers of the Society, and that in every place they must set their appointed work. It is for us to make those great thought-currents, the channels rather of the great thought-currents, that the mightier and wiser Ones than we, are striving to pour down upon our world; for They cannot pour down unless we do our share. Think of those tremendous floods near the Mississippi to-day, how they have flooded thousands, millions of acres of land, and rendered helpless and homeless hundreds of thousands of people. They have spread as a destroying flood, and they might be the emblem of what might happen to our world if the mighty spiritual forces were unloosed in all their marvellous power and poured down upon a world unprepared to receive them, working ruin rather than fertility as they flow. And the duty of the Theosophical Society is to receive the impact of those forces, and by its members who serve as channels to spread them over a wide and thirsty earth. There lies our duty, there our highest privilege; everyone of us a small channel, but in the multitude of those channels that we as individuals may offer, comes a mighty tube as it were, that can take this fertilising water and irrigate in safety, without destruction but full of blessing, the thirsty soil of our mortal life.

THE GOSPEL OF HAPPINESS

Those of you who belong to this English land have your own special duty to perform. Those of you who represent

other lands, take back to them the message that here in this Convention we have heard. It is our duty to open the eyes of all our fellow-countrymen wherever we may be, to the possibility opening before the human race of a higher happiness, and a higher bliss. It is ours to spread this gospel of happiness, and to win the hearts of the people away from the things that perish and turn them to those that are eternal. In order that we may do that effectively, we must remedy the evils that surround so many, nay, the majority of our fellow men. You cannot speak to the starving of the happiness that he cannot dream of, while his body is suffering so bitterly. You cannot speak to the heart-broken, while the heart can scarcely beat because of the burden that weighs down upon it of human sorrow, trouble and anxiety.

SERVICE OF THE WORLD

And the fundamental reason for that trouble and that anxiety is just because their hearts are fixed on the things that perish in the using, that they do not share with others the higher, the greater treasures of human life; that they enjoy, the minority to themselves, what there is of art or beauty and of culture, and even of all the avenues of still wider bliss that lie beyond those in the depths of the human heart where lives God, Who is Bliss. It is ours to carry that message everywhere, and to make it possible that the people who live in the darkness and the shadow of death may be able to see their way to that great road of peace. For that, as a Society, as a mighty organisation, as a great number of Lodges scattered over the world, we must join them all together by our common knowledge and our common service, utilising what we have learned from the great

Teachers of the Wisdom, in order to make that knowledge assimilable by the hungry and the starving of our humanity. And I would that each of you should feel that on you falls a part of that duty, that you should be working definitely in some department of human life, to make possible such an amount of understanding among the people, such an amount of desire for the things that last, that the hunger of the soul may be awakened within them, and the voice of the Spirit may be heard, telling them the things that make for their eternal peace. Each of you, when you meet in Convention again next year, should be able to show something that you have done for the good of the world and your country, and have some definite offering to lay on the altar which we strive to build, the altar that we raise to the God within us and without us. In the world there is struggle; it is our duty to remove that struggle with understanding and therefore with peace. There is poverty in the world which need not be; it is not a necessity, but grows out of the ignorance and the selfishness of men. And we have the duty to lead the way out of that poverty, so that the people who suffer may have time and strength to understand the greater and the more lasting things in life. It is not enough that we have learned something of the great Wisdom, and that our own lives are lighted by the glory of that light. It is no true light for us, unless through us it shines out upon the world. And the great evils of the world we must strive to remedy; and if we give the lead the world will follow.

WAR AND PEACE

I put to you that responsibility of yours, because you know that only wisdom can guide, only wisdom can solve the

great problems of human life. There would be no wars in this world if we did our duty, if we won the masses of the people to refuse to fight against their brother men. What is the use of talking about the brotherhood of humanity, if we allow armies to go out to kill our brothers, if we permit the growth of that spirit that would make armaments to slay, navies in order to block the sea for others, aeroplanes to drop great bombs upon defenceless cities. Oh, if every member of the Theosophical Society would add his thought, his will to peace, if every one of us would add our little strength, we should make such a current in favour of peace that all militarism would be looked on amongst us as savagery, and all cruelty as a crime against the universal brotherhood of all that lives. We can do it if we will. It is not the passing wish we want, but the will, determined to peace and happiness. You may turn aside the needle of the compass if you will by interfering with physical force to make it point in another direction. But it returns ever to the pole and points ever in the one direction. And so we should be if our will, like the compass needle, were steadily directed to the peace and happiness of our world, if we warred against cruelty whenever we found it, and replaced it with tenderness and compassion. If no harsh word ever escaped our lips; if continually we poured out the thought of goodwill, of friendliness, of affection; if instead of suspicion we gave trust; instead of ascribing bad motives, we put in the heart of another a good motive in the place of an evil one; if we acted as we should act who are servants of the Highest, servants of Superhumanity, then the world next year, Britain next year, would be very different from what it is to-day. Instead of groping blindly, the eyes would be opened; instead of stumbling, the feet would be firm.

OUR OFFERING

I ask you to take that message home, and to work it out in your daily life. When you come back next year, come with what you have done, put your theories into practice. For you only know that which you live. And if each one of you will take that appeal as addressed to himself, then our whole Movement will become one-pointed, working for a common purpose, working for a definite goal. We shall begin to see the Light on our paths when we let it pass through us, as the sun through a transparent medium. We shall begin to know the Peace, when we have no quarrel with any, but meet antagonism with affection, meet unkindness with goodwill. For there is no other way to change the world.

And then, when we meet again a year hence, some little offering will be ready to offer to the great Servants of mankind. For They who rule the world, They are the greatest of its servants; and we who strive to reach Their Feet must follow the example that They set, and become servants of the world in which we live.

Annie Besant



THEOSOPHICAL EDUCATION

THE CLASS-ROOM

By B. RAJAGOPALAN

THOUGH education is a life-long process, it has generally been confined in its denotation to the acquisition of certain faculties, mostly intellectual, in the pre-adult stage of humanity. In theosophical education, great stress has to be laid on the value of class-room arrangements and management, the Theosophist should never forget that the intellectual faculties of the student are not the only, not even the most important, ones that have to be trained. He has to take into account the primary facts of existence of the individual—the ego with his instruments, the physical, emotional and mental bodies, the acquisition of faculties in the past, the law of reincarnation, and the law of evolution. It has been recognised

that the physical and emotional natures of people greatly affect their intellectual status. This, the theosophical teacher should not lose sight of, but make provision for its being constantly remembered in assigning intellectual work to his students.

From the past the ego has brought certain acquired faculties. The function of the teacher is to create the environment in such a way that further faculties may be acquired by the individual student, and certain undesirable habits formed in earlier life be not given scope to perpetuate themselves. Environment plays a considerable part in the growth of people, and the development and the inhibition of their faculties. It is only the outstandingly strong man that can remain unaffected (and that even only comparatively) by his environment. The force of public opinion, the current conventions, habits and customs are recognised to be very potent factors in the world's movement; and much more so is it in the case of boys and girls, who, because of their age, are much more susceptible to influences from the outside. It is the teacher's responsibility to create the environment for the students. And the most important element in that environment should be the teacher himself.

Naturally one ought to expect the theosophical teacher to be equipped for his work. No one dreams of a doctor or an engineer being put in charge of hospitals or buildings without adequate proof of their skill and faculties. But the world at large does not seem to mind a still more important task than mending the broken health of people and putting up buildings—namely the making of men and women into citizens—being handled by people who do not and cannot bring to their work the necessary eagerness, enthusiasm, knowledge and power. The theosophical teacher on the other hand has to be a clever man, an intelligent man, a wise man. Before he undertakes the

management of a class-room, he ought to bring certain apparatus with him—more or less efficient—the more efficient the better.

Leaving on one side the material environment, the arrangements of the desks, books, etc., for the moment, let us first take the most important element in the student's environment—the teacher. He must be equipped with a cold-blooded mind, capable of taking facts and analysing them in the same way as a doctor conducts the physical examination of a patient. He must not be swayed by sentiment, by convention, by habits. He must not look at facts before him with his emotions stirred up, for then his judgments are likely to be warped. He must have a bigness of outlook. He must not be lost in details. Above all he must have great faith in himself and the laws of Nature. He must remember that the "mills of God grind slowly, yet they grind exceeding small" and be patient in achieving results.

The cold-blooded nature of the teacher does not mean that his emotions have been starved out; for, such a teacher whose feelings have been killed cannot do much. He has to be full of warm sympathy and affection, as otherwise repulsion might be caused, and the necessary work not done. But, unless a teacher is intelligent enough to discriminate between the important and the unimportant, to judge work and persons without bias or prejudice, his work will not get done. A teacher is first of all a leader, and it is the leader's job to understand his followers; and understanding is impossible if the mind of the judge is constantly disturbed by slushy sentiments or petty worries.

We have been told that that judgment is correct where the judge expands his consciousness to include that of the judged and understands from the other's point of view the rightness and the wrongness of things. Not that it means that the other's viewpoint is the right one or the one

achieved by the removal of the impediments and that takes time. Regular meditation, aspiration and the necessary will have to be constantly used that we may truly come nearer to our egos. If this is so on the part of the teachers, who are adults capable of understanding their responsibility and who have a well-stocked brain, much more so will it be in the case of boys who have naturally not realised the greatness of the ego. Hence, time has to be allowed for the fruits of work to be manifested, the teacher being on the alert to see that patience on his part does not mean *slackness* on the part of the boy. A god-like patience should be the teacher's ideal in this.

The foregoing has become much more of a preaching than seems quite desirable. But a considerable amount of success will attend the adoption of a theosophical method of education. Let us first dispose of the physical apparatus. It has to be seen that everything is ready for work, before work is begun for everybody. The necessary stationery, the necessary books, the necessary furniture arranged in such a place and way as to induce work and not to create discomfort; ready references, exact instructions as to what ought to be done, how it ought to be done; what books have to be consulted, and those books themselves; chalk, dusters, note-books, notes—all these have to be ready and in place within easy reach. This has been understood by the teachers of the West who are great in organisation and no training college fails to inculcate these ideas in the minds of its clientele. But the theosophical teacher has to be ready with more things. He must have all these physical helps, but he must bring to his help, emotional and mental helps as well—and the latter will be found to be much more helpful than the former, the exact success depending of course upon the nature of the will and the strength of the personality of the teacher himself. Let us remember that thoughts are things and emotions are powerful forces and let us calmly and in a scientific way yoke these two

great powers in the service of our teaching. Let us have great faith in ourselves and in the inviolability of all natural laws such as thought-power, etc. Let us remember we are gods in exile with the power of the Logos to draw upon. Let no doubts mar the strength of our thought-forms and current of emotions. Daily meditation will help in the growing sense of reality of these non-physical agents of help.

The non-physical help thus rendered would be the help of the atmosphere. Through long centuries Oxford and Cambridge have developed the Oxford and Cambridge atmosphere and a public opinion of their own. The theosophical teacher has to create the atmosphere of his own day—the atmosphere of busy activity, easy acquisition of knowledge and mental development.

How is this atmosphere created? The method might differ according to the temperament or the ray to which any particular teacher belongs, but a suggestion of some ideas might come in useful as serving for example.

Let the teacher on entering his class-room daily dedicate the class-room for the service of man to do the work of God—to quiet work in this connection, and call down, invoke and give the blessing of God or his Master to the place. Let the teacher create by force of will a magic circle, wherein quiet work, without the intrusion of thoughts from outside, will become possible. Let him once again have the faith and the will necessary in this work and then nobody who comes into the class-room can fail to imbibe the atmosphere so created.

The teacher must then brood over all the boys in his charge, like a hen over its eggs, so that while the boys are engaged in their own respective occupations, they will be receiving the necessary stimulus to their faculties from the superphysical activities of the watchful teacher. The teacher will so expand himself as to include all the boys in his aura

to be adopted, but this process will give a tolerance and an understanding of the other's actions, so that a sympathetic conclusion and judgment will be made possible. This capacity for the expansion of consciousness must be practised and acquired by the theosophical teacher. This naturally presupposes that he has practised and continues to be practising meditation according to some prescribed rules or other. Mrs. Besant's *Thought Power: its Control and Culture*, and Mr. Ernest Wood's *Concentration* give enough instruction for practice, even if one does not happen to belong to any school of Yoga or meditation.

The teacher must have a bigness of outlook, otherwise his judgments may be wrong. Among other things, he has to remember that most things do not seriously matter and that very few things are overwhelmingly important. On the other hand constant recollection of the fact that all people are gods in exile, with faculties latent if they are not patent, is absolutely necessary. Hence the recollection of the *shlokas*,

एको देवस्सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षस्सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥
एको वशी निष्क्रियाणां बहूनां एकं बीजं बहुधा यः करोति ।
तमात्मस्थं येनुपश्यन्ति धीरा स्तेषां सुखं शाश्वतं नेतरेषां ॥¹

and the translation of it into practical application, or the constant attempt to translate it into practical application, will cause a better understanding of things and assign a comparatively truer value to the activities and inactivities of the boys in his charge. All activities or their absence are caused by natural causes, and the effort on the part of the teacher should be first to understand and only then to judge. The present

¹ One Shining Being sits hidden in every creature, pervading all, the Inner Self of all beings, the Watcher over all acts, abiding in all created things, the Witness, the Heart, the Absolute, free of all attributes.

The One, Self-controlled, who divided manifold, the one seed out of which grows freedom from Karma, those steadfast ones see Him enthroned within their Ātmic Sheath. For them alone is Bliss Eternal, not for others.

tendency to deprecate the so-called laziness, mischief or inattention on the part of boys has to go, and in its place has to be substituted the tendency to give him motives for activity, attention and right work. It has been suggested that criticism on the part of the bourgeois is mostly on those things which he is incapable of doing himself and which he will not excuse in others, not because he has grown beyond them, but which he cannot do because of the infirmities of his various bodies. Thus an elder can take a youngster to task for not being quiet and calm, not because he has learnt the value of it, but because of his age, he cannot but be quiet and calm, his body compelling him to be so. He is mostly incapable of the things which boys can do and probably should do for the sake of their growth. The teacher must get out of this bourgeois order of criticism and become a true judge, like God. A common fault in this connection may be quoted as example. The teacher, having mastered a subject more or less, expects the boy to be as quick as himself, for instance in arithmetic, and accuses him of laziness or inattention because he is slower. He forgets that what is quite clear to him is new to the boy. In many cases, the teacher himself is not master of the subject and only vaguely thinks that more work could have been done within a given time than what has been achieved—without any data for such thought.

We have been told that many of us are much greater at the causal level than we are on the physical. While this should give satisfaction and a certain amount of comfort to the more diffident among us, it should not blind us to the fact that we have got in our own systems a large number of impediments preventing the true communication of the ego to the mind, the emotions and the brain, resulting in the greatness of the causal body being not taken advantage of for the benefit of the personality. Free communication has to be

reminded her just at the proper time, not a moment late, not a moment sooner. So must it be with the teacher.

We are told that when a Master accepts a pupil, his consciousness enfolds the consciousness of the latter, and that what is thought and felt by the pupil can affect the Master's thought and feeling. In a smaller measure should the teacher cognise the thoughts and feelings of his pupils—and this can be done through the channels of meditation and the virtues of open-mindedness, sympathy, enthusiasm and love.

There are a number of things involved in the above and all that means intense activity. The teacher's magic circle, the extension of his aura, brooding over the class, understanding the required help to individual cases, the absorbing interest in the work immediately on hand not forgetting the avenues of approach by which knowledge of disturbances might come to him—all this forms his superphysical work in the class-room.

On the physical side, exactitude is required. He must mean exactly what he says; and the students must know that he means exactly what he says. Instructions given must take account of the apparatus necessary to be used, and the availability of the apparatus. Spoon feeding must be altogether abolished, no matter how great the sense of satisfaction is to the teacher that the students cannot do without him; too much teaching ought to be avoided. The teacher ought to train people not to depend on him in difficulties, but to learn to stand on their own legs. In short, he must make himself eliminable from stage to stage. That teacher only is indispensable who has made his students feel that they can dispense with the presence of the teacher in certain parts of their work.

B. Rajagopalan

HAWAII, A CENTRE OF PACIFIC CONSCIOUSNESS

By E. S. CRAIGHILL HANDY, PH.D.

FREQUENTLY, when discussion of Pacific problems is in the air in Hawaii, one hears the remark that more and more of these islands are becoming an experimental laboratory in which many crucial problems of this region—racial, economic, social, cultural, religious—are being tested in practice, difficulties and needs discovered, and solutions sought. To the writer it seems more apt to liken Hawaii to an experimental farm upon whose fertile and hospitable soil are being sown seeds of the future super-national mindedness of the Pacific, the seeds of what has been aptly termed "Pacific Consciousness," a phrase that must be given a connotation at once geographic and philosophic, as signifying both locality and condition.

Location and past history combine to place Hawaii in a position to play a unique rôle in the Pacific, which is destined to become the scene of most significant activity in the chapter of human history that lies immediately before us. Situated at the juncture of the main routes of intercourse between American ports and the Panama Canal, and Asia, Malaysia, and Australasia, these islands are frequently referred to as the "Cross roads of the Pacific". More and more, particularly as the air becomes the medium through which vehicles of travel and commerce wing their way, will their sheltered ports become havens for rest, refreshment and supply in the midst of the expanse of the greatest ocean.

as it were, giving off practically particles from his more advanced intellectual body to the mental bodies of the students. The boys at work will unconsciously derive in this way great help which will give them great satisfaction as it will give them the idea that they are getting answers to their difficulties by their own effort and not by any spoon-fed arrangement which most of the direct instruction of modern days practically amounts to. So also, in solving the difficulties of students, stimulating their mind by making it vibrate at a faster rate by the more quickly working mind of the teacher, is a very helpful device. In the end, the teacher will have achieved the distinction of not teaching the students, but of getting the students to learn—a distinction of considerable importance, if one comes to think of it.

The brooding of the teacher does not mean that he closes his eyes and does nothing else except meditate on his boys. Having set his thought-form to work, to constantly attack the mental stuff of the students and from time to time reinforce its strength, he should turn to his own work and be intensely busy at it, not pretending to be at work, but really and earnestly busy. If he be engaged in teaching work, he should be busy about it, enthusiastic about it, infecting his class with his enthusiasm, using not merely his words automatically, not merely reciting facts from his stock of memory, but feeling deeply what he is imparting and throwing his thought earnestly into it. The atmosphere will thus be reinforced. If he be not engaged in teaching work, but in supervising the studies of students, let him also engage in his own work, with all his attention concentrated in the work before him, whatever it be—preparing for his teaching, engaging in his own study, correction of exercises, setting tasks to individual students, preparing assignment, drawing up reports, thinking out possible alterations in methods of study, writing notes. This work of

the teacher will once again create the atmosphere of work which will infect all who come within the four walls of the class-room, and urge them on to fresh endeavour and constant busy work when they might desire to shirk.

This example of work, concentrated and busy, however has to be understood with certain reservations. The teacher should not be so busy that he does not know what is happening to the boys round about. He must have a few loopholes in his consciousness, shut out all other avenues of approach to his mind and concentrate on the work before him. But through those loopholes should come to his notice and consciousness, anything that is going wrong in the class-room and he is immediately awake to what is going on round him. An example or two of this sixth sense may make the meaning clear. A mother is doing her household work leaving her child to play. She is busy with her task, but that business does not prevent her from having an eye on the child, so that it does not come to harm. If anything untoward were to happen, a sixth sense immediately draws the attention of the mother to the impending harm and she rushes to the rescue of her offspring. So also should the teacher have this sixth sense developed by his sympathy, earnestness and his study of the methods by which he can make these loopholes to his consciousness when he is busy with all the other parts of his mind concentrated. It is something like creating an elemental for the purpose of calling the attention of the teacher to happenings which ought not to be. We have frequently heard Mrs. Besant say that she would finish a lecture of hers at a particular time, say 8.45. She then goes on with her lecture; the fixed time approaches; she does not glance at her watch; apparently she has forgotten; she has no conception of time probably; it appears the lecture is not finishing. It is 8.45. It is then that she glances at her watch. It is at the exact moment that she stops her lecture. Her elemental has

Looking into a more distant past and future, there is another point worthy of consideration, one that is of special interest to Theosophists, namely, the fact that Hawaii is said to be a very ancient magnetic centre, a fragment of Lemuria whose peaks have remained above the sea for many millions of years, a fragment which will again become part of the home of a root-race as the Pacific Ocean slowly gives place to the Pacific Continent of the future. Hawaii is a fixed point between geological and racial epochs!

Just as the islands geographically represent a point midway between occident and orient, so the human stock embodies the meeting and amalgamation of racial and cultural types belonging to East and West. Kipling's much quoted lines are definitely refuted here in the Mid-Pacific where East becomes West and West becomes East, and the twain *are meeting* in happy harmony and mutual understanding. The indigenous Hawaiian stock, called *kānaka*, is a mixed race in whose veins flows a mixture of ancient Aryan and Mongoloid blood, a stock of high order of physical, emotional, and intellectual endowment. Their own civilisation was fundamentally oriental, but combined Aryan with the Mongolian, being largely ancient Indian with an infusion of Malaysian, and perhaps also Chinese, elements.

Into the isolated home of this amalgamated stock and culture have come in the past century, from the West, North-Europeans (American and British mostly) and South-Europeans (Portuguese imported as laborers); from the East, Chinese, Japanese and recently Philipinos. Due to their being comparatively free from racial sense or prejudice, Hawaiians of the old stock have from the earliest times married freely with both Occidentals and Orientals. Since the Polynesian is strongly Caucasoid in appearance, and when well-born, a human being of unusual charm, dignity, and nobility, an infusion of native blood with that of the

dominating North-European new-comers has been and is in no way regarded askance as it is in most parts of the world. The result is that men and women in these islands are comparatively free from bitter interracial feelings; or better perhaps to say that life in Hawaii is sweetened by a genuine interracial sympathy and understanding. This atmosphere, which in the mind of the writer is Hawaii's most blessed endowment, is probably due in large measure to the leavening of the community by the blood and temperament of the native Hawaiian. It is often said of the native, "He loves everybody, and everybody loves him". Undoubtedly, too, the genial and equable climate, and the beauty and bounty of land and sea, being conducive to easy and happy living, have had their salutary effect—genial and sunny the land, genial and warm-hearted its people! Finally, there is another factor that must not be overlooked, and that is the effect of the altruism of the sterling body of early American missionaries who came to the islands over a century ago upon the invitation of the Hawaiians themselves, an altruism which is still the dominating motif in the social consciousness of their descendants who are now the leaders of the community in commerce, philanthropy, and politics.

The picture will be false if it is painted in hues too rosy: there are lines and shadows that offset the highlights, reactionary tendencies, conflicts of interest, and the like. There is the usual intolerance in religious matters typical of missionary centres. Social solidarity is threatened by instinct for caste, self-interest and intolerance, which are apt to accompany the accumulation of wealth. Short-sighted commercialism is prone to sacrifice future welfare for present profits. Labour troubles and competition on racial lines loom dangerously in some occupations and trades. And, worst of all, an atmosphere of militarism is saddled upon the relatively small community in the form of very large military and naval

bases, garrisons, and training stations, for these little islands represent to the United States their first line of defence in the Pacific.

Nevertheless, Hawaii is already, and ever becomes more fully, a locality and community through which most significant and potent forces for good are pouring. If communities, like men, are dominated especially by one of the rays of spiritual Solar energy, Hawaii is certainly at present a second ray community. Genial and sincere humanitarianism is the keynote of its life, humanitarianism that does not limit its interest and efforts to its own needs but reaches out to the ends of the Pacific, so much so that in a super-national sense Hawaii may be said already to belong to the Pacific as a whole. Within the islands and their capital, Honolulu, this spirit of humanitarianism finds expression in individual attitudes, and in various institutions.

The educational system—compulsory education is universal—is unique in that children of all races come together in schools, colleges, and University, for instruction by teachers of all races. One of the oldest endowed institutions concerned with the Pacific as a whole is the Bishop Museum, which during the last decade has become widely known for its own extensive researches in natural and human history, and particularly for its activities in stimulating scientific research in other countries about the Pacific. To foster appreciation and utilisation of the artistic resources of the different races, a generously endowed Academy of Arts has recently opened the doors of its Museum planned and equipped for educational purposes, in which are gathered representative works of art belonging to each of the racial groups in the islands' population. Quite unique in its organisation and motivation is the Pan-Pacific Union, which, through associated clubs and committees in the countries about the Pacific, calls in Honolulu at irregular intervals conferences of all kinds—educational

scientific, commercial, medical, of women, and so on—with a view to stimulating co-operation and understanding.

Perhaps the most significant institution at the moment, from an international point of view, is the Institute of Pacific Relations, which had its inception and first meeting in Honolulu in 1925. This has been characterised as an informal, non-official Pacific league of nations. It is, however, super-national. Every two years it holds a meeting at Honolulu. To these meetings come invited delegates, unencumbered by obligations due to official appointment by their respective governments, men and women known to have significant knowledge, experience, and opinions in connection with diplomatic, political, economic, social, and religious questions, which are discussed openly and with the utmost candor in form and in smaller groups round tables. The purpose of these discussions is to "open up the dark places"; by open-minded, well-informed discussion to create an atmosphere of trust and friendly understanding, and to accumulate and disseminate in the world at large accurate knowledge and unprejudiced views relating to the problems with which the countries about the Pacific are faced.

Scarcely less important than this institution in its ultimate humanitarian significance is the Pacific Science Association, which stimulates and co-ordinates scientific work throughout the Pacific basin, holding conferences every three years in different countries bordering this region. The delegates to these conferences represent, again, not their countries, but institutions devoted to research: like the Institute of Pacific Relations, it is, therefore, dominated by the spirit of super-nationalism, or, if an awkward phrase may be excused by pan-Pacificism. The stress in the meetings of the Association (held at Honolulu in 1920, Sydney in 1923, Tokyo in 1926, to be at Batavia in 1929) has increasingly been upon the utilisation of scientific knowledge, methods, and research for the

betterment of conditions of human welfare, and the promotion of friendly co-operation and fraternal feeling among scientists.

All these institutions have had their inception, and have the mainspring of their motivation and inspiration, in these little islands that are but a few dots on a map of the world. They are likened to a laboratory, and such they are, for here races and cultures are being blended under highly favourable conditions, and the results are being carefully recorded and studied by especially appointed research workers on the faculty of the University of Hawaii, in co-operation with the Institute of Pacific Relations and the Pacific Science Association. The islands may also be likened to a school, in which a population of pioneer spirit is being taught by steady experience that, regardless of colour or derivation, "a man's a man for a' that, and a' that"; a school to which come for temporary lessons many thousands of outsiders every year. The building of the super-national or super-racial mind is being fostered not only by the institutions mentioned above, but also by various less formal efforts, such as interracial luncheon clubs and social groups. Hawaii may also be likened to a broadcasting station to whose wave-length hearts and minds in all parts of the Pacific are tuning in.

How little the thousands of tourists and transients who see only the "sights," the beach resort of Waikiki, and the scenic wonders of the islands know of the magnificent humanitarian energies, of the far-sighted planning, that are at work beneath the surface, in the mind and heart of this little community. For the mind and heart dwell on a very high plane and are the instruments of great forces. This I write as one who has had the privilege of experiencing intensely the forces and ideas dominating and flowing and bursting through Pacific conferences, as one who has sensed deeply through contact and residence during some years the peculiar magnetism of this little land, the vitality and beauty

of the spirit that animates its people. Truly the spirit of Hawaii is lucidly expressive of the consciousness of Him who is the Lord of Love; for the still universally employed ancient Hawaiian word of greeting, which is now also the name and theme of the "National Song" of the islands, is *aloha*, which literally means "love". The frequently employed phrase, "the spirit of *aloha*," is synonymous with "the spirit of Hawaii". And *aloha* is daily demonstrated to mean Love in Action.

One cannot but feel that Hawaii has long been destined for the special rôle it is now performing; that this little land where races are being thrown together and are mingling is being watched by the Race Builder; that the Mind of Him whose work is the building of civilisations is brooding over its gropings toward an eclectic mind and culture; that the Heart of the Lord of Love is flooding its life-stream ever more fully, that this heart of Pacific Consciousness may glow more and more brightly and throb more and more ardently through these stormy days, as a beacon of peace and goodwill, a token of the future, a promise of better days to come, when "Pacific Consciousness" shall reign over the world.

E. S. Craighill Handy

AN OUTSIDER LOOKS ON THEOSOPHY

By W. SMADE

I AM not an occultist. I cannot claim that title, but having been a looker on, and a reader of Theosophical literature for some years it has occurred to me to put down what has been in my heart by way of criticism and observation on the various methods recommended therein for attainment of spirituality. I am like the man who said, "How can these things be?" In doing this I am aware that I am committing an impertinence but my defence is twofold. First it is often the greatest service one can do to a cause to rouse interest in it by criticism and question, and secondly if the issue is anything like the magnitude that is claimed it cannot be affected by any rubbish I might write on the subject.

First of all it seems to me that much occultism is in danger of becoming sheer materialism. The true spirituality must be in the spirit of a man, in his character and soul, not in his technical knowledge of occult forces. There is nothing on the whole more spiritual about the astral plane than about the physical and why should a knowledge of the law and forces of that region of matter be considered more spiritual than a knowledge of the laws and forces of physical matter. One does not usually call the chemist or the electrical engineer spiritual, yet he is a master of forces on his own plane, often an adept. On any of the planes of form we are still dealing with matter and its study is materialism. Spirituality is at right angles to all this. The spiritual man must have something in his attitude towards life that is characteristic, not in

1927

AN OUTSIDER LOOKS ON THEOSOPHY

155

his technical skill. What then is this spirituality and how is it attained? I have heard many persons lecture on spirituality and of many have I asked the question: "What is Spirituality?" but from none have I received an answer. First of all as to the methods recommended for attaining it.

I often wonder about the method of building character by contemplating one virtue after another. It is true you can become what you think yourself, but is not this product slightly artificial? No virtue is ours unless it is exercised quite unconsciously. It is easy to detect the people who display a virtue because they think they ought. However I suppose it is better than not displaying it at all. Judging from observation of the world and of life one would say that no one changes at all except by a profound psychological experience, such for instance as falling in love. A man can be in love with a woman, an idea, or with religion. I have observed cases of all three and the psychology is similar in every particular. Such love I should call a profound occult force for it causes a complete change of values and modifies a man's whole character. The essence of love is that it temporarily blots out the horizon so that all other things in the world are but a background for the setting of the one thing beloved. Unfortunately for schemes of occult training, life shows that such a force "cometh not by observation" it cannot be induced only evoked. I cannot quite imagine what a meditation on love can be, it is a thing to be felt not to be thought about. But then did not He say "The Wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." What I should say was the usual trouble with intelligent thinking people to-day is a sort of *malaise* towards life. A feeling that it leads nowhere and an uncertainty as to what is worth attempting together with a great secret desire

to find something of such worth as to deserve a great effort.

I have had quite young people confess this to me and in all sorts of society, and I do not think it is a pose. What they want is a profound psychological experience.

Secondly, is that slight contempt of the world and its knowledge that I find among aspirants to occultism quite justified? That general *savoir faire* which comes of much human experience and contact with fellow-beings very often is the apotheosis of wisdom. In the physical world, although admittedly only a shadow world, we are up against the signs of reality in a way we cannot be in the astral world where, just because it is more subtle and more easily moved, the landscape must be more confused and more difficult to disentangle the real from the transitory, more "mâyāvistic". I sometimes find would-be occultists do not read the books of the world nor even the newspapers and do not know what people are thinking and saying. The world has its dangers certainly. It is very absorbing. And its intense interest draws one away from other things. I always had a certain sympathy with Demas who "loved this present world". What then is spirituality? There are certain men who evoke in one intense admiration and a desire to follow. Abraham Lincoln for instance, or Mrs. Besant. What is it they possess? First of all absolute sincerity. Let us never pretend we believe a thing we do not believe or understand a thing we do not understand. I have heard it said with great truth that it is ever useless to pretend to be anything, for real people will always recognise us for just exactly what we are and what does it matter what unreal people think.

Secondly and greatest of all, a great man never allows himself to be diverted from what he believes by love of personal fame, by love of money, or by love of comfort. This

is not so simple as it sounds. It is easy to sell oneself without realising it. Many men do persistently. Quite good and high principled men. The only thing that can prevent it is a continual and perfectly honest scrutiny of one's motives. Like everything else on earth the more often you are sold the cheaper you become until any man can buy you with a few words or "just for a ribbon to stick in his coat".

The Theosophical Society claims to be the interpreter of all existing religions. In attempting to fulfil this function I think often its members do not realise that religion, started by a great Founder, formulated by theologians, is really made and modified by human psychology to suit intense personal need. The explanation of a religion is psychological not dogmatic or symbolical. A religion cannot be accounted for by elucidating a symbolical meaning for its beliefs and ceremonies but by showing how these represent the drama of the human soul "among the sundry and manifold changes of this mortal life". I have sometimes heard someone explaining Christianity in a way that shows he has never understood it, and he who has not felt its strange haunting appeal does not understand it and never will. Are we not in danger with our interpretations of formulating a creed more precise than the one we displace? Mr. H. G. Wells says in his *Outline of History* concerning the gods of Egypt that they had "the reality and vividness of figures seen in an intense dream".

Yet the Society is a great foundation. The declaration of principles is beyond all praise. Sometimes in moments of inspiration it seems like "an army with banners marching against dragons," sometimes in moments of depression it seems unequal to the task of understanding the great and complex world.

Let strength be with it for it has much to do.

W. Smade

LIFE

By W. H. JACOBSEN

WHAT is it? Where does it come from? Who first thought of it? Happily these are not the questions we ask in any condition of ordinary normal life. I say happily, because ordinary, normal activities could hardly exist under the influence of subtle metaphysical problems.

I do not for a moment suggest that deep, serious questions should not be encouraged. As a matter of fact, such questions add much to the real pleasure of life.

On the other hand, I am strongly of opinion that unanswerable problems do not favourably influence our lives. What they are capable of doing is to raise doubts of a somewhat depressing character. And the worst of it is, that such doubts are incapable of any satisfying solution.

It is true that abundant labour has been given, is given now, and probably will be given, to an attempt—a quite honest attempt—to solve the problem.

One question I want to put at the outset: Who believes that in our present condition any solution can be found? To which might be replied: Very well then, it seems that mankind is under a terrible curse, and that the world is hastening on to a perfect chaos of darkness, dulness, and despair.

That might seem so, but the outward and visible signs are entirely absent.

Indeed, there are not wanting signs and symptoms that optimism, not pessimism, is in the ascendant. And this in spite of the admitted ignorance about the origin and destiny of that which we term life.

It would appear as if the big, unexplainable matters might be safely left to explain themselves. And if they do not choose to do so, well, we must leave it at that. Further: Humanity has never seriously bothered itself about the unexplainable things. Humanity has, from age to age, bothered a good deal about many matters.

Once, it concerned itself very seriously on the question of witches, and king's cures, and astrology, and the blessings of slavery. At the present, bobbing and shingling, and other small affairs, loom largely in the thoughts of many.

The bank rate is a source of far more mental disturbance than any question relating to the origin of life. Is not this so? Yet all people are not satisfied with the small—the comparatively small—affairs of everyday life. Surely these are deeply concerned with the origin and destiny of existence! Are they?

And so it comes to this: Men and women of all sorts, kinds, colours and conditions, must of necessity take a tremendous interest in life in general, to the almost entire ignoring of the beginnings and endings of life itself. Apparently, this is all due not so much to intelligence as to interest. Intelligence appears to be relegated to a back seat; instinct rules. We are governed by instinct—call it what you like. Instinct is beyond questioning. Instinct defies analysis. Instinct eludes examination. Instinct refuses study.

And yet we live, move, and have our being. And life is around us, and encircling all our activities. A pertinent question arises here: "Surely some definite understanding, a clear outlook on life is absolutely necessary for all living people?" It is necessary.

Of course, one need not trouble oneself unduly about it. The sun will still shine, and the moon will come out, and the days and nights will appear, and eating and drinking will go on as usual, even if people are only confident that "things may be left to look after themselves". Optimism is apt to produce much quietude of soul. Does it? Perhaps it depends upon the quality both of the optimism and the soul concerned.

It will be fairly apparent that after all, there must be a real working philosophy as regards the aspect of life. Difficult to put into exact language, and impossible to place in any one specific form of thought, there is a certain relationship of the individual towards life. By no means is it to be inferred that such and such relation in every case is a true one. So far from that, it may be inferred that in very many instances the relationship is of a very poor, shadowy order. Indeed, one is tempted to think that sometimes there is no real relationship at all. There is of course something.

It is a "something" with a vengeance. What shall we call it? A kind of evaporating, drifting policy—how strange the term reads—which leads to no other conclusion than that life is an opportunity for shuffling through the hours, days, weeks, months, and years, with the least possible inconvenience, and the maximum of ease and pleasure. We all know this to be true; true of our neighbours, and even true of ourselves.

And so this essay is written to enquire as to a better method? Is there one? Yes! I am convinced there is. Where? Well, it had better be applied for under certain curious conditions. Applied for? Oh yes! Nothing arises from the absence of application. You don't, as a rule, wait in the street when you want dinner. You apply at the nearest attractive restaurant. So, in this case, you have to ask.

We spoke just now about certain curious conditions. At the risk of wearying our readers we propose to go pretty fully

into the innerness, as it were, of the matter. What is a condition? Roughly speaking, it is that state which best allows certain desired results. That is one deduction. Is there a better? Perhaps a very homely illustration will serve our purpose. You want a subscription from Mr. Brown. If you are wise, you will not ask him when he is hungry and tired. Neither would you choose to interrupt him at dinner time. You rightly judge he is not in the condition favourable for your object. In other words you consider—you rightly consider—that conditions must be on your side, so to speak, before you proceed to build up your case.

In a hundred and one ways the matter could be illustrated. You prefer to go to bed when you are tired. You do not choose to retire to rest until you are tired.

You cannot be on familiar terms with anyone until certain conditions have been fulfilled. The elementary condition is that at least of introduction. Other things follow, dependent upon other conditions. But we have been too long dealing with the obvious. The experience of the everyday life confirms it.

Perhaps it is not quite so obvious that the religious life depends largely upon certain conditions too. It certainly is not enough for anyone to suddenly say "I am religious," to establish any foundation of fact. Like everything else, religion most assuredly depends upon certain precise, specific, definite conditions.

We are aware that we are at the moment dealing with Life. Well, we are met here with no exception. Life itself, for the least adequate explanation, requires conditions of understanding. The student of life knows that the bustle and hurry of the normal existence can throw little light on the problem. Such experience simply explains nothing at all. There are certain secrets of life which to know something about does render exact service.

When you come to quietly consider the whole matter, it is the secret of a thing which often constitutes its chief value. People say there is a certain charm about this and that person, without being able to describe the charm in detail. What they mean is that there is something indescribable. Results are seen, but origin, construction, and formation are not visible on the surface. As if indeed they could be!

The secret of Life—for there is one—can only be ascertained by discovering the secret of the secret. Please do not be impatient with the seeming anomaly. Perhaps there is no real anomaly concerned.

And now having said so much, we will ask ourselves for the possible conditions in which the secret of life can be at all realised.

Once we understand that life is spirit, the idea of retirement will recommend itself. We do not lead retired lives. Do we? As a rule, from the time we rise to the time for rest we are busily occupied. And indeed, when through circumstances we are unable to be busy, we talk of "killing time". That unhappy phrase contains a vast amount of sad philosophy.

Under such circumstances we shall never understand life. We must needs, in order to fulfil the most elementary condition to understand life, go into retirement. What do I mean? I certainly do not advocate the example of the hermit, nor have I any idea of a monastery in my mind. Retirement can be secured on other terms.

There is such a thing as retiring into ourselves. How? By simply shutting out the outside world. To do this, advantage must be taken of our leisure. Everyone can find the way provided he chooses to will. Even a crowded tram or train may not be able to prevent retirement. Indeed, the circumstances may prove quite favourable.

Is it quite impossible to seize a quarter of an hour in the quietude of our own room at home to retire? To

say otherwise would not be true. Ideal conditions can be realised when under our own roof. Shall we picture these ideal conditions? You are in a small room with a closed door. Twilight, deepening shadows are around, perhaps the branches of some tree are being gently wafted under the influence of a passing breeze. Or it may be that even this symbol of activity is absent, and that a quietness which may almost be felt reigns supreme. If so, all the better.

You will be wise to commence with dismissals. Dismiss the crowded events of the day. Dismiss the office, the shop, the factory. Dismiss the busy, thronged streets, the tall lamp-posts, and the theatre and cinemas. Dismiss the café and the place where you purchase your collars. Dismiss the features of the business colleagues. Yes! dismiss even the faces of loved ones. For on this very special occasion you want to be alone—quite alone.

The passive state is frequently the most receptive. It is thus that favourable conditions are encouraged. One world is shut out to allow of the access of another. And such a new world too! Marvellous! At least, there is every probability. But nothing must be rushed. Patience and self-abandonment are required. It is possible that negative results may await the efforts—for a season. But one thing is sure: positive manifestations will certainly arrive.

I am not suggesting extraordinary methods to produce ordinary effects. On the contrary, I am appealing for ordinary methods in order to produce extraordinary effects. I have sketched such ordinary effects. Simple, normal, natural effects.

Quietude in the first place, and in the second and in the third—quietude all the time, all the way. There must be a specific object in view. "Life" offers the opportunity. Let thought be concentrated on life. Your life, other lives,

general life, life in various aspects. No hurry is recommended. Just a calm, easy, reflection on the most wonderful of living wonders. Life in the personality, yours; that should provoke deep thought.

How old are you? It does not matter at all. The only requisite qualification for the thinker is that he or she should be a thinker. That is enough.

Personality presupposes personal interest. Of course! The thinker will be aware of his own position in the world. He may, if he likes, commence with the personal. He can ask himself about the arrangements of his own bodily system. Supposing he had no eyes, or no legs, or no arms. Such a line of consideration would not rule out the presence of the spirit, but it would lead one to the disbelief in the adaptability of the Universe. All the things we see above and around us require physical apparatus to understand and appreciate. To a large extent, this world is a physical demonstration. And we find that we, too, can demonstrate by means of natural ways and means. Therefore, life as viewed from the mere outward and visible aspect is a tremendous matter. Say to yourself "I am alive". I here suggest that for several "sittings" the above statement should be uttered. "I am alive." "I am alive." "I am alive."

The personal allusion should be felt. Not John Jones, or William Smith, or Thomas Brown, but myself. "I am the one in question". And having arrived at this decision, due developments are likely to take place. For if you are really alive, and you know it, you must naturally want to make the best of life. Once the want has been felt, the satisfaction will follow. I do not for a moment suggest that the want will at once produce the desired effect. But I do mean that the very existence of the want itself, will go far to effect personal betterment.

For, after all, the opportunities for betterment are many. It is just a case of opening one's eyes to discover how many and how valuable the opportunities are.

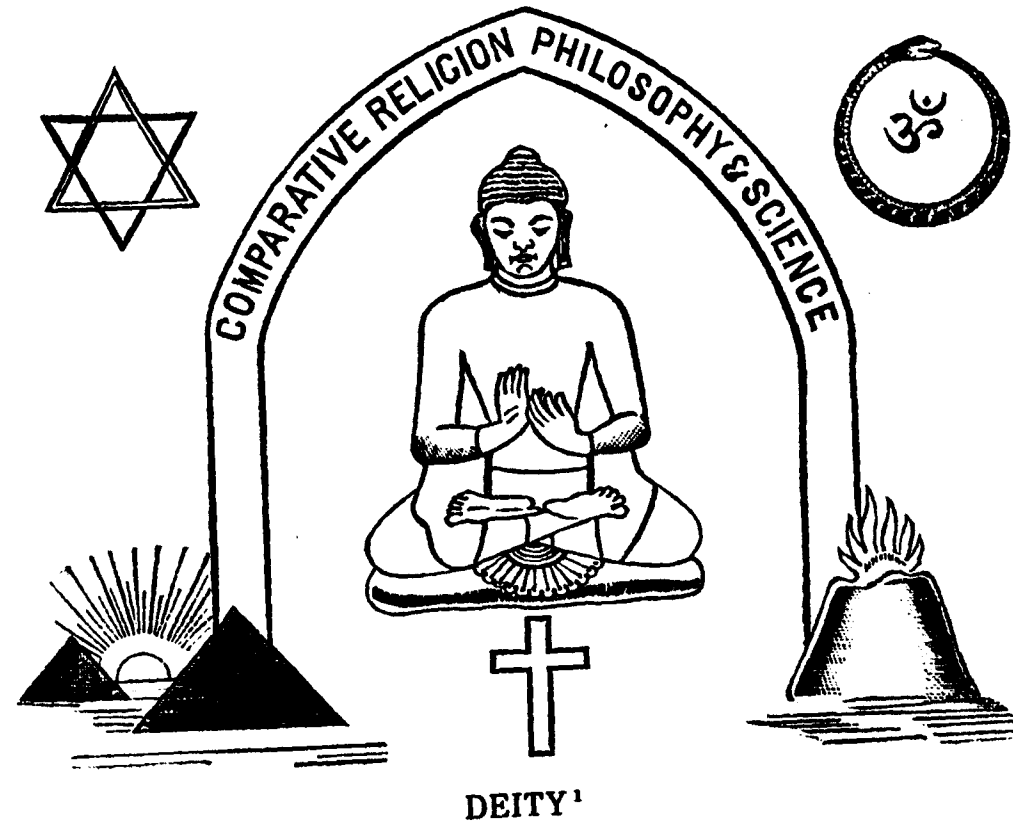
It were an easy matter to draw up a kind of time-table allocating to each day in the week so much study of a certain nature. This must be left to the individual soul. I have used the word "soul" advisedly. The desire to make the best of life can only come from the soul. The wise person will listen very quietly for the instruction of the soul.

W. H. Jacobsen

WHAT IS LIFE?¹

ONCE upon a time, when the birds rested from singing,
a finch breaking the silence, asked: What is life?
Some were frightened at the suddenness of the question,
but the lark at once replied: Life is a song.
No, life is a struggle in darkness, said the mole coming
forth from her hole.
I believe, thus spoke the rosebud opening its petals, that
life is evolution; a butterfly joyously kissing the
rose exclaimed: Life is joy!
No, I call it a short summer, hummed a fly passing by.
It is but difficult and hard work, complained the ant
dragging a straw far bigger than itself.
A wagtail smiled, thus hiding its lack of thought.
Big raindrops falling down, whispered: Life is nothing
but tears.
You are wrong, called out the eagle from far away up the
skies: Life is freedom, life is power.
Darkness came and the wind whispered among the
trees: Life is but a dream.
Silence reigned and day began to dawn when a lonely
student, turning out his lamp, sighed: Life is a school.
In a quiet street, while most slept their dreamless sleep,
some were returning home who had spent the night
in revelry: Life is an unfulfilled wish, they yawned.
It is an eternal secret, thus whispered the fresh
morning-wind.
Sunrise—golden clouds—gilded tree-tops—and as day-
light kissed the awakening earth the words went forth
as one great harmonious sound: Life is a beginning.

¹ A Danish fable.



A CHAPTER FROM A FORTHCOMING BOOK ON BUDDHISM,
ENTITLED *THE PATH OF THE ELDERS*

By ERNEST ERLE POWER

For there is the Path of the Elders and there is the Path of the Gods: leading the one unto Nibbana, the Peace Unshakable; the other unto Heaven, the Glory Unequalled. But the Glory lasteth not, whereas the Peace abideth for ever and aye.

(From the Book of the Sayings of *TSEN-RE*.)

It must not be supposed that, simply because Buddhism does not recognise an ultimate, changeless and absolutely perfect Being, it is therefore an atheistic system. On the

¹ Pali terms are used throughout.

contrary, there is no religion which so thoroughly has probed the God problem as has Buddhism, and which is so utterly permeated with a wholesome, commonsense God recognition. But Buddhism has divested the conception of Deity of all superstitious accretions that the undeveloped human mind has attached to this idea.

To the Buddhist the notion of a perfect Godhead cannot possibly be reconciled with an imperfect world of His creation, for whatever springs from a Being Perfect must of necessity be perfect also, and cannot be marred by imperfections, not even merely apparent ones. The very fact that things *appear* imperfect calls for an explanation as to what causes the imperfection of this appearance. It is true that elaborate theological theories have been evolved trying to account for this very contradiction, but none of them have succeeded in doing so with any degree of success for the simple reason that the human mind, upon reaching maturity, does not brook missing, broken, or impaired links in the chain of logical succession. To assume a Godhead who is at once perfect and yet the Creator of an obviously imperfect world; who is most benevolent, and yet permits unutterable cruelties both in the animal and in the human states; who is omnipotent, and yet powerless or unwilling to eliminate the most diabolical physical and mental torture; who is all-loving and yet is responsible for and rules over a world filled with hatred: to the Buddhist such an assumption simply means that it is a false and mistaken assumption, and therefore he does not assume this. Neither, however, does the Buddhist go to the other extreme and assume that, because he cannot accept the notion of a perfect Godhead, an omnipotent Deity, there is no God at all. In other words, he sees how things stand with God; he puts the Deity in His proper place in the scheme of things; and he reveres Him for what He has achieved, though that be not perfection!

To begin with, Buddhism, like any other religion, recognises a hierarchy of beings, each class of a more advanced type than the stage below it, with evolutionary tendencies, so that each class merges into the next above. The mineral, vegetable, animal and human kingdoms are stages in this hierarchy. Above the human kingdom we enter the regions of the angels, the archangels, etc., beings as much ahead of the human as the human is ahead of the animal. When we find the classification of the gods in evidence in Buddhist literature, the gods referred to are the classes belonging to this hierarchy above the human kingdom, or rather those who are the rulers of these classes, just as we would speak of the division of the nations of the earth into so many nationalities each with its president or king, or as we might refer to the eagle as the king of birds or to the lion as the king of beasts. Then, when we read of the heaven of the thirty-three gods, we know we have to do with a region which has thirty-three sub-divisions, each one of which ruled by or in charge of one of these thirty-three deities.

But there is a further concept connected with the god regions that is of importance to understand and that is that we human beings are in much closer touch with their inhabitants than is generally realised. As entire departments of nature, such as the growth of plants, the distribution of insects, sections of animal life, their variations and adaptations, really are in charge of these devas—that is the inhabitants of the god regions—and of their rulers, we can readily see how, by thinking of, praying to, and even sacrificing to beings connected with such activities, we may induce them to exert themselves in our favour, just as a petition offered to a king may direct his attention to the specific needs of the petitioner. And just as frequently the petitioners may never see their king face to face, so the believers in certain hierarchical chiefs of departments of nature may never come actually

into touch with the latter, and only their thoughts impelled by desire reach them. Some, however, actually do approach these beings more closely and become consciously aware of their existence and of their power. But just as the non-believer will not attribute any value at all to such prayers and petitions, so the believer is apt to exaggerate the possibility of favourable response.

Now beliefs such as these are held by Buddhists as much as by adherents of any other religion. The main difference is that Buddhism not only sets forth these facts most clearly, but also deprecates the exercise of prayer and of sacrifice, as both of these acts are rooted in desire which in its turn is rooted in emphasis upon self. There is never any doubt expressed in the Buddhist scriptures as to the possibility of response to prayer or sacrifice. The point to be emphasised, however, is that, since our kamma will bring about the exact conditions at any time that we have ourselves prepared in the past, we but entangle ourselves the more and create fresh *kamma* by such practices: we add more fuel to the fire of craving!

Now it may also be true that we do not in all cases directly turn to the Great Being in charge of a department of nature—be its nature physical, emotional, or mental—but direct our prayers to what we consider the Ultimate Godhead. But Nature being, so to speak, divided into certain departments, it is obvious that any prayer having reference to that particular department will by its very nature immediately reach the Being it concerns, without carrying it even to the greater Being in charge of our entire solar system. It is only the ignorance of the petitioner that makes him suppose, in case his prayer proves productive of results, that it has been answered by the Godhead Himself.

It is undoubtedly true that, in mentioning this subject, we are treating of high and powerful entities, at any rate from the human standpoint. But it is also true that relatively

speaking we must not lose sight of their limitations. The average man constitutes but a factor in their calculations, whereas the awakened man, the man who has resolved to tread the Noble Path indicated by the Buddha, may entirely withdraw himself from the sphere of their power and influence, even from that of the highest amongst them. For not even the highest amongst the gods has attained Nibbāna, though He may be and perhaps is making such efforts as correspond to His station to attain it, just as a man may make such efforts in that direction as correspond to his. The lever which man provides the gods to make of him but an instrument in their evolutionary schemes is craving, whether it be craving of a high or of a low order. By the elimination of craving we cease to be mere tools and become truly free. It is this freedom which is referred to so frequently and so insistently in the Buddhist scriptures. "Hale we are amongst the ailing; we are free amongst the fettered; filled with love in a world of hatred; we have become feeders on rapture!" sings the Arahāt, the Liberated. For He has been liberated from the necessity of rebirth either in this world or in any other, whether it be immediately after His decease or millions of ages hence. He has subtracted Himself from the sum total of the slaves bound by the gods in evolutionary chains of their own providing. He no longer has to do His share to "make the world go round," to participate and acquiesce in the pain, the suffering, the misery, the despair of those He has left. In fact, His very leaving has lightened and loosened the shackles with which the unfree are bound, even as a stick removed from a bundle of sticks tied together, loosens up the entire bundle, making it easier for the other sticks to be removed. He has left *in order to loosen the shackles of His fellow men*, since all His love, all His sympathy, all His pity for their lot could not accomplish for them what His leaving could.

is possible to withdraw from this endless struggle. Were it ever settled finally, it would mean the end of the contesting parties, as good and evil are only so through contrast, through opposition. Buddhism is spiritual pacifism, based on the recognition of *kamma*, on the recognition that whatever befalls us has been brought about by ourselves in the past and that to suffer it without complaint or protest is the quickest and safest way towards the eradication of craving, ill-will and self-insistence.

When the Buddhist, therefore speaks of the God condition as an undesirable attainment, he does not do so because he looks askance at the God function or regards it as a fictitious function, but simply because it does not lead to that state of balance and of equanimity that is selfless and imperturbable. He realises full well that the universe represents a divine victory: but he also realises the strain and the cruelty attendant upon that victory. He recognises that the hierarchical ranks, such as those of angel, archangel, etc., up to the God ruler, are responsible and even comparatively pleasurable attainments accessible to him also in the course of time and evolution; but he also recognises the futility of such attainment in the face of the larger quest, Nibbāna. He thinks of these greater than human beings with respect and courtesy, with kindness and good feeling; but he thinks of the Arahāt, of the noble One Who has attained, with a respect immeasurably greater and profounder than he can think of any God, however high the latter might have risen in the evolutionary free-for-all!

Thus the mature Buddhist has nothing to ask of even the greatest God. He knows that nothing can happen to him that he himself has not been instrumental in bringing about and that therefore he himself must be instrumental in removing. Nor does he even ask the Deity's aid to that end. He depends upon his own courage, his own strength, his own endurance,

his own intelligence, his own understanding, his own efforts, his own selflessness. What the Buddhist is striving for, Nibbāna, is not in the possession of any God to bestow, for even a God, upon attaining Nibbāna, must withdraw Himself from His world! Nor, for that matter, can the Buddha bestow it. But it was the Buddha who discovered that there *was* a way to complete liberation and Who acquainted mankind with His discovery. The Buddha has bestowed upon mankind the knowledge of how to withdraw from between the pincers of Good and Evil, of God and Devil, of Criss and Cross. He has informed us that the highest morality consists not in taking sides in an endless fray, but in carrying kindness and goodwill, love and understanding, sympathy and pity, to *all* without exception!

Does that mean that we must sit on one side and passively let things take their course? Does the nurse on the battlefield, though taking no sides, sit still and become passive? Does he not display as much courage as the warrior, more sympathy, cooler self-sacrifice, more constant activity, greater helpfulness? So the follower of the Buddha in the conflict of the forces of existence recognises no good side or evil side, no general, no commander. Himself not wanting anything, not even life temporary or eternal, he is mainly concerned with showing the way to spiritual peace to the combatants. But it is only among the wounded that the voice of the Buddha makes itself heard. Those who have not yet arrived at the realisation that the Great Conflict is the cause of all pain, misery, woe and unhappiness, that it is hopeless and endless, are not amenable to the words of the Peace Maker. They will fight on from life to life, now winning now losing, now elated now depressed, now of high rank now of low class, now rich now poor, now powerful now trod under heel; until finally they also will heed the Buddha's teaching or, if they have advanced themselves into the ranks of the Gods, to the teachings of the

The greatness of the different god entities must not be minimised on the one hand, nor exaggerated on the other. Viewing their status from the average human stage of development, they are in many respects far beyond man in character, benevolence, co-operation, and intelligent sagacity. The departments of nature in their charge are administered as well as circumstances—including man's interference—will allow, and they count upon man's natural proclivities to aid them in the bringing about of certain physical, moral or racial results. But man, being a much more uncertain quantity than any of the other kingdoms of nature, nor being so co-operatively inclined especially at this epoch of history, frequently deflects the well laid plans of the deva regents, with the result that there is a great deal of confusion in the proper adjustment of things, and such confusion invariably rebounds to the disadvantage of human society, particularly in that region where the proper co-operative spirit was not shown and where confusion was brought about in the first instance. To those of us living in the world, whether as yet they have decided to tread the Noble Middle Path or not, it is of great advantage to display a co-operative spirit, particularly co-operation with the so-called forces of nature, for that will bring about mutual understanding and good feeling between mankind and the kingdoms of the devas.

The lay Buddhist in all cases endeavours to bring about such good feeling. The result is that in Buddhist countries there is always manifest a joyful and co-operative spirit in regard to natural things. Where mechanical and industrial co-operation is concerned, however, which to some extent departs from natural law, we shall vainly look for its perfect operation in Buddhist countries. It may be said that the populace of Buddhist countries lives too closely in harmony with nature—that is with the prevailing devas—easily to lend itself to such a radical departure.

The monk follower of the Buddha, on the other hand, though recommending to the layman the promotion of co-operative harmony between him and the devas for the sake of kindliness and mutual prosperity, does not ally himself with the gods which he regards as the very beings who keep going the evolutionary treadmill. As it is his aim as quickly as possible to side-step the process of evolution, he naturally will not involve himself with the very forces that make for the conditions whence he wants to withdraw.

Nor must it be thought, however, that he opposes those forces. As already stated, if for any reason he is placed before the choice between helping the evolutionary forces or opposing them, he unhesitatingly will help them. But since his chief aim is to detach himself from everything that tends to keep him in evolutionary bondage, he will also detach himself from the forces in nature designed to keep the processes of evolution going.

In thus detaching himself he withdraws from the conflict of existence. For it must not be supposed that, simply because deva gods are in charge of departments in the economy of nature, these departments are running perfectly smoothly and automatically! On the contrary, the efforts on the part of these entities to bring about certain evolutionary results often are exceedingly strenuous and sometimes doomed to failure. Their activities are carried on in the face of great difficulties and even opposition on the part of other entities that have different ideas. There is as little unanimity amongst the gods as there is amongst mankind: the mythologies of all the religions testify to this. But whereas all other religions advise man to side with the conquering power—whether this power is good because it remained the stronger, or is stronger because it remained good, is a pertinent question—designating that conquering power God or good, and the opposing force Devil or evil, Buddhism tells man that it

Buddha corresponding to their own epoch. For though the Buddhas succeed each other as humanities succeed each other, Their teaching is essentially alike. But a Buddha's words can penetrate only to those who begin to understand that no permanent victory can be achieved in the struggle for existence.

The Buddhist's respect for the Gods in charge of the army groups is real, not feigned, for he knows by what superior qualities they must have attained their leadership. But he belongs to a different order of being, to an order making for balance rather than for weight on either scale, to an order that has no hierarchy, that is democratic in the extreme, that depends upon self-elimination instead of upon self-assertion. He belongs to the greatest brotherhood in the world, the Brotherhood of All That Lives. It was the Buddha who re-established this Brotherhood amongst mankind. It is the Saṅgha which has preserved for us the knowledge concerning the entrance to the Path of the Middle, the Path of Escape, the Path of Liberation from either Man-state or God-state, the Path of the Wise!

By this time it must be very clear to the reader of this treatise that Buddhism, though accepting the existence of a God, regards such God as holding the same relation to the other Gods of his own sphere of being as a man holds to other men of his social and intellectual status. And though it may be true that any God of that description may have charge of a universe so great that it passes human imagination, and over beings so numerous and multifarious that neither their number nor their kind can be grasped by the average human mind, it must never be forgotten that we ourselves are such Gods and that the universe in our charge—the human system—consists of an immense, co-ordinated arrangement of cell systems each one of which comprising numerous molecular solar systems with all the appurtenances, on their own scale of the other and next greater solar systems

of which we are more in the habit of thinking, including time, space, cycles of evolutionary and devolutionary activity; god, angel, man, animal, plant, mineral and elemental kingdoms.

At the same time it must ever be remembered that the Lord of our little solar system, however insignificant a system that may be in the scheme of things, to us holds the most significant relationship of loving father to beloved children, wishing his children the best of luck in their individual *kamma* and *dhamma*, but unable seriously to interfere with them either for good or for evil. *Kamma*, the law universal of interactivity, and *dhamma*, the understanding and application of that law, make it possible and necessary for each of us to work out our own salvation. To do so "with diligence" is the teaching of the Buddha. But it may be done gradually, so gradually, indeed, that it can hardly be said to be done at all. It is the fundamental idea of co-ordinated separateness, of interrelated individualism that is emphasised by Buddhism. Man, though a separate entity, holds the necessary relationships above, on his own level, and below, to all other separate individuals. As long as he insists upon that individual existence, whether on earth, in heaven, or in hell, such relationship is maintained with more or less friction, with greater or smaller difficulty, with higher or lower tension, with fiercer or milder pain. It is only when willing to renounce this individual insistency—not to melt it into a substratum of allness, a chimeric Absolute responsible for and connected with relative Manifestation, but to abolish all feeling and all notion of self in whatsoever form, particular or universal—that we can enter upon the Path to Salvation so ably and logically indicated by the Buddha. Is this annihilation or not annihilation? Will there be anything left or not? Are we conscious of it or unconscious? These are so many foolish enquiries that merely indicate our lack of understanding of the subject. If my watch runs down, where is the

tick? If I think of a window, do I first think of the room I look out of, or of the garden I look into? If I burn a match, what will burn first, the width, the breadth, or the length? Such questions as these are on a par with questions concerning the salvation of Nibbāna. All that can be said about it is that it is a condition of timeless and utter happiness and bliss, aspired to by Gods and Men alike. And what more can be wanted?

• Now exactly what has to be accomplished by man has to be accomplished by the Deity. He must attain Nibbāna by entering upon the Path indicated by the Buddha. And each one of us human entities can more effectively help his God by entering upon the Noble Eightfold Path than by any other known method. To help the Deity in his evolutionary activities is laudable, for it must of necessity bring about a closer co-operation between gods and men, besides producing pleasant kamma. But it also helps to keep alive the desire-nature of both the Deity and oneself, with the result that the wheel is kept spinning, that the clock is kept wound, and that the forces of action and counteraction are kept at high tension. To enter upon the Middle Path, to endeavour to attain Nibbāna, on the other hand, tends to create a balance between the opposing forces, it tends to peace human and divine, frictionless and beneficent, even and poised. Thus God is helped and also the world at large. As to oneself, one is helped also, perhaps more so, even: but what does that signify? It should be compassion for the world at large that makes us enter the Path, and not thought of self. And as the Path is being trodden, so the world is being benefited, and the Treader of the Path gains the knowledge: "My treading the Path is benefiting the world, is diminishing suffering, is bringing liberation." And what is more worth while?

Ernest Erle Power

STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)

By G. E. SUTCLIFFE

(Continued from Vol. XLIX, No. 1, p. 52)

XXII. THE FLOW OF THE COSMIC WATERS

245. In order to give a physical interpretation to the results of the previous article, it will be necessary to recall an important difference between the concepts of western physicists, and those derived from occult studies. One of these has already been treated in the chapter on the "Conservation of Power,"¹ and the concept there described will be frequently utilised to give a physical meaning to our equations. From the western view-point an atom is a static centre of force or energy, which is normally unchanged or unchangeable, except in the case of a few radioactive elements, whilst the concept which suits our equations, would liken an atom to a sharp hairpin bend in a river of energy, where a stream of energy from outside strikes against the atomic centre, and there rebounds, returning on its course. This view of physics has recently been confirmed in a very remarkable way by the clairvoyant investigations of Mr. Hodson, who is co-operating in these researches.² In the second volume of *The Brotherhood of Angels and of Men*,

¹ *Studies in Occult Chemistry and Physics*, Vol. 1, Paras. 77-79, p. 86.

² Paras. 225-6.

central outgoing energy is tubular, the outgoing making the walls, and the backward making the central axis; the force returns along the same line by which it went out. Even with magnetic vision, the speed at which it travels is so rapid, that I cannot, as yet, watch a portion of force to time it; it appears like a continual flash; it does not travel in a curve, or complete an external circuit, but returns by exactly the same route as it went forth; the only suggestion of time, space, and form, I receive, is a slight flicker, or ripple, rather like a heat wave, but infinitely more rapid and subtle, and only noticeable when viewing the whole discharge. It is not apparent from a closer detailed view. An interesting point of view emerges from this, the planets seem relatively unimportant as compared to this magnetic discharge, and appear as dark shadows.

248. The rebounding force above described, which returns along the axis of the outgoing tube of force, and which has a velocity so great that magnetic vision cannot time it, is probably what forms, in the physical atom, the thickening of the three whorls, and which in Para. 103, is shown to have the solar radiation velocity C , or nearly six hundred times the measured velocity of light. On asking for the source of this stream of force, we were told that it was the sun, although it enters the earth in all directions, and not only from the direction of the observed sun. There is a sense, it appears, in which the sun embraces the whole solar system, so that the planets around it are organs of its body; this body being seen from the higher planes, as extended to the confines of the system. Hence, whatever the direction of the rebounding stream, its source is the sun, and this observation may be regarded as confirming, and explaining the equations given in Paras. 227-8.

It is further shown in *Studies in Occult Chemistry and Physics*,¹ by equation (31), that the value of the earth's mass E , is just equal to an outgoing stream of magnetism having the observed intensity I of terrestrial magnetism, and a velocity half the velocity of light, so that the value of the earth's inertia is accounted for by such an outgoing stream.

¹ Vol. 1, p. 166.

The above clairvoyant observations tend to confirm the reality of these equations.

The two results of the preceding article¹ that the molecular pressure is $K\theta$, and the molecular energy $\epsilon\theta$, the first being the Fire sub-plane of oxygen, and the second the Fire sub-plane of helium, both multiplied by the temperature θ , can be best interpreted by the above observations combined with the article already referred to, in Para. 245, "The Conservation of Power". The most significant feature of the observations is the continuous flow of substance and energy towards, and away from, the sun and planets. Nature is not seen as conserving energy, but rather as expending it. In other words, it is always doing work, or expending energy at a definite rate. But the expenditure of energy is the physicist's definition of power as explained in Para. 77.² Hence what the western man of science interprets as the law of the conservation of energy, is, in reality, the law of the conservation of power, and the reason why we cannot use such power is that we are unable to invent a mechanism which will gear into nature's energy-flows. We cannot construct a motor, which will stand the enormously rapid vibration frequencies of nature's electromagnetic dynamos. In the meantime, the prevailing theories prevent us from attempting this.

249. Let us now try to interpret our equations in the light of these occult observations, and compare this interpretation with the usual one accepted by western science. Taking first the expression for the atmospheric pressure given by (131), $nK\theta = 6p$. We there see that the pressure on the six faces of a unit cube is $6p$, and equal to $nK\theta$, where n is the number of molecules contained within the unity cube, and therefore $K\theta$ is the pressure contributed by each molecule in

¹ Paras. 131, 133 a, —135.

² Vol. 1, p. 86.

which at the time of writing is not published, we are told that the four elements of the Ancients, Earth, Water, Air, and Fire, exist on all planes. They represent principles and functions which are operating in all substance on every plane,¹ and are therefore more universal than the elements of the modern chemist. Thus Earth is the rebounding point of greatest density on all planes, where the streams of energy return upon their course, and flow outwards into space. The principle of Water exists as a universal solvent and its key-note is flow. It is the great lubricator of the mechanism of the system; without it,

the atom could not fulfil its function as receiver and conveyor of power. The atom is to the system, what the river is to the earth: power is generated at the heart.²

Air has two functions; it permits freedom of movement to more solid bodies and offers resistance to pressure, thus serving as a buffer or cushion. The physical air is the ultimate recipient of, and cushion for, the energies of the astral plane. On every plane Air reduces the pressure from the plane above.³ The special function of Fire is to regenerate and transform so as to ensure continuity of growth by means of change. This invisible element is at work behind the whole system; in every rock, jewel, plant, animal, and man. It is "the power that maketh all things new".⁴

246. A more general idea of what is really happening in the inter-atomic world throwing light upon the forces indicated by the equations of the previous article may be obtained by an account of clairvoyant investigation at a meeting of a section of a scientific group on May 10th, 1927, held, for the purpose, amongst others, of observing phenomena suggested by these mathematical researches.

¹ Chapter 4.

² *Ibid.*

³ Chapter 5.

⁴ *Ibid.*, Chapter 3.

It may be said that in general they tend to confirm the concepts put forward in these studies, and to illustrate, in fuller detail, many of the teachings in *The Secret Doctrine*, and other occult writings.

247.

There is a continual discharge of energy from the whole surface of the globe, at right angles to each point of the surface, and a highly concentrated tubular discharge at the north pole. This seems to arise at a point north of the equatorial plane but near to it; it is a colossal discharge of power, and shoots out into space to meet a descending current from a source, which, at present, is not visible; it widens slightly as it travels upwards, but keeps its shape, and becomes an enormous funnel-shaped column travelling far away into space; into this funnel is poured another force from a far distant source. Looking down the "funnel," there is an appearance of spokes; it resembles a chakram, and has a diameter far greater than that of the earth.

The condition of the centre of the globe is one of enormous compression, from which power is escaping in highly concentrated jets. The earth is linked to all the planets by magnetic forces; magnetically, the system is solid, the position of the globes being shown by greater degrees of density and complexity in the glowing magnetic energies.

If I use magnetic cognition only, the lines of force are visible; these seem to be solid, and make the planets look relatively ethereal, as if the forces were more real than the forms.

This force is streaming out from the sun, or from some great central source of energy, which also resembles a spinning vortex, as in the case of the earth, but has a greater number of spokes, and complexity of arrangement. The dimensions are such that the vortex presents a full face, whichever way it is looked upon.

It is possible to trace the appearance of the granules of which the streams of force are composed. The spin of the whole system is visible. The connecting lines of force between the sun and the external limits of flow give the impression of a wheel in which the spokes are so close together that they touch.

This general magnetic discharge appears to be equal throughout the whole system, so that it fills the interspace between the planets. Each planet in turn radiates a similar type of energy to that of the sun from the whole of its surface. From this level I see no direct single stream, but rather a magnetic whole in the system. The outflowing force reaches the confining boundary of the system, and rebounds towards the central source inside itself, the rebounding force travelling backwards inside the outgoing force, (diagrammatically, though not actually); diagrammatically, we could imagine that the

unit time. The question naturally arises, what is the molecule doing to cause this pressure.

Western science replies that it is continually colliding with the inside faces of the cube, and rebounding therefrom. By this means it causes the observed pressure.

We shall, however, suggest that what is really happening is that from each molecule there is emerging a stream of substance which consists of oxygen in the proto-elemental state, the mass of each particle of which is given by the pressure constant $K = 8P$, when taken as a single quantum of pressure; and by $K\theta$, when taken as the pressure per second. The total mass, therefore, or the mass emerging from each molecule per second is $K\theta$, the temperature θ , measuring the number of emerging quanta in unit time, so that θ has the dimensions of a frequency. This gives to it the same character as radiation formulæ.¹ There we use the expression hn , where h is Planck's constant, and n is the light frequency. Thus hn and $K\theta$ represent processes of essentially the same type, n being the light frequency, and θ the heat frequency, whilst h and K are both quanta, the one for light, and the other for heat, the ratio of these, or $hn/kT = 6hn/K\theta$, occurs in most radiation formulæ, and is, perhaps, the most theoretically important relationship of modern physics. In later articles we shall treat of this in detail.

250. The above interpretation of the source of gas pressure falls naturally into place with what is clairvoyantly seen, and described in Para. 247. The continuous discharge of energy from the whole surface of the globe exhibits itself within the atmosphere as a pressure, caused by the emergence from each air molecule of a substance which we have identified as the Fire sub-plane of oxygen. This substance need not be identical with that seen radiating from the earth in

¹ Para. 137.

clairvoyant vision, though it may be transformable into it. As it emerges from the molecule it may be denser, and of lower velocity; a velocity probably comparable with the accepted molecular velocity of gases.

In order to test the question of transformability, let us assume that each of the spirillæ in proto-elemental oxygen is expanded into a light wave, and contains within it the light quantum h . When arranged in linear form such a group of expanded spirillæ would leave the earth's surface with the light velocity c . Then if x be the number of spirillæ in the group, the momentum of the group would be xhc , and xhc would be a definite quantum of momentum which might possibly come under the observation of physicists, and, considering its universality, we might venture to predict that it would be found to be one of the recognised properties of light, magnetism or electricity, or even of all three.

The number of occult atoms in oxygen = $16P$,¹ is 290, so that in the mass $K=8P$, we may expect to find 145. In each of these atoms there are 16800 spirillæ,² so that

$$x = 145 \times 16800 = 2.4360 \times 10^6 \quad (138)$$

and using the values of h and c as given in Para. 160, we have for this quantum of momentum,

$$xhc = 4.7823 \times 10^{-10} \quad (139)$$

but from the same paragraph, we find that the electrostatic charge on hydrogen, and on the electron, is

$$e = 4.774 \times 10^{-10} \quad (140)$$

¹ *Occult Chemistry*, p. 20.

² *Ibid.*, Appendix, p. iii.

which within errors of observation is the same as xhc in (139), so that we may write for this universal constant of electricity

$$e = xhc = 4.774 \times 10^{-10} \quad (141)$$

Hence by means of *Occult Chemistry*, the clairvoyance of Mr. Hodson, and the theory of gas pressure, above set forth, we have obtained a key to the nature of three quanta: the electrostatic quantum e , the light quantum h , and the pressure quantum K . Owing to the fundamental nature of these constants, the above relationship should prove important.

251. A further feature may here be noted. Since $K = 8P$, or half the mass of oxygen, the number of spirillæ in oxygen is $2x$, and $2xhc = 2e$. Now, since the valency of oxygen is 2, and each valency bond has the charge e , we may say that $2e = 2xhc$ accounts for the observed valency of oxygen, and may be a key to all valencies. It should be observed in this connection that no other substance, except the proto-elemental sub-plane of oxygen has the correct number of spirillæ to give e , when multiplied by hc , and since the electrical quantum e is universal, and oxygen is the most universal of all terrestrial elements, the physical connection between the two has the requirements of probability. In the meantime we may conclude that the pressure constant K , after serving its purpose in sustaining the pressure of the atmosphere, expands out into a group of x light rays, and leaves the earth with the velocity of light c , as observed in clairvoyant vision, and as above described.

We need, however, to consider now, the energy constant $\epsilon = 2P$, as given by 135. The unit¹ of mass ϵ is fully as universal as the constant of pressure K , since all the elements

¹ Para. 244.

are built up from it, the weight $2Pg$ being added to each chemical element for each atomic number.¹ Let us first note that $2K = 16P$, which is oxygen, and that $\epsilon = 2P = 2H$, or a molecule of hydrogen, when combined with oxygen becomes OH_2 , or a molecule of Water, which represents the principle of the flow of energy, as shown in Para. 245.

We may further observe that the valencies of oxygen, and the molecule of hydrogen, are equal and opposite, since they combine to make the most perfectly neutral substance, Water. If, therefore the oxygen valency represents an outward going energy, the hydrogen, or Proton valency, should represent an inward flowing energy. We have thus in Water the physical expression of the combined outward and inward flowing energies clairvoyantly seen and described in Para. 247. We must therefore look for the evidence of the incoming streams of energy $\epsilon\theta = 2P\theta$ in the atomic nuclei, from whence these energies rebound. Now this is exactly the place where western physicists find evidence of them, for $2P\theta$ is the mass forming stream, and the number of these streams for each element is given by its atomic number. This brings to our consideration the principle of flow above described, and which the Ancients, and the modern occultists represent by the element Water. It is not without significance, perhaps, that the substance Water, which thus embodies the outgoing and incoming energy streams, should cover by far the greater portion of the earth's surface. But it is important to note here, that this principle of flow is that required to give a physical meaning to equation (136), of the preceding article, where the molecular weight of each element at definite zones above the surface and below it, are equal to the atomic number of the element multiplied by the weight ϵg , measured at the earth's surface. This could not be well explained except on the assumption, that the substance of the element:

¹ See Para. 136.

is in a state of flow. If we construct lines of force between the two zones which satisfy the conditions given by (136), in which the substance of the element is continually flowing towards, and away from, the earth's centre, then in any intermediate position, any such element can link up with its own particular line of force, and retain the molecular mass appropriate to the two terminal zones. Such is a brief explanation of equation (136), which accounts both for molecular weight, and atomic number, and which may be treated in greater detail in later articles.

252. At the conclusion of the observations described in Para. 247, the following additional information was dictated, some of which relates to this principle of flow.

DICTATED

"You have observed the ebb and flow of the Logoic Life-Force throughout the system—the Universal All-Pervading Divine Life—the Immanence in terms of flowing ENERGY. Remember that the Logos is also immanent in terms of Consciousness, and in terms of Love, or Cohesion. The ripple is in reality a rhythmic pulse—the governing rhythm of the System—the Major Time-Period by which all others are ordered. Planets are miniature suns from a magnetic point of view, and each radiates in a similar way, throughout the whole system: each has its own rhythm and time-period, and contacts all external manifestations through its own outflowing and returning energy, and in terms of its own period. The time-period of each planet is a harmonic of the major-chord of the system—the chord of the system, in its turn being a note in the chord of the scheme to which it belongs.

"The discovery of the nature of the Central General Life-Force, or Energy, and of the individual energy of each planet,

and their mutual relationships and interactions, is one of the next steps of scientific progress. Gradually science will cease to study form, and begin the search for the Universal Power from which all other powers spring. In other words, the new science will begin at the centre and work outwards. Gravitate yourself towards the centre, and envisage it from the point of view of a single central force, seeking to discover the relationship between the observed phenomena and the central force—that is the way.

"As you are discovering, there is a mathematical formula for every phenomenon, and mathematics alone provides you with all the physical means of research you require. Intuition must enlighten mathematics, and mathematics must prove, and give orderly expression to the findings of Intuition. Essay the task of reducing the Solar System to terms of mathematics, and fear not to press forward from one mathematical demonstration and verification to another".

G. E. Sutcliffe

(To be continued)

AN EXPERIMENT FROM AGRIPPA

By C. NELSON STEWART, M.A.

THE mechanics and physiology of odours have come in for a good deal of scientific attention, but surely there is a wonderland still to be explored in the psychology and subtle magic of incense. Ancient in its use—for the eleventh dynasty of Egypt saw a King sending an expedition across the desert to bring back the fragrant gums and woods of the land of Punt—it still works its mysterious sympathetic magic. "It lulls people to sleep, loosens the tension of daily anxieties, and brightens the dreams," said Plutarch of the Egyptian *kuphi*. Still more powerful was the ancient Mexican *yiauhtli* whose heavy fumes drugged the victims of human sacrifice. The mediæval magicians of Europe, following the tradition of Vergil and the "fishy fume" of the Book of Tobit, busied themselves with their braziers and their suffumigations.

It was in 1909 that the writer first became curious enough to make a trial of a simple recipe given in Cornelius Agrippa's *De Occulta Philosophia*. Agrippa himself does not vouch for it, but remarks "so they say that fumes made with linseed and fleabane seed and roots of violet and parsley make one foresee things to come." Fleabane seed, however, was not to be got and I decided to try without it. Having concluded that it would be inconvenient in various ways to inhale the smoke—I soon found it was by no means incense—the expedient was adopted of roasting a sufficient quantity of

the materials (mixed in equal quantities) to fill the room with dense fumes.

Lying down, I soon became aware of a peculiar condition of tension, neither trance nor sleep. Perfectly conscious of my surroundings, I found I could see very vivid mental pictures, which however had to be grasped bit by bit, the area taken in by the mind's eye being very small. A thing which surprised me was the ease with which I could have pictures connected with any person I pleased. Although I wrote down some notes of what appeared, it was fairly obvious even at the time that the pictures were not at all prophetic but exactly like the plausible dramatisations of an ordinary dream.

A month later the experiment was repeated with a small quantity with the object of watching the physical effects. The most notable thing about the fumes was their tendency to stop down the respiratory movement without discomfort. They seemed also to have a tendency to produce a fixed gaze. Both of these are of course auto-hypnotic conditions.

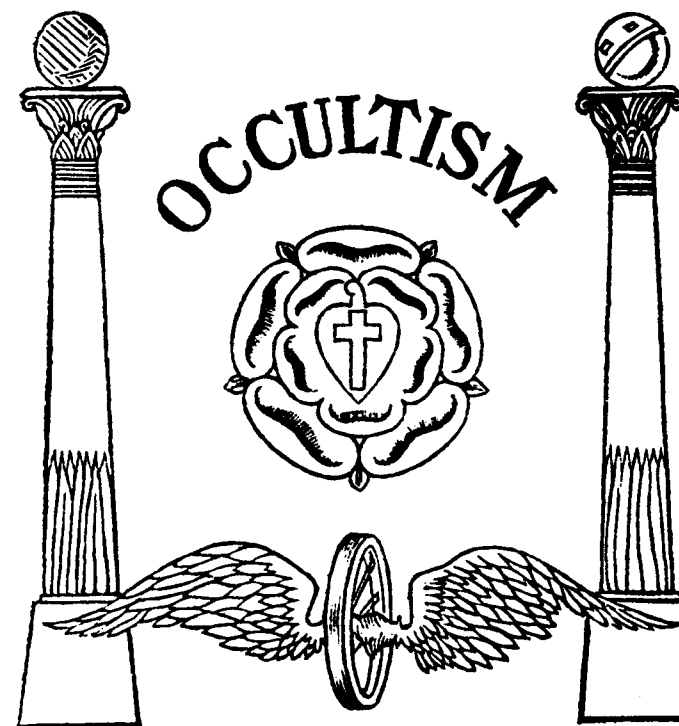
A few years ago two more trials, using all the ingredients, including the fleabane seed previously lacking, gave somewhat different but more interesting results. On each of these occasions two other people were present. At the first attempt my friends had no visual impressions but became uncomfortably aware of the troubles and habitual feelings of the person who formerly lived in the room where we were experimenting. Something of that I felt too but was chiefly interested in a visual impression of an elemental form seemingly connected with the fumes. It was reminiscent of a ghostly greyish flower with narrow strap-like petals radiating from a small nucleus. The straight petals were up-tilted so that it resembled the shade of an aster or a very stiff and sketchy chrysanthemum, only there were nodes or brighter spots at regular intervals along the arms or petals

which gave a rather unpleasant suggestion of suckers and destroyed the innocent appearance of the shape.

The second occasion brought no depressing influences because a room in another house was used. This time a more copious suffumigation produced an exactly similar shape with vivid colours added. The strap petals gleamed with the bronze colours of a chrysanthemum and on each petal were three or four jewelled bosses or nodes at regular intervals, large and small alternately, like glowing emeralds, topazes and garnets.

None of us "foresaw things to come," but we did feel that it would be rash to say there was nothing in the recipe of wise Cornelius.

C. Nelson Stewart



THE FOUR-DIMENSIONAL CONSCIOUSNESS

By A. C. HANLON

IT is almost an axiom that the simplest things are the most difficult to understand. This is evident when we consider that philosophy, the highest expression of knowledge, is simplicity itself. The philosophic mind is the perfect mind, perfect because all personal attitudes have disappeared from it. It is so attuned to the laws of the universe that it knows them without any possibility of doubt. Such a mind is a universe in itself, not the outer but the inner eternal universe. Impersonality is the keynote of the

philosopher; perhaps that is why philosophic truths are so difficult to grasp; not because the truths are so subtle but because one has to become, like them, impersonal. The process by which the mind is evolved from a material to a philosophic one is a purging process in which the personality is changed from the dominant, to a subordinate, position. And this purging process must be gone through to a certain extent before the mind can see the fourth dimension. The difficulty in seeing the fourth dimension is largely due to our self-centredness. The act of visualising a higher figure is an act of self-realisation, of not only widening one's mental and material horizons, but of increasing the spaciousness of the soul. One naturally moves a step nearer to the heart of all things. This step, as I mentioned on a previous occasion, can be taken with the aid of a very simple form.

It is obvious that any experiments intended to demonstrate the existence of a higher dimension cannot be undertaken in the usual way with physical materials and appliances, since the lesser cannot contain the greater. Three-dimensional instruments could not measure the minutest part of four-dimensional matter for, in a special way, that small part is greater than the physical universe. A cube, no matter how small, is greater than a superficies of infinite extent. The experiment must of necessity be invisible to physical consciousness since its fulness cannot be rendered in terms of three-dimensional experience. The experiment must take place in the mind.

The following is the description of such an experiment, in which a figure corresponding to the tetrahedron is used. I have called it the super-tetrahedron. This figure is a four-dimensional "solid" enclosed by five tetrahedra, each tetrahedron contacting by means of its four triangular faces one face of each of the other four tetrahedra. This is not possible in three dimensions, for if one tetrahedron touched

the other four in this manner, these four could not touch each other except at a line. The five tetrahedra related thus are the outside boundaries of the four-dimensional figure. The appearance of the actual figure is hard to describe. It must be seen to be appreciated.

As a preliminary to the actual visualisation, and as a stimulant to the imagination, the evolution that culminated in the super-tetrahedron can be mentally depicted. From the point evolved the line, then followed the equilateral triangle, and finally the tetrahedron. It is well, while picturing all this, to try to be the line, triangle and tetrahedron, to feel their spatial limitations. This helps to clear the mind of space prejudices, and makes it receptive to the idea that space can be something different from that which it generally knows.

There are probably better ways of visualising these higher figures than the one or two methods I have evolved, but they are quite satisfactory so far as results are concerned. The first method, which will be now used in visualising the super-tetrahedron, could be called the will-process, for upon the power of the will depends the success of this operation.

First visualise a tetrahedron, Fig. 1. Then from its centre "a," Fig. 2, extend a line to each of its corners. This

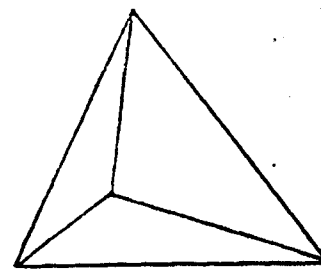


Fig 1

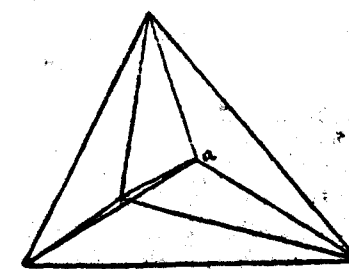


Fig 2

will divide the volume, or shall we say "area" in anticipation, of the tetrahedron into four shortened tetrahedra. The whole

thing, of course, is still three-dimensional. The reader must now try and look at the figure from four points at once, from the outside of each of the four triangles of the primary tetrahedron. This need not be done perfectly so long as it is done sufficiently well for the purpose, which is to keep a watch on all the exterior of the tetrahedron at the one time. The next operation is to force the shortened tetrahedra to assume their true tetrahedral height, without shifting their bases, and without entering into one another, and still meet in the point "a". It seems a case of checkmate without a doubt. The conditions to be observed seem so rigid that no movement can take place. This feeling of rigidity is due to what could be called space prejudices. One of the results of visualising higher-dimensional figures is the disappearance first of spatial, than of more personal, prejudices. Geometry thus attains its full stature as a character builder, giving width and tolerance to the mind.

To make the four-dimensional form the four tetrahedra have to go through this movement, and so nothing remains but to force them to do it. The will must be constantly exerted in an endeavour to draw the centre or apex "a" away from the centre of the primary tetrahedron without moving it in the tetrahedron itself. It is a matter of the steady application of the will, at the same time sensing for the new direction, and the "miracle" happens. The four tetrahedra previously contained in the primary one expand and there appears between the five tetrahedra a portion of four-dimensional space, the content of the super-tetrahedron. One is not confused by any intricacy in the construction of the figure for it is extremely simple. There can be no doubt as to the genuineness of the figure created. The authority of scientists who maintain that the fourth dimension is purely a mathematical quantity gives way to the authority of experience. All learnedness counts for nothing when a higher dimension

has illumined the mind. The feeling is like that of a man after he has experienced to the full the ego-consciousness. To all arguments against re-incarnation he is impervious. "I have seen, I have lived through it all, and I know it is true." There can be no higher authority than that.

I have found that an effective aid to visualising four-dimensional figures is to attempt to understand a figure of a still higher dimension. The concentrative power developed in that exercise, when turned to the visualising of a four-dimensional figure makes that operation almost a form of relaxation. The simplest five-dimensional figure is an extension of the four-dimensional one just under consideration. From each of the five tetrahedral faces of the super-tetrahedron extends a super-tetrahedron into the fifth dimension, the five meeting in a common apex. The total six four-dimensional figures completely enclose a portion of five dimensional space, the analogue of the tetrahedron in five dimensions. It is well for one to work out these figures for oneself. There is nothing arbitrary about them for they can be built up logically. The simplest form, for example, in any dimension is enclosed by one more side than its number of dimensions, the side being the analogous form of the next lower dimension. The tetrahedra of three dimensions, is bounded by four triangles, the two-dimensional analogue of the tetrahedra. The development of the triangle into higher dimensions is extremely simple mathematically but it is quite as beautiful as the development of more complex forms. The simplest form can bring the consciousness into touch with the higher states of consciousness quite as well as any of the other forms, and so, for those who regard the form as a means and not an end, it is not necessary to go beyond the simplest except as an assistance to visualising simple forms. We will now study in greater detail the five-dimensional analogue of the tesseract and cube, Fig. 4.

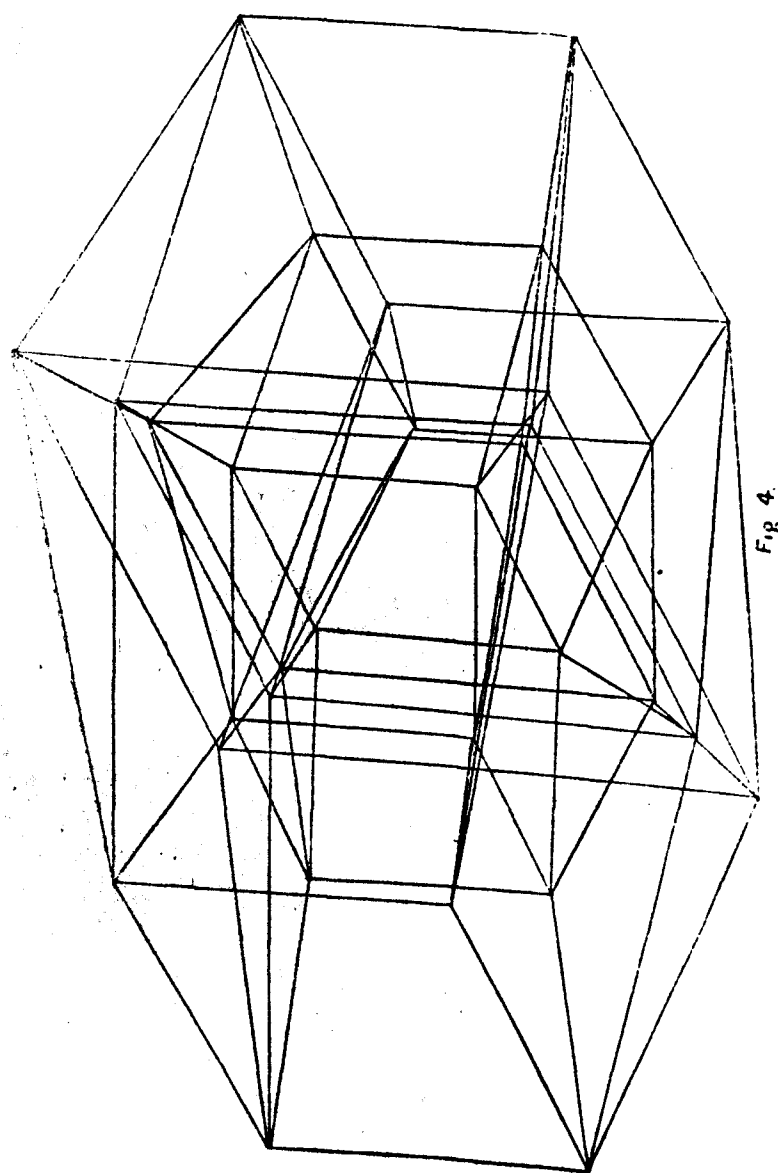


Fig. 4.

I am not going to rely, however, upon the diagram for assistance. The reader should consult it and try to make something of it, but if he follows closely the following description, building up in his imagination the component parts as they are brought forward, trying at the same time to vitalise them with the space of their own dimensions, his efforts may be more fruitful. This method could be called the imaginative process. The imagination has to be used in all visualising but here it appears to be the prime factor.

Visualise the cube, the embodiment of three-dimensional space, showing at all points the three axes that define the limitations of the physical universe, realising that the superficies that bound the cube are different in nature from the cube; then project from each of the six squares a cube into the fourth dimension, so that the cubes projected from two adjoining squares, squares having a line in common, contact one another by a square that is formed by the extension of that line into the fourth dimension. The six squares, one from each projected cube, furthest from the primary cube form another cube. The total of eight cubes encloses the tesseract Fig. 3. Between these cubes is a portion of four-dimensional space just as between the six squares of a cube is a portion of three-dimensional space. The cubes of the tesseract meet at their squares, and yet maintain right-angle relations towards each other because of the extra dimension. The volume of any one of the eight cubes is at right angles to all the others but one, and this one it is parallel to, although not occupying the same space. This is not necessary in a four-dimensional space but such a parallelism is impossible between two similar objects in physical space. The nearest we can ever get to such a parallelism is by saying that an object is parallel with itself.

From each of the eight cubes defining the tesseract extends a tesseract into the fifth dimension, however vague one's idea

of that fifth dimension may be. The outermost cubes of the tesseract form the eight boundaries of another tesseract, making a total of ten tesseracts meeting and fitting into one

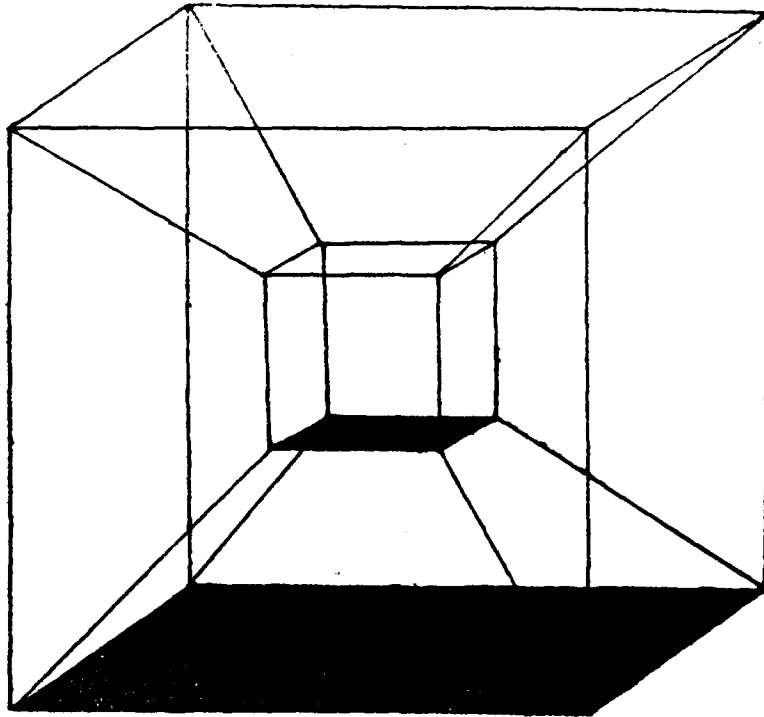


FIG. 3.

another so as to completely enclose a portion of five-dimensional space. The details of this figure can be visualised, and an attempt made to get them into something like their true positions. Complete success is not to be expected at first, for the object is not to see this figure but to make it easier to see a four-dimensional one. However determined one may be in concentrating upon a five-dimensional figure it is probable it will evade one, in its totality, for quite a while. Its great value, at first, will be because of the relaxation of the mind that should follow the effort to visualise the figure. During this relaxed condition a four-dimensional figure can much more easily enter the mind.

The tension often set up in the brain, when concentrating, makes it impossible for a higher figure to enter it, and if the will is very strong the brain may suffer. It is wise to stop the meditation at the slightest indication of pain; a gentle constant pressure accompanied by a glow is a sign of a growing brain. The trouble with most of us is that we never feel any pain in the head but that caused by bad habits.

A. C. Hanlon

"If a man were to inquire of Nature the reason of her creative activity, and if she were willing to give ear and answer, she would say—ask me not, but understand in silence, even as I am silent and am not wont to speak."

PLOTINUS

THE UNITY OF THE SELF

By P. SANKUNNI MENON

A cursory observer is apt to repudiate the doctrine of the unity of the Self on the following grounds: Consciousness is the nature of the self. No consciousness exists outside one's own body. The "I" of each individual is different from the "I" of each other individual and each living being is characterised by the sense of "I-ness" which differentiates it from other living beings and this self-consciousness does not extend beyond the limits of the individual's own body. From this it is evident that there are as many selves as there are living beings. If the Self were one and not manifold, all such distinctions as the speaker, the person spoken to, and the person or thing spoken of would at once cease and practical existence would be reduced to a state of chaos. All would think alike, feel alike and act alike. One's thought would be understood by all the rest and language would be a superfluity. Gods, men, and animals would differ only in form. If one being should secure final release, all other beings would likewise be emancipated. If any being be implicated in the *samsāra*¹ state, all the emancipated souls will re-descend into the *samsāra* state. On the theory of the unity of the Self all living beings will rise to omniscience. One's pleasure and pain are shared by all. The relation between God and man as Lord and servant will at once vanish. "Self-love" and "benevolence" will be convertible terms. No necessity will arise for political laws and ethical

¹ Phenomenal life.

codes. Scriptural injunctions and prohibitions will have no meaning. The bodily adjuncts of each being cannot limit it in any way. All bodies constitute the adjuncts of all beings and no being will be concerned at the loss of his body as it has countless other bodies to live in. Such a grotesque theory as the unity of the self, can by no means commend itself to the attention of a sane thinker as it is opposed to all experience and observation and as it is extremely irrational.

In the first place it is not an absolute rule that consciousness does not exist outside one's own body. All bodies are subject to incessant waste and repletion, so that each organ is completely replaced by fresh matter in a very short time. Thus the child-body, the adult-body and the body of the old man, all of which undergo periodical renewal, are widely different from one another and yet the old man remembers the facts of consciousness experienced in his child-body. It is true that the individuals of the phenomenal world differ from one another, but the difference is merely phenomenal.

The ultimate identity of all living beings furnishes a reason for the use of the word "I" by each individual referring to himself. The apparent difference between individuals is due to the limiting adjuncts of the mind, body, and the senses fictitiously superimposed upon the Self by *avidyā*, the illusory principle. All plurality is a fiction, though people are inveigled into a belief in its reality by *avidyā*. To remove this veil of *avidyā* means to disclose the unvarnished truth of the unity of the Self. Our opponent is confounding individuality with Self. In the unreal world there may be as many individuals as there are living beings; but only one Self. The limiting adjuncts consisting of the body, mind and senses are the product of previous karma, merit and demerit, and vary with individuals, as the karma varies. All apparent variety is due to the limiting potentialities of merit and demerit which bear fruit at the suitable time and place.

You are all familiar with fire-work display. The preparation of each variety of fire-work is different from that of the rest. The inflammable materials of the different varieties are let off by the application of the same spark. The spark applied may be the same; but the manifestations vary widely. Similarly, the limiting attribute of the different individuals, which are differently constituted, are illumined, or rendered intelligent, by the contact or reflection of the same Self and the difference of merit and demerit cause all such distinctions as high, low, strong, weak, happy, miserable, bright, dull, healthy, diseased. Just as in a grand show of fire-works the application of the spark is hidden from the view of spectators seated at a distance, so the one Self, the sole reality hidden amidst the illusory presentations of *avidyā*, is missed by the dull-witted and the less advanced in learning for want of penetration and guidance. Emancipation consists in the realisation of this all-pervading Self or the elimination of the adjuncts and other false appearances of the world. The sublation of the phenomenal world is the condition which precedes Self-realisation. Thus all apparent diversity is brought about not by the diversity of the Self but by the diversity of the adjuncts illumined by the one Self. This diversity is enough to maintain all practical existence and satisfactorily to account for all such distinctions as the speaker, the person spoken to and the objects spoken about.

All cannot think alike, feel alike, or act alike unless they be all similarly constituted; but each is differently constituted as determined by his special karma.

One's thought can be understood by others provided they realise the Self; but in the *samsāra* state the Self remains hidden and language is a necessity. Language may be dispensed with when all men realise the Self and have become one—a state of unity.

Gods, men and animals vary not only in form, but in knowledge and power by reason of the inequality of the fundamental *guṇas* in their constitution determined by merit and demerit. The moment they pierce through the *guṇas* and rise above their influence they secure, not the unity of form alone, but absolute identity.

To secure final release means to conquer the illusions of the *avidyā* which transforms itself as the percipient, rendered intelligent by the reflection of the Self and as the objects perceived. When a man overcomes illusions he is released, but not others, unless they also in their turn rise above these illusions. All plurality is valid up to the moment of final release. Only the deluded are subject to *samsāra* because they miss the true Self. Those who have already realised their unity with the Self and dispelled the clouds of ignorance cannot again be implicated in the *samsāra* for want of a cause.

The Infinite Self, or the Self that is everywhere, is omniscient. The individual quasi-self is limited by the adjuncts of mind and senses which are finite. No finite beings can rise to omniscience or infinite knowledge, so long as they remain finite. The Infinite Self is however the essence or substratum of all finite beings. On the elimination of the adjuncts all individual selves realise their oneness with the all-pervading Self and become omniscient. The adjuncts are eliminated by cultivating dispassion and fixing the mind steadily and habitually upon the Universal Self. In the *samsāra* state the individual self is limited. This self is the mind rendered intelligent by the contact of the Universal Self. The mind is limited and the senses through which the mind receives impressions are likewise limited. So all individual experiences are limited. "I am now conscious that I am writing." Here the writing "I" who is an agent, is the individual self, while the conscious "I," who is only a

witness, is the Universal Self. The individual self is an agent and enjoyer which the Universal Self is not. The knowledge of each individual self does not extend beyond certain well-defined limits because all minds are limited. Each individual has a separate mind. The finite experiences of one mind cannot be comprehended by another mind which is likewise finite. The experiences of each individual are recorded in his own instrumental body and are recalled by him alone on the application of appropriate stimulus.

Thus one mind or individual self cannot feel the pleasure and pain, or acquire the knowledge, or recall the experiences of another mind or self, until the elimination of its adjuncts and the realisation of its unity with the Absolute Self, whether that realisation be temporary as in a trance or permanent as in final release. As long as man is conscious of diversity, the relation between God and man as Lord and servant, the antithesis of self-love and benevolence, the necessity for scriptural injunctions, ethical codes and political laws will continue, owing to conflicting interests and the desire of self-elevation. The moment he realises his identity with the all-pervading Self or the absolute unity of everything in the apparent universe, injunctions, codes, laws and so on will become futile and he will no longer be afraid of death.

"I am now conscious that I am writing this." In this the writing "I" is in the *samsāra* state identified with the body, mind and the senses. Nobody knows the precise nature of the conscious "I" which is only a witness. It is purely conscious without being active and is composed of no parts. Every self-conscious being recognises its existence and knows that it is conscious of all that we think, feel and act; but it is without any conceivable form. Each individual gives it a form that pleases his fancy and thinks of it under that form until by a fresh freak of fancy he ascribes to it a different form. The forms given to it by different

individuals vary widely. No forms superimposed upon it by two individuals are alike. Two alternative conclusions follow from this: Either the Self may be invested with a form which no one has as yet perceived or the form is but a condition of thought, a condition under which thought or thinking becomes possible; that is, form is but a mould into which the mind puts the self when it becomes the object of thought.

To assign to the self a form perceptible to none is to declare it formless. The form of an imperceptible object is a contradiction in terms. The primary condition of a thing possessing form is that it should be perceived. No one has seen the Self and so it is formless. So all the forms attributed to it are mere super-impositions made by the mind.

When I am conscious that I am writing, I know that beyond the writing "I" there is a conscious being, a witness, or merely a passive spectator connected therewith. We know that the conscious self exists. It is not actually perceived because it is not embodied. It communicates a kind of quasi-intelligence to the otherwise unintelligent mind which in this condition constitutes the individual self. In fact the mind thinks, feels, wills and perceives objects by the light lent to it by the intelligent self, but it is furnished with no means to see the self itself. The light of the self may enable a person to see other objects, but not his own self or the self connected with any other person. A lamp may render a dark room bright, but it cannot make itself or any other lamp brighter. The sun cannot add to its own splendour or the splendour of the stars. Yājñavalkya asks: "With what can we see the seer?"

The Self then cannot be perceived, but this does not imply that the Self does not exist. The existence of the Self is borne out by the testimony of consciousness; and he who contradicts the existence of the Self is by the very act of

contradiction constrained to re-assert its existence with an over-whelming force.

Why cannot the self likewise be false and phenomenal like the external world including the mind, body and the senses? The self and the external world cannot both be false and phenomenal. A thing can be declared unreal with reference to some other thing believed to be real. Either the external world may be declared false on the basis of the real Self or we may deny the self, admitting the reality of the external world as the materialists have done. The imperfections of the latter view will be discussed later on. The self and the external world cannot both be denied. False presentations are due to the superimposition of false ideas on a real substratum and they require the contact of a real entity. Hence the self cannot be phenomenal. If everything in the universe were false alike, the distinction between true and false would not arise, since there would be no means of correct observation or proof.

The conscious Self or the Self is ultimate, unanalytical in its nature, it cannot decay or be dissolved into finer parts. The objects of knowledge may vary; but knowledge itself is in its nature uniform, unchangeable and ultimate, so it is not subject to decay. It is everlasting. The Self is neither an agent nor an enjoyer. It is only a cool and silent spectator unshaken by the tormenting cares of the false individual self which is an agent and eater of fruit.

Every man trained in introspection is aware of the close contact of the conscious Self. Consciousness is its nature or essence. We know nothing more about it; but since it is characterised by intelligence, knowledge and nothing else, existence may also be attributed to it. Possessing the nature of intelligence implies or postulates existence. The self is the simplest existence and the most generalised knowledge. It is the witness of all specialised experiences. In fact, the

experiences of individual beings are the facts testified to by the self as witness. The experiences of individuals in this gross outer world are brought to a terminus when the gross outer body dies, but the Self continues to bear witness to the experiences of the individual self as agent and enjoyer freed from its outer adjuncts and confined in the instrumental body.

Here the question arises whether the self is not different for different individuals, since all men can be aware of the close contact of the knowing self and since each man is different from all the rest.

In the beginning all this (the world of objects) was one; there was but one Self. Plurality originated with the false presentations of the *avidyā*. The unreal *avidyā* cannot alter the essential nature of the true Self of which it is but a false power of presentation. The superimposition of false appearances upon the one Self is the gist of all plurality. Thus the real Self cannot be diversified.

The Self is the most highly generalised knowledge. It is divested of all complexity. It is the simplest and the most uniform knowledge. The objects of knowledge may vary; but the knowledge itself is one. Though it is one it exists in all. It is all-pervasive. It is a witness to all phenomena and is connected with the limiting adjuncts of all living beings of whose experiences it is conscious. In other words the Self in its pure nature as the Self is everywhere and it is omniscient.

Here an objection is raised: If the Self is the same for all beings, one being should be able to cognise the experiences of all others and should even remember the life-experiences of those that are dead. This power has not yet been established by perception or any other means of proof.

This objection may be answered thus: The Self, pure and simple, is infinite and omniscient. The Self is our true nature. As long as we are implicated in the *samsāra* state,

or phenomenal life, our true nature is hidden from us and we confound ourselves with our body, mind and senses which constitute our limiting adjuncts. These adjuncts are finite. We perceive objects not directly as the infinite Self, but indirectly through our finite instruments of knowledge. Our finite instruments cannot impart to us knowledge of the infinite universe. The operation of our instruments is restricted to certain well-defined limits. The Self simply lends intelligence to the adjuncts. It is the adjuncts thus rendered intelligent that cognise events and facts and since the adjuncts are finite, their operation is limited. Thus individuals do not share the feelings or experiences of one another or cognise events taking place in the remote corners of the world.

The One appears many. Though the One is infinite, each of the many should be limited. The One has infinite knowledge and power. The knowledge and power of the apparent many should be finite. The glory of the *avidyā* lies in the hiding of the one Self and presenting in its place a large variety of finite objects and beings.

We derive our intelligence from the omniscient Self. We do not perceive objects as the all-pervading Self perceives them all over the universe. The omniscience of the Self is due to its all-pervasion. We are limited by our adjuncts and our knowledge acquired through them should likewise be finite. We may however rise to omniscience the moment we break loose from the trammels of the body and realise our nature as the Self. In the interim the Self remains hidden and our knowledge is finite.

When a drum is beaten, the people in the vicinity of the drum are enabled to hear the sound by the pervading ether which is relatively infinite. People in remote regions do not hear the sound though the ether is everywhere, for the reason that all human knowledge or perception is finite; but the all-pervading Self perceives any sound produced any-where in

the universe. Only limited knowledge can be imparted to individual beings through their finite instruments.

It has already been pointed out that, being unembodied, the Self does not admit of division or plurality on the ground of difference in the constituent elements nor is it susceptible of plurality on the ground of difference in nature. The Self is everywhere and is the same for all.

If the Self were different for each individual, its connection would be confined to one individual and it would cease to be omniscient. Omniscience of the Self can only be accounted for on the ground of its contact with everything in the universe. On the theory of the plurality of selves, each self is finite and none can be all-knowing.

Here the adherents of the theory of plurality of selves may raise the following objection: The argument that omniscience is the outcome of omnipresence is without force, as it runs counter to observation and other means of proof. There is not an absolute rule that a body can act only where it is, and not where it is not. A magnet attracts iron placed at a distance. The earth seeks to draw all objects to its centre. Planets attract one another. Similarly though the selves are in themselves finite, yet their function of knowing may extend over infinite time, space and objects.

The above argument on plurality may be refuted, thus: In the first place magnets and planets are not parallel cases. They are material bodies that pull other bodies or exert force on them. Force inheres in matter. The self is not matter. It is knowledge without matter. It corresponds to force without matter, without a substratum in which the force inheres. Knowledge is not an attribute of the self, but the self itself. To affirm that the knowledge of a limited self extends all over the universe is to admit that it is infinite and unlimited; and it is absurd again to call it limited or finite, for the self is nothing but knowledge and if this knowledge is

infinite, there is nothing else in it to be designated "finite". It has already been explained that the self is unembodied and simple and homogeneous in nature. The self reveals itself alike to everyone. Its manifestation is observed to be uniform at different moments in the same individual and also in different individuals. The absence of all form and the sameness and simplicity of nature as experienced by all entitle us to conclude that the Self is one but all-pervasive. If the selves were manifold, no self would rise to omniscience in trance or otherwise.

If a large number of omniscient and omnipresent selves be posited, a state of hopeless chaos or a confused mixture of innumerable selves, each existing everywhere, will be the result. It is admitted that two material bodies cannot occupy the same space. It is yet an open question whether there can be more than one all-pervading Self in the universe. It may perhaps be argued that, being mere intelligence, a self is not an entity that fills space and that numerous selves can simultaneously exercise the function of knowing in relation to the same universe. To this it may be replied that these selves, that are detached from all the adjuncts and the sense of egoity, that distinguish them from one another with no inherent substratum, retain no special characteristics to justify any diversity. They are all-pervasive and so they overlap one another. They inter-penetrate one another in their entirety and even in their minutest particles, as it were, with no increase in bulk or volume or with no bulk or volume at all, as they are incorporeal. This means the absolute coalescence of all the numerous selves into one unity.

In the *samsāra* state the Self is manifested as phenomenal knowledge. This knowledge is limited by the body and other adjuncts which are the fictions of the *avidyā*. In other words, the *avidyā* causes the One Self, which is the

noumenon, to appear as many phenomenal existences by its false superimpositions. In short, all diversity is the fiction of the *avidyā*. In the state of final release all diversity melts away and the one absolute Self alone remains. The materialists call in question the existence of a self stripped of all its adjuncts. They argue that such an isolation of the self which is nothing but intelligence, pure and simple, is not borne out by facts of experience. Intelligence is an attribute or quality. It has no independent existence, but it invariably inheres in a material body which forms its substratum.

This argument of the materialists is futile. They fail to realise the real nature of the Self. They are familiar with the phenomenal world only. They investigate the laws and conditions of worldly phenomena. The Self transcends all phenomena. The materialists confine their attention to phenomena and are unable to rise above them. The one Self is the noumenon which the *avidyā* veils and for which it substitutes certain false presentations. These false presentations form the province of the materialists who take them for the sole reality. The moment they realise the false nature of the presentations, they will recognise the existence of the Self and its independence of the false material adjuncts. As long as they take the material world for reality they miss the Self.

In the phenomenal world attributes or properties appear to inhere in bodies. The self is neither property nor matter. Its nature is conscious existence. Beyond this it is indefinable. It is a prior entity from which the *avidyā* or its products borrow intelligence for phenomenal existence and into which the released are ultimately refunded. Thus its existence is not only independent of the material vestures, but it renders phenomenal existence with the material adjuncts possible. It is in fact an antecedent condition of all false vestures of the *avidyā* and is therefore independent of them.

That an attribute or property can inhere only in a substratum body is a false notion; it is not warranted by evidence.

The one all-pervading Self transcends all limitations of time, space and causation.

All phenomenal objects are subject to origin, subsistence and dissolution. Natural phenomena appear, disappear and re-appear. Some are characterised by mere succession, others by a regular sequence. The successions and sequences of phenomena engender the notion of time or duration. Time is without any objective reality. It is an unreal abstraction accompanying the notion of variations in phenomena. Time ceases with the cessation of the phenomenal world. It is conceived in reference to the phenomenal world and measured by reference to the heavenly bodies, dials, clocks and the like. When all these perish, the notion of time dies too. During a great latency the apparent universe perishes. The Self alone abides. There are neither objects nor changes of phenomena with reference to which time may be noted or measured.

The one Self is without a second entity. It is simple conscious existence susceptible to no change and change is a condition precedent to the notion of time. So the changeless Self exists not in time, but beyond time or before the origination of time. Time springs up with the first change or the origination of the apparent world. The first change is characterised by a prior moment, a subsequent moment and the moment of the change—the past, the future, and the present. Thus the Self transcends time. Our inability to conceive of the Self as existing beyond time is due to the fact that in the *samsāra* state our thought is conditioned or limited by time and space.

The one Self is marked by no change. All change originates with the notion of diversity characterised by

co-existence and succession. Co-existence engenders the notion of space, succession or sequential phenomenon begets the idea of time. In the absence of all succession and co-existence there is but one infinite unity which transcends time and space. There is no distinctive objective reality corresponding to space either. The Self is pure intelligence and is not an entity that fills space. That which fills space is matter. The existence of the Self is independent of space. Unlike phenomenal objects, the existence of the Self is not determined by time, space or causation. In other words, time, space and causation constitute the antecedent conditions of phenomenal objects, but not of the Self.

The conditions of time, space and causation relate to phenomenal existences, but not to the Self which is the sole noumenon. Phenomenal objects are caused and brought to existence at definite times and places; but the infinite Self which exists at all places and beyond space and at all times and beyond time cannot admit of a foreign agency to produce it. All phenomenal existences are caused. We have not yet realised the noumenon and so we are familiar only with entities that are caused. That which transcends our experience is inconceivable. Hence arises our inability to conceive an uncaused or self-existent Self.

The Self is all-pervading and as such is not composed of parts; it is unborn and imperishable. We can easily eliminate the phenomenal world in thought, but not the Self which persists in spite of our utmost efforts to extinguish it; it is the very essence of our being.

Though the Self is the only reality, yet it is closely associated with the illusory principle of *avidyā*. The *avidyā* produces false impressions. It has no substratum other than the Self. In this sense it is a false or non-existent principle; but we cannot call it absolutely unreal, since it begets presentations, false though they be. The *avidyā* aided by the mere

passive contact of the Self projects the apparent world consisting of all sentient and insentient objects.

The earth is by degrees nearing the sun as well as the other planets. When æons or great cycles of years pass away, these heavenly bodies will all come so close together that the whole universe will be on fire and all organisms will cease to exist. In this huge conflagration everything will be reduced to the state of an incandescent gas which is phenomenal. This is the state of the *avidyā* known as latency or reabsorption as distinguished from the states of origination and subsistence. The *avidyā* is not an entity, but a false presentation under the passive control in the form of a mere wish of the Self. This wish is not whimsical but uniform. It is consonant to or in harmony with certain self-determined laws. In the past the evolution of the universe has followed a definite course and adopted a definite method subsequent to a period of latency. The same line and method constitute the channel of least resistance for subsequent evolutions too. Thus the *avidyā* or primordial illusory matter, after it has ceased to glow with heat, is in obedience to the will or law of the self, condensed by refrigeration and modified or diversified into ether, air, fire, water, earth, the sun, moon and stars.

The original subtle fluid or *avidyā* then undergoes a specific modification characterised by the highest preponderance of *saṭva*, with *rajas* acting in subordination to it and with a mere tincture of *ṭamas*. Such a modification is imbued with the potentiality of the highest knowledge and power. But the *avidyā* and its modifications are naturally unintelligent and so the special modification cannot energise into actual knowledge and power unless it borrows intelligence or consciousness from some source or other. This source is the all-pervading Self, whose contact inspires the special formation with the sense of egoity and the highest power of knowledge

and action. The special formation now becomes a distinct personality endowed with the highest intelligence, power and knowledge. This person can, as occasion serves, identify himself with the supreme Self which is neither an agent nor an enjoyer, or recognise himself as an agent and enjoyer with a special mission to carry out. He is the personal God variously designated as *Hiranniagarbha*, *Kapila*, *Saguṇa Brahmā*, *Īshvara*, *Nārāyaṇa*. The difference between Him and the Supreme Self is merely phenomenal. Really he is one with the Supreme Self as are we all. He is the lower Brahman who has realised his unity with the supreme Self or higher Brahman, while we are all steeped in the depths of *ṭamas* and our true nature is hidden from us. *Hiranniagarbha* is the operative cause in the creation of animals and plants, while the *avidyā* constitutes the material cause as the yogins hold. The vedāntins maintain that the illusory and unsubstantial *avidyā* is not an independent entity, but a mere power related to and controlled by the Brahman which is without a second and that the Brahman (no matter whether higher or lower, since they are ultimately the same) is both the material and operative cause of the world. The difference between the yogins and the vedāntins is merely verbal.

The individual souls fettered in their instrumental bodies have to be born again into this world to eat the fruits of the *karma* of their past lives. *Hiranniagarbha* with due regard to their merits and demerits prepares for them bodies fitted to beget the fruits of their former deeds. Thus *Hiranniagarbha* sets the wheel of births and deaths revolving until final release.

Hiranniagarbha prepares bodies for the individual souls by rearranging the atoms of the *avidyā* in which the three *guṇas* inhere. These bodies are void of intelligence or consciousness. The instrumental body is likewise unintelligent. Intelligence is supplied to the individual bodies by the contact of the all-pervading Self or Brahman. The Self by reflection

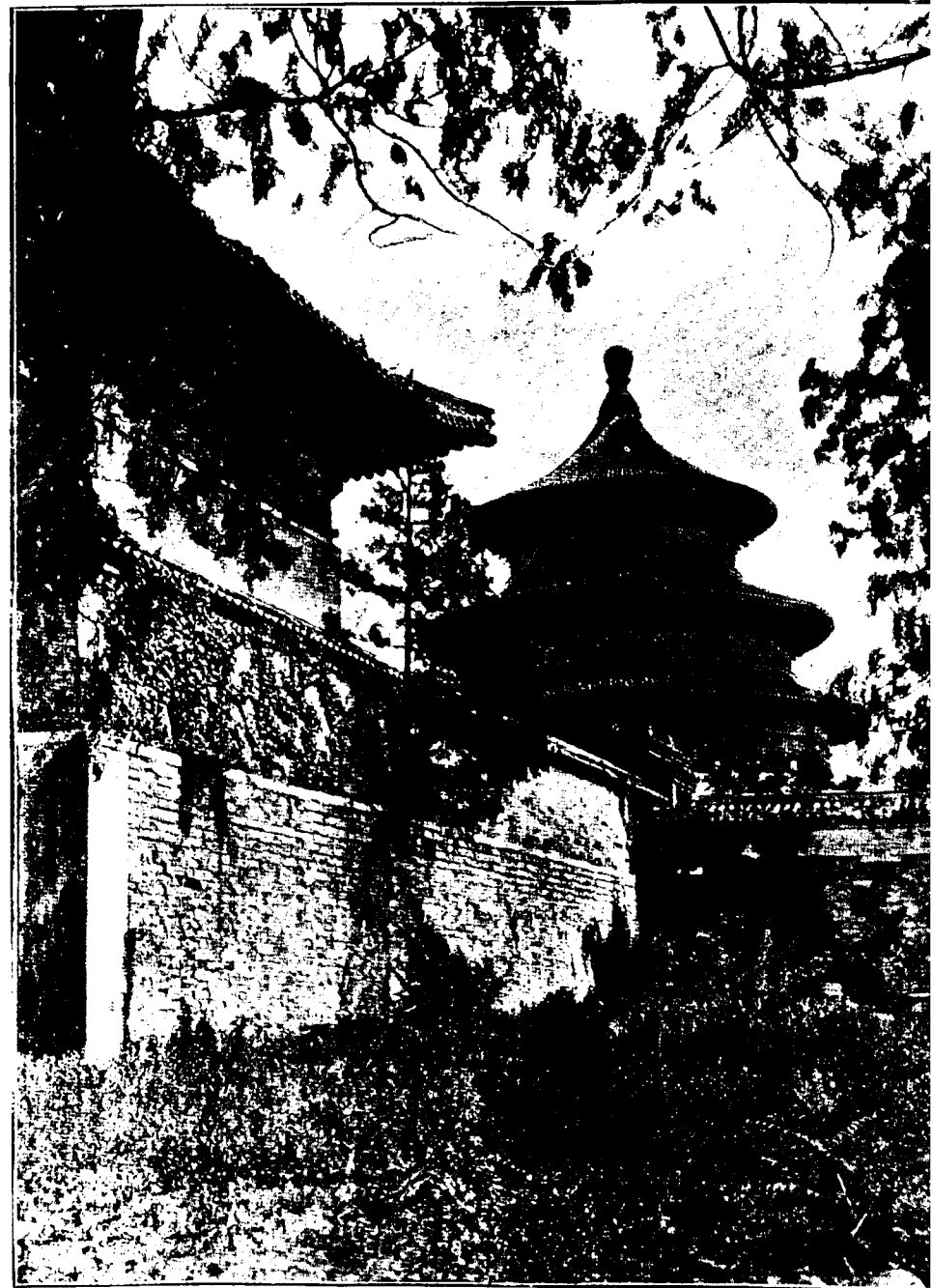
THE PATH

WE stand between the parting of the ways.
One path means darkness, ignorance, despair ;
Another leads to light where glimmering rays
Point us tho' dimly to the wisdom there.
We strive to reach those heights where knowledge true
Shall guide us to the source of harmony—
Many await the coming dawn, yet few
Have heard the strains from Nature's symphony.

Then let us lift the gloom that 'round us lies
Before we speak with such impunity
Of those vast realms and dark mysterious skies
Which stretch beyond through all Eternity.
If we would scale those heights and wisdom gain,
Remember, as above—so here below ;
Then do not live a life on earth in vain
But brotherhood and love on all bestow.

Now kindly Nature lends a helping hand—
And if we listen to her wondrous tone
Then we shall know and clearly understand
There is a plan, tho' it may be unknown.
Now should we follow all her devious ways
We'll find the path which we before have trod
And with the garnered harvest of our days
The Path will lead us back again—to God.

MAE BALDWIN HARDEN



THE TRIPLE UMBRELLA TEMPLE OF HEAVEN, PEKING

rouses the notion of individuality or egoity in each body. The nature of the Self is true knowledge. The reflected image of the self in the mind-mirror of individual bodies is false knowledge or semblance of knowledge without the substance thereof. Thus each individual with his sense of egoity takes the external world and its manifoldness for realities and considers himself as distinct from other individuals who are also similarly constituted.

The false diversification of the one Self by the juggling *avidyā*, which by the reflection of the self raises the notion of egoity and plurality and makes illusory presentations, is now complete. The one Self is hidden from us and manifold illusions are presented instead. We are all subject to these illusions as long as we are implicated in the *samsāra* or bound by the spell of the *avidyā*. The moment the spell is broken by the cultivation of dispassion and a rigorous course of discipline you realise that the apparent world is a fiction and that the one all-pervading Self is the sole reality in which your own individuality is merged.

The following objections may perhaps be raised against the theory of the unity of the Self.

The fact of the individual souls being merged or swallowed up in the Supreme Self, when strictly analysed, conveys no sense; for one entity to be merged in another, both entities should be real, but the reality of the individual soul as such is not admitted. The individual self is held to be a mere false presentation with no substratum other than the Supreme Self. It is absurd to say that the self is merged in itself.

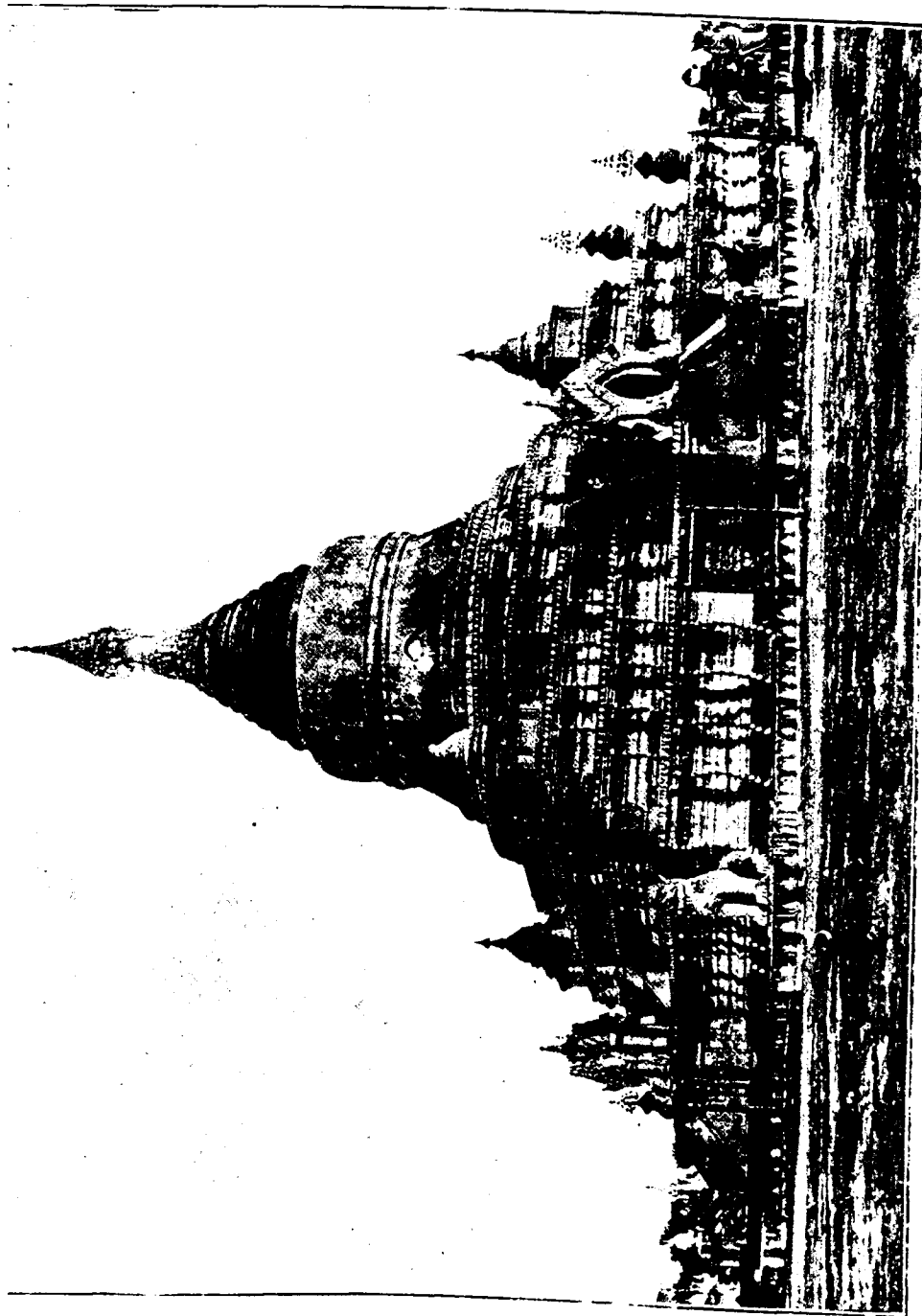
The nature of the Self is knowledge, intelligence or consciousness. In the state of final release the individual soul is divested of its false adjuncts which engender the notion of plurality. When the notion of plurality ceases, the individual soul as such also ceases and there is nothing but the Self left :

therefore there can be no merging. Besides, the all-pervading, immaterial Self which is consciousness is not subject to any fresh accretion when the individual souls are released, especially because the self as intelligence is not composed of parts.

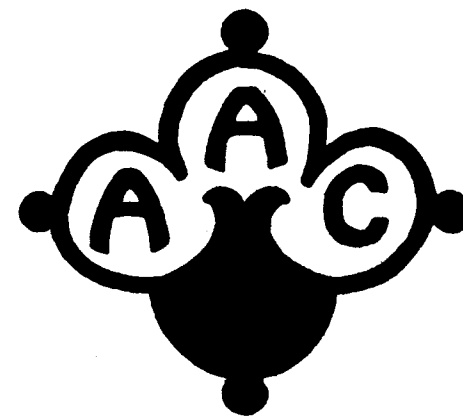
Does the soul in the state of release enjoy the satisfaction of having once been delivered from the throes of *samsāra* after having struggled hard for a long series of lives to this end? If it does, this special gratification differentiates it from the Supreme Self and the theory of the Unity of the Self falls to the ground. If each of the individual emancipated souls have feelings of their own, they are diversified in release as well. If the individual souls in release are without distinct feelings of their own, if they are unconscious of their recent deliverance from the meshes of the *samsāra*, they cannot congratulate themselves on their rescue from the afflictions of the phenomenal world, nor can they share in the eternal pleasures of the Supreme Self, as they are devoid of distinct or individual consciousness. The release of the individual souls does not add to the intensity of the Supreme Self's felicity, nor can they rejoice in their own release, as they have lost their individuality in the Supreme Self. The released souls are practically dead. When they were implicated in the *samsāra* state, they had at least some kind of false existence or a semblance of knowledge and existence, whereas in release they even part with that phenomenal existence. Not only do they gain nothing in release, but they cease even to exist. Therefore no motive can be suggested for human endeavours towards release; nor is release a consummation to be wished for. "The game is not worth the candle," for all would prefer *samsāra* or phenomenal existence to utter annihilation.

P. Sankunni Menon

(To be continued)



TYPICAL BURMESE BUDDHIST PAGODA AT MANDALAY



INDIAN AFFINITIES IN ASIAN ARCHITECTURE

By JAMES H. COUSINS, D.LIT.

THE trail of the historical has led the literally-minded to the edge of many a crevasse. The assumption of a single physical and geographical source for the subsequent vast proliferations of human culture long kept the hunting noses of science on the path of error. Divinities and heroes, with their symbolistic paraphernalia, have been chivied along the surface of the earth from Helicon to Himāvaṭ and beyond, and back again, in the hope that they might find their way home to roost on some scientific preconception. But modern psychology has followed the fashion of taking to the air; and its airplane perspective (a good fifteen centuries after the elevated point of view of the Ajanta frescoes) has given it not only a mere extension of vision but the sky-height that goes straight to ocean-floors and sees unthought-of groupings and generalisations on the surface of the earth. The historical source of human culture is now practically safe from the museum-rummager. Science has now its nose in the air—not

in pride, but on the true hunt for the *psychological* level at which the now dimly-sensed life of the cosmos defines itself in a variety of intellectual and æsthetical forms, which forms, divested of the accidents of time and space, resolve themselves into a group of simple utterances of universal verities.

At the same time, the new enthusiasm for the co-ordination of cultural qualities, according to the measure of response to the pressure of inherent universal truth on human beings who were able to impress their vision on their age, cannot be taken as a complete negation of historical association in the details of cultural development. There are certain areas of human history well within the map of certainty, and one is the far-flung web of culture which, nigh two thousand years ago, had its centre in India and projected its radii north beyond the snow-passes into Central Asia, and east by land and sea to Java and Japan. Within that vast area the Indian genius has left indelible insignia of itself in thought and creation. Here we shall follow it only in the fundamental human art of architecture.

One of the first acts of modern warfare is to dig in: the first act of peace is to do the same. Life needs a receptacle, else were it no life but a mere potentiality; so does death need a receptacle for the proofs of its reality; but where the receptacle is for the defeat of death by remembrance, it is turned upside down—the begging-bowl for the decaying substance of transient life, inverted becomes the *dagoba* of millennial memory. The immemorial pagoda, the Shwedagon of Rangoon, covers three hairs of the Buddha's head.

Indian literature is rich in references to the homing instinct of humanity in Southern Asia two thousand years and more ago. But only the references remain; the materials of early human habitation were as perishable as those of the inhabitants. Clay and timber are soft food for the teeth of time.

In the reign of the Emperor Asoka (263-276 B.C.) the art of building passed from wood to stone. The Emperor, smitten by cruel experience into illumination as to the hideous futility of warfare (twenty-two centuries prior to A.D. 1914), adopted the religious life, and became a devoted follower of the Buddha. Two centuries had gone by since the Great Teacher had passed from His last life on the Earth. The relics of His body's cremation had been divided between eight kingdoms, and hemispherical structures (*dagobas*) had been built over them. The Emperor-monk, desiring to honour and preserve the memory of his spiritual Master, built a small monastery (*vihāra*) beside the Bo-tree at Buddh-Gaya under which the earth-weary Prince, Siddhartha, had received illumination as to the cause and cure of human ill. But of the primitive *dagobas* and Asoka's *vihāra* no vestige remains; the first perished of their own perishability; the second was absorbed in subsequent more ambitious buildings and restorations.

Tradition ascribes the building of many hemispherical structures for the remembrance of events to King Asoka. Of these, the group of stupas at Sanchi, near the modern Bhopal, remain as architectural testimony to religious devotion two hundred and fifty years before the Christian era began. Other groups at Amravati (A.D. 400—500, of which there are good casts in the Madras Museum), Gandhara (seventh century), and Sarnath near Benares (tenth century) show the growth of decorative overlayings and accompaniments (such as umbrella finial and sculptured railing) to the simple fundamental hemispherical form of what has come to be given the general name of *tope*. But the purpose of this article is not to trace the influence of early Buddhist architecture in the subsequent history of the craft in India, or in Ceylon, which is, as Dr. Coomaraswamy says, ethnologically and culturally an integral part of India; but to follow India's influence in architecture beyond her own borders.

It may, however, be said in passing that the later developments in Indian architecture are not the results of cultural hybridisation. Buddhist architecture and Hindū architecture are not separate species of the craft, but mere chronological variations of one species, the Vedic. Long before the Indian Luther of the fifth century B.C. made his protest against the prototype of Matthew Arnold's religious *Aberglaube* (superstition), Āryan civilisation had developed a point of view and a method that time has neither blunted nor superseded. The protestant restrictions which the Buddha placed on the arts prevailed for a time; but ultimately the deeply ingrained need of image and symbol as a visual aid to supervisual realisation of the Great Life of the Cosmos surmounted the restrictions even in the Buddhist era; and in the subsequent Hindū era, which followed the decline of Buddhism in the seventh century A.D., the Vedic tradition swept forward carrying with it both its own distinctive attitude and cultural technique and the symbolical and æsthetical contributions which Buddhism had itself developed from Vedic originals.

The religious zeal of Asoka not only exerted itself within his vast empire, that stretched from Afghanistan to Nellore and the Sunderbunds, but sent its emissaries abroad with the doctrine and practice of Buddhism and its art-appurtenances. In the second century B.C. the new faith, as an unanticipated sequel to an economic exploration of a Chinese envoy in the Oxus valley, found favour in the Celestial Empire—and Burma, which had been on the trade route between India and China from the fifth century B.C., developed importance not only as a religious and artistic caravanserai, but as a centre in itself. Here the Indian genius associated itself with a developing national genius composed of both Indian and Chinese elements, the results of Mongoloid interweavings along the eastern Āryan border, and produced a cultural

evolution that combines the distinctiveness of both types of civilisation.

The earliest authentic remains of Buddhist architecture are at Prome on the river Irrawady, a few hours' train journey from the port of Rangoon. Prome was the most important centre of rule and culture in the third century A.D. amongst the then unco-ordinated elements of the subsequent Burmese nation. Its pagodas, some of which still stand, are regarded as elongated transitions from the pure hemispherical Indian tope to the squat pagodas of the subsequent capital, Pagaun, half way between Rangoon and Mandalay on the eastern bank of the Irrawady.

Till the ninth century A.D. Burma (like other areas East and West that ultimately achieved national solidarity) consisted of politically unrelated groups, such as the Pyus in the middle south, the Shans in the east, and the Talaings in the south-east. But in the ninth century the Pyus began a process of centralisation which was completed in the middle of the eleventh century, when the Pyu King of Pagaun conquered the whole country and centralised its culture and crafts in his capital. Then (A.D. 1057) began the great era of Burmese architecture. The religious zeal of the rulers and people expressed itself in the building of both small scale commemorative pagodas and large scale pagodas for mass worship, in brick, plaster and glazed sandstone. Something of the religious psychology of Asia is seen in the fact that, while the sacred buildings were of durable materials, the human buildings, not excluding those of royalty, were of wood, and have disappeared: something, however, of their beauty may be inferred from the happily preserved palace of King Theebaw at Mandalay.

The era of pagoda-building lasted two centuries and a half, and ended at the abandonment of Pagaun (1304) after several invasions. While it lasted it produced, at Pagaun alone,

ten thousand pagodas. Five thousand of these still stand in varying degrees of decay, and through them the instructed can trace Indian architectural affinities, preserved yet transformed in the developed expression of the Burmese genius. From the Talaings came the bell-shaped adaptation of the original hemispherical *stupa*; from Ceylon the platform for relics above the *stupa*; from northern India the *shikhara*, or curvilinear spire (representing the Crown of the Bodhisattva) which Indian Buddhist architecture had developed, and from China the tall multi-roofed and much ornamented pagodas which she had evolved under the same cultural impulse. On the central Indian concept the Burmese genius imposed its own alluring characteristics, working out the flame-figure (symbol of the spiritual illumination of the Buddha) not only in ornamentation but in the structure of its pagodas, as in the great cathedral-like and thrillingly beautiful Ānanda pagoda which rises in flame-covered stages of effort and intensity to the golden central flame of the spire of Buddhist achievement.

The cultural influence of India in the form of Buddhist religion and art found its way to Siam by land and sea, and created a type of architecture which, while nationally distinctive, retained its Indian affinities. A Bangkok pagoda is a frank variation of the bell-shaped pagodas of Burma which were themselves an extension of the original Asokan hemisphere. The towers of the Wat Arlin on the banks of the Menam are elongations of the *stupas* of Prome which were elongations of the Indian form. The platform of the Wat Po in Bangkok City is a study of architectural variations on one theme—the theme of spiritual aspiration, of one-pointedness, of elevation to the flame-pinnacle of illumination.

The first Buddhist temple was built in China in A.D. 67 when the Indian religion, first discovered in the valley of the Oxus in Western Central Asia in the first century B.C., was

established with official recognition. After the Buddhist decline in India, in the seventh century, exiled Indian craftsmen went to China taking with them the Indian architectural canons which they built and carved into the very tegument of Chinese culture. Early examples of their work, however, are rare owing to the frailty of the brick and timber in which they built. But there does exist a thirteen-storied pagoda of the seventh century built in the multiple umbrella form that had been added as an honorific finial to the Indian hemispherical *stupas*. Later more evolved buildings, such as "the temple of prayer for the year" at Peking, a ninety-foot high pagoda built in the eighteenth century, still preserve the umbrella form over a mere suggestion of the suppressed *stupa* in the railed base of the building. This ancient Indian form, paradoxically promoted by being lowered from its position as an honorific appendage, to being the structure proper, is also found in non-Buddhist buildings. A further extension of this architectural paradox is found in a twenty feet bronze pagoda at Peking, in which the early Indian umbrella finials, squared, pointed and upturned by the genius of China, take their place as roofings; and recognition is made of traditional origins by a total reversal of the ancient architectural order in the planting of a miniature tope on the summit of the pagoda—the early architectural body being now made a mere finial to its own former finials.

The ancient order, however, is preserved, though in a modified shape, and Buddhist teaching made the basis of geometrical design, in the Porcelain Pagoda of Peking. The cubical base stands symbolically for the earth, each face being protected by one of the Four Guardians of the World. Above this region is the place of the Bodhisattvas, the advance guard of human achievement, but still within the region of limitation. Their habitation (between the four-sided prison of earth-life and their future realm of attainment) is

octagonal. Above them is the symbolical "heaven of the Buddhas," the fully enlightened ones—a chamber formed in the circle of completion and crowned with the triple umbrella.

The figure-sculpturing of this pagoda follows the ascension of significance. The four Mahārājas are depicted on thrones in the arched spaces of the earth-chamber. The octagonal chamber of the Boḍhisattvas is guarded by eight deities of the Hindū pantheon—a significant reminder of the essential Vedic origin of both aspects of truth. In the heaven of attainment the five Buddhas sit on lotus pedestals. India and China are here made one in spiritual and æsthetical affinity.

Buddhism spread from China to Korea towards the end of the fourth century. Its architectural expression is practically a continuation of that of China in form, and to some extent of Ajanta in fresco painting. From Korea the Indian religion and culture passed over to Japan, and, acting on a race in whom the æsthetical element was to develop, along certain lines, to an extent beyond any other country, gave to the world an architectural gift of extraordinarily elaborate beauty.

The original architecture of Japan was exceedingly simple, and remains so, continuing the vertical straight lines and almost imperceptibly curved and thatched roof of the Shinto shrines. Yet this almost imperceptible curve exerted a very perceptible influence on the development of Buddhist architecture after the year 552 (when the Great Illumination was carried to Japan and thrilled the nation to the expression of a noble idealism in art) for it softened the acerbity of the sharp corners of Chinese roofs, and gave to Japanese Buddhist architecture a special æsthetically satisfying rhythm of line. The oldest extant temple, the "Kondo" at Horiyuji, built about A.D. 600, and its neighbouring five-storied pagoda, carry the marks of chronological nearness to China in their

emphatic roof-corners. The Kondo, moreover, is still (after thirteen centuries) eloquent of India in its frescoes in which the Ajantan tradition entered into Japanese culture though at the hands of Korean artists. In the eighth century, refugee Indian craftsmen reached Japan from China, and in the temples of Nara brought Japanese architecture to its culminating point by touching the emphasis of the Chinese form with the idealistic beauty of India. This is the classical era and golden age of Japanese architecture, and it is so by its response to Indian influence. Thereafter it developed neural intensity and assertiveness, and, following the temptation to sculptural particularity which is inherent in wood (of which the temples and pagodas are entirely built), following also the allurements of colour and the glitter of gold leaf, took on the elaborately carved and coloured gorgeousness of the shrines and mansolea of Nikko.

In the ancient, and for a long time lost, kingdom of Khotan, beyond the western Himālayas, remnants of a civilisation tracing its origin to India have recently been dug out of the desert sand. Buddhist shrines, frescoed with images of the Boḍhisattva, are placed pictorially under the guardianship of the Hindū deity, Ganesh.

In the island of Java, Indian influence exerted itself from the second century A.D. through Hindū and Buddhist colonists and produced a series of magnificent temples, of which the Borobodoer is the chief. So closely were the two adaptations of the complimentary phases of the parent Vedic culture allied that a Javanese saying has it that "Shiva is the same as Buddha," which conception may be the psychological explanation of the fact that a thirteenth century Javanese prince was named Shiva-Buddha.

In the long story of Asian civilisation both within and without India, "the strangest fact," says the historian, Vincent Smith, "is that the most profound effect was wrought

by the earliest known swarm of immigrants, the Vedic Aryans, who have stamped an indelible mark on the institutions of India, and given the country as a whole its distinctive character." Into the causes of that remarkable effect it is not our province here to go; but this may be said, as the moral of the foregoing study, that they know little of India who only India know, and still less who, to the judgment of the present, do not bring the illumination of some knowledge of India's ancient yet living culture.

James H. Cousins

THE OTHER SIDE OF THE SHIELD

By THE REV. D. H. STEWARD

AT the present time, when we are all concentrating our thoughts on what may be called the personal aspect of the Coming of the World-Teacher, His manifestation in or through a personality on the physical plane, there is a certain tendency to lose sight of that other and greater aspect of His nature (which is specially stressed by the Christian Churches, though not fully understood by them), namely, the fact that He, the World-Teacher, the Lord Maitreya, is by virtue of His Office also a special and direct "Epiphany," a special and direct manifestation, of the Second Aspect of the Logos, of the Second Person of the Holy Trinity. One might almost, without irreverence, express it as a proportion is expressed in arithmetic or algebra:—

The World-Teacher *is to* the Second Person of the Trinity, as His chosen vehicle *is to* the World-Teacher.

Or one might symbolise it in diagram by a funnel with the wide mouth uppermost. The top of the funnel represents "God, the Son"; the middle, the World-Teacher; and the bottom His manifestation in our world in a visible and physical form. In a word, I think it is important that we should never forget that the World-Teacher in His divine nature is something infinitely greater than the greatest living man or woman can conceive; and that it would be almost ludicrous to imagine that He in Whom we 'live and move and have our being,' He Who abides in the heart of every living creature, can manifest more than the veriest fragment of His divine nature in any one physical form or through any one personality. Yet at the same time that very Fragment is sufficient, and far more than sufficient, completely and perfectly, to fulfil every ideal and every conception of the Divine which the human mind can form.

D. H. Steward

SEEDS OF INTERNATIONALITY

CAPITAL PUNISHMENT TO GO

THE movement for the abolition of capital punishment is apparently gaining strength. In Germany several of the most prominent lawyers, university professors and intellectuals have drawn up a petition to the Reichstag for the abolition of what is known at present as the extreme penalty of the law. The prominent reasons urged against it are: It is indefensible on its deterrent value and it is impossible to avoid altogether judicial errors from happening, which result in the tragic result. Nearer home, in Ceylon, the Dharma Dhuta Sabha (a Society for the propagation of Buddhism) has passed a resolution urging the Government to abolish capital punishment as not in keeping with the ideas of civilisation and human brotherhood, and a member of the Legislative Council has given notice of a motion for the abolition of that form of punishment. It is a great pity, however, that Italy, whose penal Code till now did not contain this barbarous feature of legal sanction, considers re-introducing it.

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PRISON PSYCHOLOGY

The Recorder of Manchester addressing a young prisoner the other day said: "... They (the Magistrates) seem to have done their best to help you into the criminal class by sending you to prison. I cannot understand why Magistrates will send youths of 17 or 18 to prison. There is no reason in the world for doing it. If Magistrates will persist in sending boys of 16 to prison we shall persist in having criminals."

Examples of attempts to escape by prisoners are given in the report on prison administration in Burma, commenting on the psychology of a prisoner who escaped although he had only a few days to serve. It is said that such escapes are not uncommon "and the action is put down to an uncontrollable desire, amounting almost to madness, for freedom".

Do we, members of that same humanity to which prisoners also belong, realise that every wrong thought on our part helps to make those whom we call evil-doers and helps to condemn them to prison?

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A correspondent writes that the International Anti-vivisection and Animal Protection Congress was held in London in July. Twenty-six countries were represented. Miss Lind-af Hageby in her opening speech said "we represent a cause which is the foundation of civilisation, for it is based on that extension of compassion and sympathy without which there would be no civilisation." She declared that "this congress is for the abolition of Vivisection". A striking feature of the Congress was the number of doctors who publicly denounced vivisection from the platform. A denouncement was made by one of the speakers of the "infamous experiments" of trying to effect the rejuvenation of the old by means of transplanting into them sexual glands of monkeys.¹

An American member drew attention to the cruelties going on in the making of films.

At a public meeting of the Congress the two following resolutions were passed:

1. That this meeting in which representatives of 26 nations take part declares the protection of animals from cruelty to be an essential expression of civilisation and prays the Governments of the countries represented to take measures by which, the principles and practice of humanity to animals is made part of all education.

2. That this meeting declares the practice of Vivisection to be morally unjustifiable, a degradation of human character and an obstacle to progress in the art of healing.

At the closing meeting of the Congress resolutions were passed dealing with slaughter reform, Jewish slaughter, cruel trapping for furs, blood sports, bull fights, the protection of birds, humane education, etc., etc. The Congress expressed its opinion that the donation of large funds for research work necessitating vivisection, is to be regretted.

In reading over the report one feels that a good deal of work is being done for the protection of animals; but one cannot help remarking that the term "humane slaughter" indicates that a great deal has to be done in that direction. Is not vegetarianism the solution to that problem?

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The Observer of August 23th makes an interesting statement about the Vatican library. A new catalogue of all the books and manuscripts is to be drawn up. The work will take ten or twelve years for its completion, over a million books having to be catalogued; the Carnegie Peace Foundation has placed the means at the disposal of the Holy See. Students all over the world will be interested,

¹ In connexion with this it has been stated in the papers that an attempt was to be made to start a monkey farm in the South of France.

research work will be rendered more facile and there is the possibility that early books, believed to be lost, may be rediscovered.

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A new movement is "the Pan-European Union" of which Mr. Briand, the French minister for foreign affairs, is Honorary President. It aims at uniting all European States into one political and economic whole on the basis of justice and peace. The second Congress is to take place at Brussels.

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The Congress on Faith and Order which met at Lausanne agreed to send an appeal to the whole of Christianity on the Unity of the Christian Church. "We look towards the young that they may pick up the torch of unity, which presently will drop from our hands. We, men, have for many years tried to do our duty far too much alone. Henceforth the women will share the responsibility. Thus the whole Church will try to attain that which any single part failed to do."

The Rev. J. Sinclair Stevenson giving his impressions of the conference says: "What has been the result? Not, of course, the Reunion of the churches; we have a long way to go before that happy consummation is reached; . . . but . . . people of widely differing convictions were enabled to see and sympathise with each other's point of view; and above all that in the mind of each member there stood out more definitely and attractively than ever before the idea of the one holy Catholic Church of Christ greater than any of its sections, to which, rather than to any section, the love and reverence of her children are due and which, if Christian people will but exercise faith, hope and love, will yet be the means of establishing the kingdom of God on earth as it is in heaven."

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The International Correspondence League¹ in its annual report for England over 1926-27 says that the organisation of its work is much improved by having a local liaison officer between the various officers of the league and the individual lodge correspondents. The numerical list of correspondents is smaller than last year, but the effective list has grown considerably. Members of the league reside in 48 countries and 929 links have been established so that there is a good deal of interchange of thought and ideas "and this must make for a strengthening of the bonds of international brotherhood".

The St. John's Wood Lodge has made its special work of forming an International Social Centre which seems to answer its purpose very well; help and information given to members coming from afar will prove very useful and those coming from overseas should make

¹ 83 King Henry's Road, London, N.W. 3.

a note of the address. A new venture of the league is the Travel bureau.

This bureau has scarcely yet got into its stride. It is not concerned so much with catering for visitors from abroad—that is already done, and done well by the International Social Centre—as to assist English F. T. S. who desire to visit other countries. In many European countries, France and Italy particularly—the information available, respecting hotels, accommodation and friends in those countries willing to meet travellers and give them help, is of a first rate character; and it is in order to collate this information and render it available for English travellers that the travel bureau has been set up. The Secretary of the bureau has a considerable amount of information already in hand from other travel centres and is now prepared to deal with the booking of passages, arrangement of passports, securing accommodation at hotels, pensions, etc., so that this new facility for travel may be said to have its machinery in good working order.

The I. C. L. in England enters on the 8th year of its sphere of activity full of confidence in the utility of the solid work that is being done, and with a profound belief that if the Theosophical movement will only more fully utilise the machinery which it places at its disposal, the first object of the T.S.—International Brotherhood, without distinction of race, colour, caste or creed—will be much more effectively translated from theory into practice.

J.

THE INTERNATIONAL LEAGUE OF EFFICIENCY

STATEMENT OF PRINCIPLES

THE International League of Efficiency is composed of members who firmly believe that Efficiency is one of the most important factors for the reconstruction of the world. They will, therefore, actively strive, along peaceful and practical lines, to promote the welfare of their country, the material prosperity of all classes and the happiness of all its inhabitants, by introducing Service, Truth and Simplicity into business and daily occupations.

Service is practised by considering foremost the interests of customers and of the public in general, by stimulating demand and lowering prices through creative Salesmanship; by raising wages and lowering working hours; by interesting employees in their work; by putting quality and beauty in workmanship; by spreading useful information in the interest of all concerned; by co-operation in all undertakings.

Truth is practised by strictly honest trading and dealing with the public by accurate statements in all publications; by truth in Advertising.

Simplicity is practised by the use of time- and labour saving devices; by simplification of the industrial progress, standardisation and scientific management; by international, national, industrial, agricultural, state and domestic economy; by eliminating waste of time, money, labour and materials in all departments of life, so as to produce everywhere the maximum of results with the minimum of exertion and expenditure.

PROGRAMME

1. Co-operation with the International Theosophical Order of Service and other movements which are in sympathy with these principles.

2. To help other organisations—if they want it—to do their work more efficiently (personal efficiency).

3. To stimulate Efficiency in the Civil Service.

1927 THE INTERNATIONAL LEAGUE OF EFFICIENCY 237

4. To encourage education of the public by the government.
5. To urge the necessity of raising the production of the soil.
6. To spread the understanding that profit results from Service in business.
7. To propagate the need of informative copy in Advertising.
8. To work towards mass production and rationalisation of industry.
9. To popularise Household Efficiency through women's clubs.
10. To facilitate international exchange of products.
11. To have Scientific Management, Salesmanship and Advertising put on the programme of Commercial High Schools.
12. To send delegates to congresses dealing with these matters.
13. To issue an international magazine for the interchange of ideas.

ORGANISATION

For the carrying out of this programme, it is suggested that in every country five departments be formed under the general management of a national organiser: Personal Efficiency; Business Efficiency; The National Organiser appoints a Head for each Department. The departments may be further subdivided and sub-managers appointed by the departmental Heads. Business Efficiency may thus be split up into Selling, Advertising and Manufacturing; Domestic Efficiency into Household Efficiency, Food Reform, Care of Children, Care of Health.

The originator of this scheme cordially invites all servers who feel they can contribute something to the happiness of the world along these lines by word or deed, to write to him. All suggestions will be heartily welcome. The principles have purposely been put in such general terms that none who believes in Efficiency may hesitate to join this movement on account of political reasons. The aim is to abolish poverty and unnecessary drudgery and thus to put the world into a better condition to think of spiritual things than now is the case.

2e Helmersstraat 20,
Amsterdam, Holland.

J. K. HAPPÉ

BRAHMAVIDYĀ ĀSHRAMA, ADYAR, MADRAS

I. A NOTE TO INTENDING STUDENTS

THE coming of new students and lecturers to the Āshrama each year, with all their variety of contribution to it and demand upon it, makes it necessary from time to time to bring to mind certain fixed points in the Āshrama's purpose and method, and in the relationship of the members to the Āshrama and to one another. These have been set down in various books and pamphlets which intending members should carefully read with a view to understanding their import. Such are, *Brahmavidyā*, by Dr. Besant, *The Āshrama Ideal*, by Bishop Arundale, *The Purpose and Method of the Brahmavidyā Āshrama*, by Mr. Jinarājadāsa, and *Synthesis*, by Dr. Cousins. The annual reports of the work done by the Āshrama should also be studied.

The registered students are expected to attend all the functions of the Āshrama. Their relationship to it is not casual, but inner and continual. By the very act of registration they are brought into an intimate relationship with the Powers behind the Āshrama and with its President, Dr. Besant. The ultimate intention is to have a home in which all students and certain teachers can live and work together, carrying on their study and discipline as a group, not as loosely related individuals. This is not possible at present, but members of the Āshrama should work towards it by preserving the group spirit and so being ready to live the group life, in another incarnation if not in this. Such a group life does not mean either a renunciation of one's own individuality or a segregation from general human interests and activities. Rather does it mean expansion and strengthening through close and constant relationship with others united in ideal and richly varied in expression, and a more dynamic and beneficent relationship with life in general.

That ideal, as it relates to the members of the Āshrama as distinguished from its cumulative knowledge, is the production of the fully developed and balanced individual as a channel for the power, wisdom and activity of the Masters. This imposes on true students the necessity of levelling up their capacities, and of supplementing their own temperamental limitations by sympathetic relationships with others of different temperaments. They should therefore take a

keen interest in all the work of the Āshrama, and as a measure of disciplined development should pay special attention to subjects which at first they do not like. One or more of such subjects may ultimately become an enthusiasm of their own. In any case they will have achieved strength and breadth. Their progress should not be measured in terms of memory of facts but in growth of capacity. They should not regard their membership of the Āshrama merely as a means for fitting them, for example, to make parallels between occult and orthodox chemistry or to argue on the platform or in the press with specialists. To some this power will come, but it is secondary to the development of character and the capacity for the service of humanity. Knowledge is good. But that Cosmic process whose data analysis apprehends as facts, has moved from a state of synthesis towards detail; and the synthetical function of the purified intuition can bring a vision of reality that will stand while the hypotheses of the mind and of investigation through the senses move in whirlpools on the surface of the general stream of humanity's progress. The Āshrama concerns itself with the *aparavidyā* (lower knowledge) only so far as it serves the purposes of the *Paravidyā* (higher knowledge). Details are useful to the extent that they help towards illuminated and illuminating generalisations; but uninformed generalisations on matters of fact are to be avoided. Analysis belongs to the outgoing path. Synthesis belongs to the path of return. The Āshrama is of the latter, but must take account of both. It seeks among external things for signs of the One Life. Such is its purpose and method in a sentence, as distinguished from its work on character and capacity. It accepts for its purpose the results of research either by normal or so-called supernormal means, but is not concerned with the whole technique of any line of specialised research. There are, however, certain aspects of knowledge in the elucidation of which the Āshrama can render service until such time as they become subjects of research either in ordinary scientific circles or in the future colleges of the Theosophical World-University; for example, the relationship between human karma and natural environment; the interaction of psychology, phrenology and astrology; the study of history in the light of the reincarnation of groups of dynamic egos.

In carrying out its work the Āshrama does not limit itself to any special method. It will use the work of specialists in lectures, and of students in group study. Its archives are rich in individual contributions. These are at the disposal of new members. Group study among the students has not yet been developed, but there are signs of its approach. The lectures have, in effect, been team-work co-ordinated by a common vision of a Theosophical synthesis. That synthesis is not to be thought of as an intellectual system or a special method that are ends in themselves. It is, rather, a process that will co-ordinate the synthetical process in each of its members. Finality, intellectual, emotional or functional, is not in its nature. Such work tends naturally towards individual initiative, conviction and criticism. But criticism should never be destructive or superior, and impulse should be made sensible by meditation. Errors of the intellect, even

inaccuracies of fact, are of secondary importance compared with attitude and general movement. When the internal attitude is right, externals will not go far wrong, and will adjust themselves rapidly in a spirit of helpfulness.

The foregoing remarks apply specially to the registered students. But they have their significances for all who participate to any extent in the work of the Āshrama. The work is no small academic thing or fleeting enthusiasm. The Masters have desired it. They are watching it. They have approved in general what it has done. It is a work that will revolutionise the consciousness of humanity in the future and utterly change education. It cannot be done in its fulness until students and certain teachers can live and work together. As circumstances are at present, most of those who lecture in the Āshrama have necessarily other matters on hand. They cannot attend all the lectures. To do so would enrich their own work and help their own synthesis. Some can only attend their own lectures. At least they should attend all the lectures and presentations of group study that they can. In any case a desire to be able to do so has its own beneficial effect on themselves and the work; while a hyper-critical or derogatory word with regard to the personality or work of any other member of the Āshrama is harmful and carries serious karmic responsibilities. Lecturers who cannot attend regularly might consult the daily lecture list and send a helpful thought. They might also peruse the synopses of other lectures than their own and note the progress of the work.

The spirit of devotion to the highest in the inclusive Theosophical sense is fundamental in the Āshrama's work and can suffer no diminution. Its Daily Dedication is not only a call on the Higher Powers for help but an assertion of the inner Divinity in each member. It does not bind; it sets free. The form of the Dedication is not of vital importance, and may vary according to circumstances. But some form is necessary, as it provides a focus for the aspiration that in silence might dissipate itself in various directions. Individual aspiration, which has its place in the life of each member, should, in the Āshrama, be pooled for the helping of all. In large periodical Theosophical gatherings prayers by representatives of the World Religions are now an established usage. During the winter session the Āshrama has the privilege and benefit of maintaining daily the association between the outer and inner worlds. The effectiveness of the Daily Dedication depends on the sincerity of each individual, and dedicated sincerity can make of any worthy form an instrument of helpful power.

JAMES H. COUSINS,
Principal.

Approved

(Signed) ANNIE BESANT, P.T.S.

Published, October 3, 1927.

II. OPENING OF THE SIXTH SESSION

THE Sixth Session of the Brahmavidyā Āshrama, Adyar, was opened on October 3. After the daily Dedication consisting of prayers by representatives of the various religions and a common prayer, Dr. J. H. Cousins, the Principal, in the absence of the President, gave the opening address. He said:

The work of the Brahmavidyā Āshrama presents each year a new and distinctive feature indicating that the Āshrama, like a true and healthy organism, is in a state of growth. The year on which we enter to-day is no exception. In my opening address to the Āshrama last session, I pointed out that the Āshrama was not "an exotic grafted on the Theosophical stem but a flowering from the authentic treble root" of the three Objects of the Society. As one of the authorisations I instanced a suggestion for a typical Āshramic course of study in a synthesis of the philosophical speculations of Schopenhauer and the teachings of the Himalayan Masters on the Will. This suggestion was made by the Master K. H. in 1882. To-morrow we shall begin to carry it out in a course of lectures by various members of the Āshrama, in which we shall not only make the comparison indicated, but practically synthesise the whole of eastern and western thought on the subject. This study alone will make the session memorable, and its work of profound value to future students, not only in the Āshrama but all over the world. It will also, we are daring enough to hope, attract the help and blessing of the Masters Themselves and bring tangibly nearer the fulfilment of the promise made at Ommen in 1925 that the Masters would Themselves teach in the Theosophical World-University of which the Āshrama is the first active constituent.

On the side of religion Mrs. Cannan will give us a series of lectures presenting "Some Recent Movements in Religious Thought". Other studies in religion will be undertaken in due course.

The visit of Dr. and Mrs. Handy will enrich the Āshrama with contributions to the scientific and artistic departments of the work. Dr. Handy will give us the fruitage of his long ethnological studies in a course of lectures on "Culture, its Forms and Life" and will also lead a group study in the correlation of "Theosophy and Science". Mrs. Handy will give a course of lectures on "The Drama of the Future" and will work out some ideas in practices with the help of students and others.

Professor B. Rajagopalan's former Āshrama lectures on "The Growth of Civilisation" were published in book form as a number in the Brahmavidyā Library (T. P. H., Adyar). The first edition is almost out of stock and a second edition will appear shortly. Professor Rajagopalan will give in this session a series of lectures on "The Growth of History".

Miss M. W. Barrie will give a course on "Evolutionary Psychology" arising out of a large experience in the application of psychological principles and methods in education.

These are some of the main topics for the coming session, and I mention them not as an exhaustive list but as an indication of the high quality and interest of the work in hand.

The work of the Āshrama is not confined to Adyar. Requests for information come from many parts of the world, from groups of persons who are attracted by the synthetical idea. In July last one of our former students, Mr. A. de la Pena Gil, was instrumental in having a group started for work in Madrid (Spain) on the lines of the Āshrama. The group is affiliated with the Brahmavidyā Āshrama, and at the same time has linked itself on to the World University centre in Holland. I am in correspondence with other groups who have the same intention, and I am particularly anxious to help a group of Russian students living in Finland.

Signs are not wanting that the inspiring ideal of finding the marks of the operation of a common Life in every phase of nature is gathering momentum in the world at large. From the Theosophical point of view this is inevitable, as a quality arising out of the gradual spiritual evolution of humanity. The declaration of a new Manifestation of the World-Teacher does not mean a new impulse only to the religious nature of humanity. Religion is man's highest expression; but in the relative universe in which we at present normally operate, the highest is unintelligible without the lowest, and between the lowest expression of the universal Life and its ultimate attainment, there is the long road of Evolution "from darkness to light"; from ignorance towards illumination; from Race to Race and at our point from the fifth towards the sixth sub-race of the fifth root-race. Psychologically this means a gradual change from the questionings and analyses of the mind to the synthetical affirmations of the intuition.

It is, and for a long time will be, the *dharma* of the fifth sub-race to search and proclaim. But across the descending graph of analysis will rise the graph of intuition whose *dharma* is to proclaim and search, and out of its search to present the mind with ratifications that will give confidence and joy. This is the work of the Brahmavidyā Āshrama, and the coincidence of that work and the demand for it is aptly stated in the following paragraph from Dr. Besant's book *The Changing World* (1909):

Any one who desires to take part in the building of the race (the sixth sub-race), needs to develop now the power to work with others rather than against them, and so, by a continual common effort to replace the spirit of antagonism and competition. It is a synthesising spirit which we shall find in the fore-runners of our sixth sub-race—those who are able to unite diversity of opinion and of character, who are able to gather round them the most unlike elements and blend them into a common whole, who have capacity for taking into themselves diversities and sending out again unities, and utilising the most different capacities, finding each its place and welding all together into a strong whole.

This is in brief the charter of the Brahmavidyā Āshrama and summarises its purposes and methods to which I have referred in detail in former addresses and reports. It recognises the place both of information and expression; yet it recognises that scholarship must be the servant not the master of the human spirit. The work of the Āshrama, therefore, as far as books are concerned, is not for details on which to construct hypothesis, but for evidences bearing on our synthesising principle that there is One Life in the Universe manifesting under a multiplicity of forms. We go to the library not for authority but for demonstration. We search through nature and humanity for the intellectual apprehensible *truths* that will take their place in the ultimate simple pattern of intuitive *Truth*.

As regards the personnel of the Āshrama I am especially happy to welcome a group of five students from Sind. In previous sessions we have had a few individual students from various parts of India, but this is the first occasion on which we have had a definite group coming for the special purpose of taking what it can absorb from the Āshrama back to its own country for application there. Other students will arrive shortly from Russia, France, Germany and South Africa, and, as always happens, we shall have students coming unannounced from the ends of the earth.

We enter on the session's work in the spirit of dedication to the highest, and with special joy in the prospect of six months' work together of a very inspiring kind.

JAMES H. COUSINS

CORRESPONDENCE

I OBSERVE in the Watch-Tower notes for July that the President makes a reference to me and quotes a passage from my letter in the January issue of *The Occult Review*.

I am, indeed, more than grateful that my letter has been communicated to the Theosophical world in such a manner that my fellow-members may learn my opinion on the validity of the documents known as *The Mahatma Letters*, and the implications which follow.

I do not propose to trouble you with a reply to the President's comments now because I shall do so elsewhere. I am entitled, however, to deal with a matter which I think is, in a sense, more important than my personal opinions on a question of history. It concerns the rights of members to hold and express opinions without being censured by the Chief Executive Officer whose duty it is to protect our rights.

I was attracted more than twenty years ago by the Three Objects of the Theosophical Society, and having become a member I am entitled to call myself a Theosophist, just as I should use a similar title if I had joined the Wesleyans or the Moslems. I did not, in joining, subscribe to any one else's opinions, neither those of H.P.B. nor Mrs. Besant nor Mr. Leadbeater.

I understood *Theosophia*, in the absolute sense, to mean "The Wisdom of the Gods," and I made no profession to possess it or to attribute it to any mortal being. I strive to increase my knowledge, and to help others, in all matters covered by the Three Objects, which I felt to be the worldly counterpart of that which was of a higher order. Thus the general body of knowledge shared, unequally perhaps, by our members was and is popularly and conveniently called "Theosophy".

To this the President has thought fit to add, by her own authority, the cult of Krishnamurti, the Liberal Catholic Church, a World-Religion and a World-University—to mention only a title—and this has been called, I think not unfairly, "Neo-Theosophy".

What is "new" about it is that members have been coerced, over a long course of years, to worship Mrs. Besant's manufactured "Christ," to join her Church, to become affiliated to her religion, and to learn from her mushroom University. The functions of the Theosophical Society, as originally known to me, have ceased.

My public declaration was that when *The Mahatma Letters* are recognised as fraudulent inventions by Madame Blavatsky, Theosophy will be brought to the dust and Neo-Theosophy with it. I shall regret the first, but the second will not displease me.

27 Westholm
London, N.W. 11

WILLIAM LOFTUS HARE

PARSI THEOSOPHISTS AND THE THEOSOPHICAL SOCIETY

It is a happy sign of the times, especially for the future of the Theosophical Society, that a discussion about it, in some respect or other should have begun from Bombay. It was Bombay which first welcomed H. P. Blavatsky and Col. Olcott when they first set their feet on the sacred soil of our country. Bombay was their first Headquarters for a few years and it is needless to mention here that it was the small group of Parsis referred to by Bro. Burjorji and one or two other Gujerathi gentlemen who helped H. P. B. and H. S. O. in settling themselves at Bombay. It is well that Bombay should again take the lead in setting the affairs of the T. S. in proper order, and make it serve its real purpose for which it was founded fifty-two years ago.

The very fact that in the early days of the T. S. some of the Parsi brethren contributed much towards its progress (at least in India) and that they have not been evincing the same interest of late, clearly shows that the same life and vigour which existed in those days in the T. S. is entirely absent to-day. In other words the present leaders of the Theosophical Society have not been able, particularly for the last one decade, to energise and purify the different religions in India for which the T. S. was sent. Be that as it may, if one reviews the history of the T. S. in India and thinks of the conditions that exist to-day in society, be it among Parsis, Hindus, Christians or Muhammadans, it becomes quite evident that the Theosophical Society has lost its former reputation and influence. Its contemporary, Arya Samaj, founded by the great Swami Dayanand (who co-operated with H. P. B. and Olcott for a short time in the early days of the T. S.) is a great force in India to-day as far as Hinduism is concerned although it has become very sectarian and narrow and perhaps obnoxious in some respects to a few, while the Theosophical Society has become a defunct organisation except for its annual gatherings and other propaganda with which the world is fed up to-day. And yet my Theosophical brethren claim the existence of the two Masters (who are Indians themselves) behind the movement, if not under their actual guidance and Mrs. Besant for reasons best known to herself, often speaks of her faith in Maharshi Agastya, the "Regent of India".

But I ask, "My brethren, India to-day is in a melting pot. Her very existence is threatened. There is gloom and despair everywhere. You who profess faith in the existence of these Rshis and claim special relationships with them, what are you doing for India in

her present crisis? You are not where there is suffering, where there is misery and tyranny as you were expected to be by the Elder Brother who gave you the message during the Jubilee. Why are you mere witnesses? Why don't you come out with your plans and solve the present communal quarrels and other problems?" The answer is obvious. The force of the Masters, better call them Rshis, which once was behind the T. S. has fled long ago. The Society is an empty shell to-day devoid of all life and energy. I said Mrs. Besant reiterates her faith in Agastya Maha Rshi. But does she know what Agastya's reply to the Vindhya Mountains that they will attain their former height when he next returns, means? If so what is she doing now for Hinduism which she loves so much? Why is she centering her activities in the West when India's needs are greatest to-day?

The question to-day must be not a "Society of Parsi Theosophists" or a "Society of Hindu Theosophists" or a "Society of Muslim Theosophists" (which will become endless in number when once begun) but a question of the Theosophical Society as a whole and the fulfilment of its destined mission.

For this one condition must chiefly be fulfilled and it is this: The leaders, especially Mrs. Besant, must cease their politics in the Theosophical work which is God's work. There must be perfect freedom of thought and a sincere desire to understand each other's views and actions. I who have lived in the very Headquarters by her kind permission and who know some of the leaders personally can vouch for the fact (barring noble exceptions) that it is not so. Certain ideas and feelings have been ingrained into the minds of a large majority of the members, particularly those who belong to the Inner Circle, (which alas, has been entirely misused) to whom, others, differing with their views or their leader's views become unfortunately repelling if not actually contemptible. Such a state of affairs in a Society which professes Brotherhood is ridiculous. It is for this reason chiefly that many ardent and able members have either resigned from it or have kept themselves aloof from taking an active part in it.

There is no time to lose now. The Society has reached the last stage of its last crisis. Now is its only chance if it wishes to live and such a state of affairs has already been prophesied before.

My brethren will forgive me for my plainness and my remarks about Mrs. Besant. I know I am not worthy to carry her shoes on my head. But at the same time, I who know the history of the T. S. from the day of its advent to India till now and who also realise its definite place and purpose in the regeneration of India in particular and humanity in general cannot for a moment tolerate the state of affairs in the T. S. to-day. I therefore appeal to all those who feel similarly to raise their voices, come together, and revitalise the whole movement and let the two Great Ones, Masters M. and K. H. and the Great Agastya, whom we know as Master Jupiter and other great ones, to work once more for the

cause of humanity. I repeat again that this is the last chance and if we do not avail ourselves of it soon, God will usher in some other organisation in the near future to carry out his plan and alas the "T. S. will be swept away into the 'Deep' called 'failure' and the cold waves of oblivion will close over its doomed head" for to Him forms matter not, however, dear they may be to us.

Therefore, let us Theosophists wake up now and pour new life into the whole movement and not create separate societies to which there will be no end.

D. JAGANNATH RAO,
Hyderabad (Dn.), 28-9-1927.

I AM collecting data for a book which I am writing on the subject of Reincarnation.

The book will be a critical study giving cases both for and against Reincarnation.

I should be very grateful if any of your readers would communicate direct with me regarding any experiences which they regard as memories of past lives, and would they kindly answer the following questions:

1. What makes you think that your experience is of a past life?
2. What form does your experience take, i.e., do you see the past as a mental picture, or is it objectified as though one were looking at a drama?
3. How do you identify the various characters in the past life with people in the present?
4. Have you any corroborative evidence, such as memories by others who have shared a past experience with you?
5. Do you know any children who can remember their past lives?

(Children's memories are most valuable.)

Also any further material that your readers may care to communicate to me on this subject will be very helpful.

Thanking you for allowing me the courtesy of your columns.

Box 1309L Elizabeth Street,
Melbourne, Australia.

ARTHUR W. OSBORN

OUR EXCHANGES

We acknowledge with many thanks the following :

The Herald of the Star (April), *Modern Astrology* (September), *The Canadian Theosophist* (August), *The Indian Review* (August), *Theosophie in Ned.-Indie* (September), *The Theosophical Review* (September), *The Calcutta Review* (September, October), *Theosophy in New Zealand* (September, October), *Isis Revista Teosofica Portuguesa* (July), *Kirjath Sepher* (September), *Revista Teosofica Chilena* (July), *News and Notes* (September), *League of Nations* (August, September), *League of Nations Journal* (Nos. 1 to 8), *The Indian Review* (September), *Light* (September), *El Loto Blanco* (September), *The Australian Theosophist* (September).

We have also received with many thanks :

The Young Theosophist (August), *The Beacon* (August, September), *Bhārata Dharma* (September), *Lucifer* (May, June, July), *Theosophisch Maandblad* (September), *Prohibition* (October), *Pewarta Theosophie* (September), *Fiat Lux* (September), *Teosofia en Yucatan* (July, August), *The Occult Review* (October), *La Revue Theosophique Le Lotus Bleu* (August), *Rural India* (August), *Theosophisches Streben* (July, August), *Theosophy in India* (September), *Toronto Theosophical News* (August, September), *De Theosofische Beweging* (September), *Het Sterleven in Indonesia* (September), *Heraldo Teosofico* (July, August), *Revista Teosofica Cubana* (August, September), *The Vedic Magazine* (September), *The American Co-Mason* (August), *Theosophia Jaargang* (September), *The Standard Bearer* (September), *The Temperance Clip-Sheet* (September), *Blavatsky Press Bulletin* (October), *The Vedānta Kesari* (October), *Woman's International League for Peace and Freedom* (October), *Koinōmia* (April), *Pax International* (October), *The Scholar* (April), *The Australia-India League Bulletin* (April), *The Harmonist* (June), *The British Buddhist* (September), *The Mahā-Bodhi* (October), *The Indian Labour Review* (October), *The Outlook* (March), *The Islāmic Review* (October), *The Cherag* (October), *Prabuddha Bhārata* (October), *Teosofi* (September).

REVIEWS

Who Brings the Truth? By J. Krishnamurti. (The Star Publishing Trust, Ommen, Holland. Price 1½ Annas.)

It is hard to review a book by J. Krishnamurti. Just as in the eighties of the last century H. P. Blavatsky was impossible to review, so is Krishnaji to-day. He follows no rules, he is so different, original, extraordinary. Blavatsky demanded of her reader a tremendously wide field of knowledge, of details, of books, of science, of philosophies; only the knower of much diversity could handle H. P. B.

Now the case is the exact opposite. To get the meat out of Krishnaji's written or spoken words, or word one should say they are so few, and stand so alone, the synthetic faculty is necessary. It is specially hard, on the "old line theosophist". One must integrate, must gather all that he has into one word, and become this knowledge. And it is just that that is so hard for those who remember vast arrays of facts, accumulated proofs of law and theory, to achieve. One must scrap all that and re-melt it in the furnace of the Ego, not lose any of it but be it, make it actual, practise it. One must gather all the creeds and rituals and ceremonies into the innermost sense of being alive, and make it yoga. Then one begins to grasp what Krishnamurti means. Then one is ready to gather, by practising, all yogas and achieve the Great Adventure.

So one gets within the horizon of our author's viewpoint if one may be allowed to say so, for his point of vantage being high, one even there is far from the foot of his summit. "I will lift up mine eyes unto the hills from whence cometh my help."

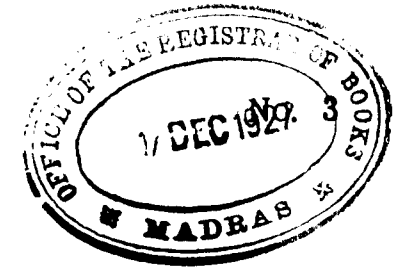
All of Krishnaji's work is purely synthetic, aimed apparently at the integration of our knowledge in the new perception. All his books are small. All are summaries of vast truths for much pondering. But obey him, do not let your pondering become ponderous—definition, verbiage and books—but crawl deeper into the new field, get closer to the idea itself, not into its first superficial application.

Verses Various, by Donald H. Steward. (Published by the Author at Adyar, Madras.)

Readers of the Theosophical magazines have for some time past become familiar with poem over the name D. H. Steward. These poems have always carried with them an atmosphere of high seriousness, and have delivered their message through poetical forms and language which is native to the best traditions of English Poetry. But they have differed from the ordinary poetry of our time in their attitude to life. They have not speculated. They were free from romantic emotionalism. For speculation they substituted affirmation based on Theosophical concepts which the author took as the dominant truths of his own life. Their tension (a necessary constituent of poetry) was not that of the flesh, the nerves or the lower emotions, but of the outer aspect of the soul for realisation of the inner, and of the inner for expression outwards. These poems are now published in booklet form by the author the Rev. D. H. Steward at Adyar, Madras. The booklet will be welcomed by Theosophists both because of its contents and its associations with the leaders and teachings of the Theosophical movement. The author himself apparently desires that his poetry should be taken as a special expression of Theosophy, for he puts the words "Fellow of the Theosophical Society" to his name. Yet, while the book does not provide the purple patch or startling phrase or word that the general lover of poetry prizes, it is couched all through in the dignified manner of literature and gives a signal towards the poetry of the future when Theosophy shall have become the accepted law and inspiration of life and shall express itself freely in creative literature.

J. H. C.

VOL. XLIX



THE THEOSOPHIST

ON THE WATCH-TOWER

HOME again after a year and five months' absence in many lands. Captain Max Wardall's two articles in *New India*, under the quaint title, "Dr. Besant's Flight," have given a lively sketch of the chiefly aeroplane flyings over the north and east of Europe. Some accounts of the general work done will be found in the Presidential speech, which is published in this issue. Things are changing rapidly in Europe, in the world of thought as in the physical world.

The following letter appeared in the (London) *Times* of October 10, showing a change of conscience, since it did not publish the criticism of Miss Mayo's fanciful novel sent to it by a group of eminent Indians. Here is the letter, headings and all:

AGE OF MOTHERS IN INDIA REPORTS OF A WOMAN DOCTOR

(FROM OUR CORRESPONDENT)

Bombay, Oct. 8.

Miss Balfour, a woman doctor practising here, contributes to the *Times of India* some facts collected by her during an investigation into conditions of childbirth in India. It will be remembered that

One once said "God is Love," and out of that has grown a theology that burdens the heart of man, and confuses and distorts the Truth of the original Truthbringer, frustrating and even nullifying the effort of each heart who contemplates the simple and direct truth. Everyone can understand that God is Love except the theologian. So it is almost axiomatic that everyone loves his neighbor except the propagandist.

In these little books of J. Krishnamurti there is a teaching of simple, bare, profundities, and in his "Camp-fire Talks," and poems, the calling away from analysis to synthesis. No wonder then that many wept at the destruction of their scheme of salvation. Their thought-forms fell apart of their own weight and complexity, revealing the naked Truth, that stood there too obvious for the intellect to grasp. Too integral—too uncompromising—too final, for any intellect to split, and compare, and analyse, and dissolve. One comes away from a talk by Krishnaji too full—overloaded—striving, but with intellect stunned into submission to the higher faculty of realization. The intuition-body then comes into its own. His magic touch is very potent, his call awakens the dormant faculty of the *manvanṭara*. Nearly everyone awakens, wondering at the fact that one can so suddenly realise truth; so do not go back to mere intellectualising of his words, do not abandon the new faculty at its birth, to die of non-use.

Take this little book of fourteen pages and look for the significance; get into your own truth-bringing Self; be a full human being at last and leave the slavery of the mind. In these few small pages you will be introduced to the two greatest Beings in the world: Truth, and the Being (not Man) in you who brings you the truth. Then you can some day awaken to the fact that the Truth and the Truth-bringer are one.

Come Away, by J. Krishnamurti (The Star Publishing Trust, Eerde, Ommen, Holland.)

A booklet to be sure. Eight pages of free verse. Very simply gotten up. That is all for the outer eye.

The poetry of Krishnaji is like his prose, simple, candid and devoid of all trimming and pretense. The subject-matter is however always just beyond our grasp, tantalising, enticing, full of a strange lure that we know somehow is REAL but not yet realisable. It grips you and if you return the grip, and hold on with that shadow of understanding that you have, it will at last declare itself to you, you will contain it, have it, hold it. Nature intends that each should *be it*

in the end; there is no magic in it other than the magic of being aware. Why not be aware? It is a naive question, it ignores the gulf that theology imagines lies between GOD and man; it ignores the ages of time that evolution demands for perfecting man. So the question baffles the intellect, bids it stand and deliver, and it is bankrupt; that is evidently the intention of the author at all times, and he admits it in so many words in his *Who Brings the Truth*, just issued.

It is the mission of all teaching to awaken faculty. Hitherto it has been the *Mānasaputras*, the awakeners of Mind. Now it is absolutely a new thing, the awakening of Intuition. Another and but dimly sensed faculty is ripe for fruition, and it is not to be educated into existence by any old method. Like muscle, it grows only by exercise, not by definition.

So the prose and poetry of J. Krishnamurti thwarts the mind and stimulates the whole consciousness to one grand effort to know, to be, to touch that of which he feels, knows and is a part. And the awareness of it grows.

Read the book, Oh! searcher, read it so as to leave the field of fruitless searching. Read it with the heart and not with the brain. Compare its contents with your heart and not with the contents of your mind, so you get somewhat of its message. There is no "teaching," it is a call: *Come Away*. And you will go! Yes, you cannot prevent it forever.

The three parts of the poem are three distinct calls, not dogmas, nor demands, but calls to those who know the call. Most of us are born with that knowledge.

"Come away,
Come away
O world,
For all things perish,
Though thy soft tears
Wash away the memories.
I have found the way."

A. F. KNUDSEN

Miss Mayo, in "Mother India," said that the Indian girl commonly looks for motherhood between the ages of 14 and 8, and that, although eight is extreme, 14 is well above the average age of motherhood.

Miss Balfour has records of the cases of 304 Indian mothers, who were delivered of their first babies in Bombay hospitals, and the average age was 18.7 years. There were only three aged 14, which was the youngest. Miss Balfour compares these figures with the reports for the years 1922-24 of the Madras Maternity Hospital, where 2,312 mothers were delivered of their first babies at an average age of 19.4. There were seven mothers aged 13 and twenty-two aged 14. Miss Balfour also has reports of 3,964 cases from other parts of India, including the north, of which only ten cases were below 15 years, and 13 was the youngest age.

Miss Balfour, however, considers that there is no doubt that child-birth sometimes occurs too early in India, and especially that cohabitation begins at too early an age. Legislation, she maintains, is badly needed.

It is true that legislation, such as that of most of the Major Indian States, in raising the age of consent is "badly needed". But how is it to be passed when the foreign Government has steadily prevented it, and what could Indians do, when Gokhale complained that Indians had the reasons but the Englishmen had the votes? Even now, by working with the very orthodox Hindus, the Government throws obstacles in the way. The above figures should be published as widely as possible, though when falsehoods have had a good start, it is difficult for truth to overtake them. But it is instructive to notice that while the English Government frustrates the efforts of Indian Reformers, the Indian States continue to raise the age of marriage; the latest of these is Rājkot, where the People's Representative Assembly has passed a Bill penalising all marriages below the age of 19 for the bridegroom and 15 for the bride. The age of consent has been fixed at 16. Fortunate are these States whose Rulers and Legislatures do not fear to disregard the ultra-orthodox superstitions. The only hope for India, in sex morality as in other matters, depends on Home Rule.

In the second half of the January issue a very interesting article will appear (from the *Daily News*, London), as to "Life on the Stars," by Sir Francis Younghusband. To students of Theosophy it will not be surprising to hear of his experience in the Gobi Desert; the Hindu will murmur, "Shamballa," and will read this article without surprise.

It was said that in Palestine the teaching was given to the poor, and that they received it gladly. I was reminded of that when I read the following of the work being done by the Star Members in the East End of London. Mrs. Noyes Lewis writes:

We have had really five Meetings in Victoria Park every Sunday. We put Krishnaji's own words there, and ask people not to argue about them or discuss them, but to think them over. It's wonderful how they take it and what interest they show sometimes standing hours silently listening. Mr. Hayes seems able to do anything with them; he really is quite wonderful in the way he deals with people. In Bow, we have past the propaganda stage and are giving them applications of the teachings—World Peace and such subjects as we feel are needed there. For instance we have had several Animal Meetings. The local preachers are beginning to interest themselves in us also; Mr. Hayes gets asked to address the men's meetings and I go to the women's and sometimes the men's also. So we are working ourselves into the fabric of the place, so to speak.

I recall the large meeting in Bow, in a big swimming bath—the water being absent—in which I tried to tell the crowded audience of the Coming Teacher and of His message to them. How eagerly they listened!

In view of the continued grave crisis in the world's history and particularly the state of Europe to-day, more serious even than many of our members realise, and in view also of the wide interest shown by the public and the press at the present time in the subject of Reincarnation, the National Council of the Theosophical Society in England, at its meeting on October 1st, 1927, recommended the organisation

of a Reincarnation Campaign in 1928. The object is set out as follows: To take every opportunity of spreading the teachings of Theosophy in the light of "Reincarnation as a Vital Factor in Daily Life," individual, national and international—for this teaching leads to wider views and brings a sense of the reality of the ego. Also the sister doctrine of Karma, rightly understood, gives men certainty and peace.

* * *

A Woman Labor M. P.—Miss Wilkinson—has spoken out boldly on India's behalf. She calls the non-appointment of Indians a "sheer flouting by the Cabinet of the Self-Government movement in India. It outraged the main principles for which the War was said to have been fought, and would keep alive the same spirit as ultimately resulted in the loss of the American Colonies in former days". Exactly. On the other hand the *New Statesman* speaks of the obvious futility of boycott, "and childishly asks what we hope to gain by having Indians in the Commission". Though "new" the journal should sufficiently live up to its name, as to realise that the presence of Indians on the Commission would result in a minority report, just what the Tories want to shut out. Just the benefit that a man dragged into court with a good defence hopes to gain from having his case stated. If he waits till the judge has delivered his charge—in this procedure the Report—the jury will be prejudiced, and his chances on appeal will be minimised. Indians on the Commission would be India's Counsel.

* * *

There is much excitement in India over the appointment of a Parliamentary Commission to look into the working of the Reforms of 1919, and to report thereon. Not even Lord Sinha, ex-Under-Secretary of State for India, is invited to take part in it. Since India's immediate future is to be decided on the

Report of this Commission, great resentment is felt by Indians at their exclusion, and they feel that as the Parliamentary Commission boycotts them they will responsively boycott the Commission. Party quarrels have disappeared; Hindūs and Musalmans are joining together in the boycott, Liberals, Swarajists, Home Rulers, are all of one mind. The insult to India has aroused all to defend India's Honor, and to insist on a Constitution made in India by Indians.

* * *

My Co-Editor of *New India* and myself are engaged at the present time in a rather strenuous political tour in South India. We left Madras at 10 p.m. on November 15, a day on which I had had the pleasure of distributing a pair of dhotis to each of the 114 men employed in the Vasanā Press. The last pair they had were still good after more than a year—seeing that they are washed every day turn about, their lasting quality speaks well for the good quality of Indian-made goods. We reached Kumbhakonam at 7.8 next morning, and outside the political lecture, there was a crowded meeting for the presentation of a Municipal Address. There was a huge audience, and much enthusiasm.

At Kumbhakonam we paid a visit to the Crayon Works of Mr. Gopalaswami Sastri, and learned the unexpected uses to which chalk could be turned, outside its humble services on the black board. Figures of R̥shis and Avatāras, of kings and warriors, of buildings elaborately decorated, of animals of all kinds, presented themselves to our surprised gaze. The Manager has received many diplomas for merit. Then we motored to the South Indian Weaving Works, where Mr. S. R. Sundaram Aiyar has numbers of improved handlooms clacking and humming. Power is supplied by treadles for the feet. The productive power of each loom is thus largely increased, and the village weaver can earn a rupee a day instead of only a few annas. Mr. Sundaram Aiyar is

introducing these looms into the surrounding villages, thus reviving the handloom industry.

We had a charming 14 miles' drive to a station connected with Negapatam next morning, through the brilliantly green rice-fields, past ponds which blossomed into lovely pink lotuses. But oh! the roads, the bumps, the jolts. At Negapatam another Municipal Address and a Taluq Board one as well, and another huge meeting. At each meeting the Boycott Manifesto is passed, and also a general support is given to the Commonwealth of India Bill. We have two sides to our political work—boycott the All-White Commission, and demand a Home Rule Constitution. All parties have joined in the first, and the meetings so far are united in the second. Krishnaji joined us at Madura or rather we joined him in the train to that famous town. There was a great reception at the station, and people lined the road almost to our temporary abode. We had been at Tanjore the evening before, and were up at 4 this morning, to catch the mail at 5.40. There are Theosophical and Star Conferences, which explain Krishnaji's presence here. He returns to Madras on the 21st, and Shiva Rao and I go on to our fifth, sixth, seventh and eighth towns, returning to Madras on the 25th, to leave that same night for Bangalore. Back to Madras on the 28th. Off again to a United Conference at Calicut. I am doing my best to unite all parties, to rally all round the Home Rule Constitution. People are recalling the memories of 1917—the internment, the great agitation, and our restoration to freedom, when Britain found that her goal was the same as ours—Responsible Government, perhaps history will repeat itself, and Responsible Government will be gained. The Sun of India is rising.

Our members may have noticed that the subject of the Will has been taken up for study in the Brahmayidyāshrama.

(The syllabus has been printed in *New India*.) They will read with interest the following extract from a letter to Mr. A. O. Hume, received on 30-6-1882, from the Master K.H.

I have asked H. P. B. to send you a number of Philosophical letters from a Dutch Theosophist at Penang . . . you ask for more work, and here is some. They are translations, originals of those portions of Schopenhauer which are most in affinity with our Arhat doctrines . . . Schopenhauer's philosophical value is so well known in the Western countries that a comparison or connotation of his teachings upon Will, etc., with those you have received from ourselves might be instructive.

This will be carried out in the course.

A Beggars' Home has been opened in Madras, where beggars will be given shelter, food and clothing. It was opened by the Vice-Chancellor of the University. Madras is doing well in Municipal Matters, and we trust that the new President will carry on the good work.

The Fellowship of Faiths Movement grows apace. *The Bristol Times and Mirror* says:

The unusual was certainly in evidence on Wednesday evening when, at a crowded meeting at Oakfield Road Church, Clifton, representative speakers of five living world religions each paid his tribute to the essential unity of all faiths, and the similarity of all great ethical systems.

Sir Ali Baig spoke for Islām, Commander Hardy for Buddhism, Rabbi H. Swift for Judaism; the name of the representative of Hindūism is not given; he spoke of the unity of spirit in different forms, and the Rev. S. Skelhorn, speaking for Christianity,

likened the religions of the world to members of a great family with a common parentage. It was not creeds and dogmas that the world needed, but a sense of reality, an understanding of unity in diversity, a sensitiveness to the sacred nature of all life, and the belief, common to all faiths, in a great spiritual power.

The Chairman, Mr. Paul Sturge, Warden of the Bristol Folk House, "emphasised the great need for tolerance, and a real desire to understand the character and outlook of those whose religion differed from our own." Why does not every Theosophical Lodge in England ask some local religionist to call such a meeting in its town?

* * *

Some readers may consider that we have gone beyond the proper bounds of tolerance by admitting into our pages the letter of Mr. Jagannath Rao. Well, if so, it was an error on the right side. There is no reason why people who want specially to study their own faith should not form a Lodge of their own. Colonel Olcott chartered many Buddhist Lodges. As far as I am concerned, I certainly forgive the writer for anything he has said of myself, but I cannot agree with his views. I did not even know that there was any crisis in the Theosophical Society, but as it has reached the last stage, we have not long to wait for the end. I have visited 18 countries during the last year and a half, and have found their National Societies full of life and energy, and each gave me a welcome of the warmest kind. Nowhere was there any crisis.

THE FUTURE OF EUROPE—PEACE OR WAR?¹

By DR. ANNIE BESANT

DR. ANNIE BESANT said that in a flying visit to Holland, Germany, Denmark, Norway, Sweden, Finland, Poland, Czechoslovakia, Austria, Hungary, Switzerland and France, she had had the opportunity of speaking with men and women who knew their own countries and who enabled her to gauge the conditions which made for peace or war in Europe. So far as Denmark went, she was prosperous and was getting rid of her army. Holland had no warlike tendencies. Thanks to the noble action of the late King Oscar in yielding to the wish of Norway to shape her own destiny, despite as he had told her, the great pressure put upon him by the military party to go to war, the Northern countries were peaceful and peaceable. Germany was showing no desire for revenge, but was working industriously to pay the cost of the defeat of her military party, not of the Nation.

The peril of war lay in the conditions brought about by the Treaty of Trianon, and unless this was revised by an impartial tribunal, war was inevitable. A peace treaty imposed by the victors on the vanquished naturally contained the seeds of a future war, as had been seen in the Versailles Treaty of 1870.

The object of this Treaty was to isolate Russia, to cripple Germany and Austro-Hungary and to reward from the spoils of war the countries that aided the Allies. Woe to the

¹ Outline of Lecture delivered at the Queen's Hall, London, October 2nd, 1927.

vanquished was the slogan. Let them take a map and see how this policy was carried out. Russia was shut out from the Baltic by four little States, save in a minute space. The barrier between her and Europe is continued by Poland, Bulgaria and Turkey, closing the Black Sea. Only on her Asiatic side can she be active. In Europe, Austria and Hungary are despoiled to enrich Roumania, Czechoslovakia and Yugoslavia. The worst wrong is inflicted on Hungary, who protested against the war, but stood by Austria whose Emperor was her King.

The treaty condemns Hungary to death, a kingdom as old as England. The Heptarchy became England in 800, Hungary became a geographical unit in 826. But her area was reduced from 325,411 kilometres to 234,297, and her population from 20,886,000 to 12,906,000. In the area taken from her were all her forests and her mines, reducing her to a purely agricultural country, and on agriculture alone no country can live. There can be no permanent peace in Europe until the wrongs inflicted on Hungary are redressed, wrongs political and economic. Yet Europe owes Hungary much for her resistance to the Turks.

The multitude of small States created at Trianon form a set-back to the evolution of the United States of Europe. The tendency of evolution is to draw small States into Nations, as the little States of Italy became United Italy. Our aim should be a wide Federation of autonomous States; preparation by travel, by abolition of passports and customs; removal of barriers to trade and commerce; international education; encouragement of national and international culture; art needs no translation, it is a common language; encouragement of friendliness, for war springs from fear and distrust. Brotherhood is the ideal; let us work to realise it.

Annie Besant



THE DEVAS AND HUMANITY¹

By E. A. WODEHOUSE, M.A.

I

UP till recently the great evolution of the devas was more or less neglected in our literature. We had a section in *The Inner Life*, it is true, giving us something of deva and nature-spirit ethnology, as observed in some of the countries visited by the writer. But the account given was purely external. It told us only of the outward appearance of some of these entities, with a few brief notes on their tribal customs and on what they appeared to be doing at the time of observation. The section was interesting; but it did not, in the fuller sense, instruct.

¹ Two lectures given under the auspices of the Brahmavidyā-Āshrama, Adyar, on October 24th and 26th, 1927.

In recent years, however, there has been a good deal more written on this kingdom of Nature—not, perhaps, for the most part, from any increased interest in the devic evolution, as such, but because it has been found that many things, of the highest importance for the student and the practitioner of occultism, require and indeed depend upon devic co-operation. Such are the ceremonies of the Christian Church and the various Masonic rituals. The necessity of performing these ceremonies and rituals in the most perfect way, and of doing so with a clear conception of the reactions set up by them in the invisible worlds, has brought us a great deal of new information about these matters. But the information is still, for the most part, *ad hoc*; that is, it is related merely to the particular occasion under review and is not extended so as to have a wider and more general bearing upon life. Thus we are told that, at certain moments in certain ceremonies, and in response to certain formulæ or signs, great angels appear, either singly or in groups, and that these angels have a certain colour, or set of colours, in their auras, or streaming forth from them upon the participants in the ritual, and are of such-and-such a shape and bearing. All this is interesting and must needs add greatly to the significance of the ceremony, from the point of view of those engaged in it. But the information is still, strictly speaking, occasional and external: it does not, if one may say so, really tell us much either about the nature of angels or about the real mystery of the ceremony. One thing which we should like to know for instance, is: What kind of life is this, for a Being of apparently lofty evolution, which consists in one severely specialised line of work and which, even so, requires a mechanical summons before that work can be set in motion? And as to the ceremony, the real question which we should like to ask is not: What happens in the invisible worlds at this particular ceremony?—but: What is the real and vital

relation between ceremonies, in general, and the invisible worlds? Why should this elaborately formal and disciplined complex of word and action and movement, down here, interest the denizens of the devic world? What affinities, if any, has it with their own modes of speaking and acting and moving? And if their own normal life is, in some mysterious fashion, conducted on these lines, what has this to tell us about their place in the great co-operative synthesis of Nature, and of our different place in the same synthesis?

There is, indeed, no end to the questions which the very existence of this great kingdom, side by side with that of Man, in our universe, suggests to the inquiring mind, anxious to get at some working idea as to the relation between the two evolutions. And our natural interest in the problem is quickened by one or two remarks which have been dropped, in more or less casual fashion, by those who have direct knowledge on these matters. It is hinted, for example, in an unobtrusive sentence in (I think) *The Inner Life*, that man's may not be the most important evolution proceeding on our globe; and the context shows that the other possibly more important evolution is that of the devas. The remark suggests a profound revaluation of our accustomed values. Our world perhaps, then, towards which our normal attitude is so possessive, is not primarily *our* world at all. It is the devas' world; and man, so far from being a householder, is a lodger, or at least a resident alien. But there is another remark, which I remember hearing much discussed some years ago and which, I believe, proceeded from a very high authority, that to my mind seemed even more impressive. It was to the effect that this solid physical plane, as we know it, was no part of the original Plan of our system, but, in some mysterious way, an accident. Something had happened which, as it were forced things down to a lower density of matter—the system having

been intended to go down only as far as the etheric levels. The dense physical world, then, and dense physical man with it, represent (if this be true) some kind of cosmic landslip. Officially they are outside the scheme of things; they are in some way an anomaly—might one not even say a monstrosity? And one all-important difference between man and the devas is thus, we must assume, to be found in the fact that, while man is outside the scheme, they have kept within it, since their lowest manifestation is within the limits of the etheric. The devas, in other words, are within the sanctuary of Nature; man is not. They stand for the normal, he for the abnormal; and the task for man would thus seem to be the getting back into that truer and more “natural” mode of being which has all along been theirs. The suggestion is a strange one, and I do not stress it, since it is nowhere to be found in the books. But I think that some of the older among my audience will remember it; and I also think that many of us have sometimes been conscious of a vague feeling that there is a good deal more in such traditions as that of the Fall of Man, or in such phrases as “the Great Orphan, Humanity,” than appears on the surface. But all these feelings may be mere nonsense; and I have only touched on the point as illustrative of the many problems of profound and far-reaching interest, which the parallel existence of the two great evolutions sets up. Broadly speaking, what we should all like to know, most of all, is not the details of the manifestation of a particular deva, or devas, on this or that special occasion, but something (however little) on the great question of what it is that the devic and human evolutions, respectively, stand for in the world-plan. What, generally speaking, is each kingdom doing, and what different modes do they employ for the doing of it? Finally, in what way do these two great schemes of work intermingle, coalesce and combine, as a joint contribution to the evolution of life on our planet?

And, from what we are told, these seem to be good reasons why these questions should just now be of importance. For the coming dominance of the Seventh Ray and, if I am rightly informed, the recent completion of a certain cycle of the Kali Yuga, are beginning to make possible the renewal of an ancient, but long broken, *entente cordiale* between the two worlds. There is shortly to be, in other words, a much greater mingling of men with devas and a much greater give-and-take in the matter of work. The ball, if one may put it so, is to be set travelling vigorously over the net between the hitherto separated kingdoms; and out of these superphysical rallies all kinds of results are to come about, which could not be achieved without them. A recent book by Mr. Geoffrey Hodson, who writes with first-hand knowledge of the devic world, informs us, moreover, that the angels, on their side, are particularly anxious to make the first overtures; and I think that, if so, there will be few, on our side, who will be churlish enough to reject these advances. Indeed, some of us, who feel that life, in terms of man only, is a little bare and prosaic, would heartily welcome the incursion of a more poetic and romantic evolution. And there are many—with something devic, perhaps, stirring in their hearts—who feel that we shall never rightly understand the world of Nature, or rightly feel at home in it, until we have come to terms with those neighbours of ours, who are the real Nature-people, and for whom all that we mean by Nature is the very breath of life. And there is one more thought that moves us. The world to-day is starved for happiness. It is uneasy, dissatisfied, smothered by the very complications of the life which it has woven for itself. What it needs, what it is craving for—even though it be only half-conscious of the craving—is to get back to something simpler, something more elemental and more natural; and part of this return to Nature must, we imagine, be effected by a reconciliation with our devic neighbours. We

need to learn the Song of Life anew; and it is they, more than any, who can teach us something of its immemorial rhythm, something of its primal cadences.

And so it is no mere interest of curiosity which prompts us, to-day, to try and understand more about the devic world and its inhabitants. We have the authority of the Time-Spirit for our adventure into unknown realms. And what we want, most of all—as a thread to guide us through our earlier efforts—is a set of simple principles. The facts we shall acquire in time. Many of us will see, someday, where now our eyes are closed. Our need, for the moment, is to understand without seeing. And we require, for this, a set of principles which will extend beyond the limits of a few specialised and highly organised rituals. We cannot all be Masons or members of the Liberal Catholic Church. The inter-relation and co-operation of the future will, we must imagine, be on a far wider scale than is covered by these two institutions. It must be a general coming together of two great orders of life. And for this purpose we require a certain understanding of the fundamental contrasts between the two kingdoms, which is not confined to the special machinery of these bodies.

And where are we to seek it? I know only of two ways, apart from further authoritative writings. One is through the intuition which, under the right influence, can be made into a real organ of knowledge. The other is through the synthetic study of those passages in our literature which tell us about the devas and their work. And by synthetic study I mean the kind of study which works across the information given in the books—bringing facts, which there lie isolated in a single special context, into new and common relations and, by the marriage of these facts, endeavouring to bring to birth either a new set of facts or inferences or (what is still better) a principle. I have myself always felt that, for students

moving, as we do, amongst matters upon which most of us can have no first-hand knowledge, this method of cross-reference and cross-indexing is the most fruitful by which we can work. And it is this method which, if I can, I shall try to use in the few suggestions which I have to make on the relation between the devas and humanity. What it consists in, briefly, is in putting two and two together. We have a large and a growing number of facts. Can we rescue them from their present isolation and, by setting one beside the other, arrive at some experimental generalisation? We need not be too ambitious; even a single principle will probably carry us quite a long way. And for the purposes of these lectures I purpose to select, as my starting point, one common feature of devic life, which must have struck all who have read any of the literature on the subject, and which thus offers itself to us, as it were, ready-made.

I refer to the gregariousness of the devic world. Take any clairvoyant vision of devas, and you will nearly always find it to be of a large number of devas all doing the same thing at the same time; or of different groups all doing their different things at the same time. The devas, in other words, are nearly always a chorus, seldom soloists. They work in bands. A good instance, which brings out this characteristic very clearly, I find in Mr. Hodson's book *The Kingdom of Faerie*, in a description of what he saw at a lecture by our President at the Queen's Hall.¹ The point of it is that the lecture in question was, in the higher worlds, a great piece of co-operative magic between the lecturer, on the one hand, and a large number of angelic beings on the other—the lecturer generating the forces, the angels manipulating these, when thus released, in all kinds of wonderful ways. The striking thing here was that it needed, apparently, a whole battalion of devas to deal with the energies poured forth by a single human being. The

¹ See pages 94—97.

same phenomenon, I take it, is to be observed in such ceremonies as the Holy Eucharist. There we have the solitary priest, the officiant; but, called into activity by his act, are whole groups of angelic helpers, whose part it is to distribute the forces released by the ritual. Even in cases where no ritual is concerned—as, for instance, in casual visions of devas seen amidst appropriate natural conditions—it is almost always the vision of *numbers* of devas. It is true that occasionally we get the solitary angel, like the deva of a wood or hill, separated locally from his fellows, or like the healing deva whom Bishop Leadbeater describes in a recent pamphlet. But the impression one gets about such beings is that the apparent isolation is not real. The deva of a place is, if we could only extend our vision far enough, merely one of an organised army of the devas of the country-side; the healing deva is only one of a great army of such devas, spread through the world and everywhere doing that same work. And in both cases we feel that the totality, the organised collective host, is a more real thing than the individual. There may be great devas, who have transferred from the human to the devic line, who are, in our human sense of the word, more specifically individuals. But, on the whole, the prevailing characteristic of all that we read about devic life is that which we find exemplified in Mr. Hodson's vision—namely, the co-operation of many devas to do something, which can be accomplished synthetically by the single human being who is advanced enough to do it. Every deva seems to be, so to speak, an activity-unit, whereas man is an activity-complex. The devas deal with single lines, or streams of force, whereas man can gather up a bunch of these lines and deal with them as a totality. Consequently it needs a company of devas to do, each on his own line of force, what the highly evolved human ego can do, in one synthetic act of magic, by wielding all these forces at once. This, I think, is a real distinction; and its

importance will come out later on. Let us fix it in our minds by the formula that, in the devic world, lines of force lie separate and single and are manipulated singly, whereas in our human, or superhuman world, they are dealt with synthetically, as though they were one force.

In connection with this quality of gregariousness—of a great number of single units, each with its special task, combining together to produce a complex result—it is interesting to note that one of the stages through which the future devic life has to pass, before it enters upon its own appointed realm, is that of ants and bees. For many ages people have marvelled at the almost terrifying organisation of ant and bee life; and some writers, like Dean Inge, have held it up to us as an awful warning of what human life is likely to come to, if we let the Socialists have their way. The puzzling thing about it, for the ordinary observer, is its apparent uselessness. At that low level of general evolution, such perfection of organisation seems to serve no visible purpose. But taken in connection with its place as a stage on the line of nature-spirit and devic unfolding, the purpose immediately becomes evident. For we can justly infer that some such stage of elaborate organisation as we find in ants and bees was, and is, necessary, in order to impress upon the embryonic deva-life that character of completely harmonious collective working, that almost mechanical subordination to a common aim, which is so evident a feature of it at its higher levels. And we note, at the same time, that the impress, thus given, comes just at the point where the devic life-to-be is about to escape, once and for all, from grosser physical matter and to find its lowest vehicle at the etheric level. The ant-and-bee stage is thus, as it were, its farewell to the solid physical plane; and the compelling lesson of that stage is the last which it carries away with it in its flight into higher regions—unless indeed it pass into the bird

kingdom, where again we have a marvellous example of vast numbers animated by a single collective instinct, and where organised gregariousness is still the note.

There is a further interesting point about ants and bees, in this relation, which may be recalled in passing. We are told, as we all know, that they were not originally of our Chain of worlds, but were brought here by the Lords of the Flame, when these Great Beings first came over from the planet Venus. Some may have wondered why this was done. The explanation is, I think, clear enough, if we remember the evolutionary purpose of these two curious manifestations of insect life. For we have only to cast our minds back, in imagination, to that remote period of the Lemurian Race, in which the coming of the great Lords of the Flame took place, to see that it was probably necessary, in order that a continuous line of devic evolution should be established on our planet, that what one may call a *matrix* for its future devic life should be imported. The Lords of the Flame may have brought Great Devas with Them; but it is extremely likely that the earth-conditions, existing at that time, made no suitable provision for the evolution of devic life up from the lowest levels, since one can quite well imagine that the flora and fauna of that epoch were still somewhat gross and crude for the purpose. Hence the necessity of importing something ready-made, showing a pitch of delicate organisation which earth could not supply. That, I think, is the explanation of the Venus origin of these remarkable creatures. The ant-and-bee organisation, then, is—for our understanding of the devas—a kind of archetype, a foreshadowing, of what the life, thus disciplined at that low level, is afterwards to become. The mark, thus impressed upon it, it bears throughout its subsequent history; and it is merely this bee-like, or ant-like, quality of life and work which clairvoyant visions of devas reveal to us as manifesting even on really lofty levels of that great

kingdom. It is necessary that we should grasp the essential principle, here, since it is of much importance to our enquiry. Let me, therefore, try to put once more into words this first characteristic note of devic life, which seems to distinguish it from that of humanity.

Man, as we are often told, is a microcosm. He is an epitome of the universe in little. Consequently, as he evolves, he has to come into relation with, and into ever more conscious and effective relation with, all the forces which the greater life of the universe contains. And it is to be the receivers and assimilators of these forces that his bodies are definitely built. He thus becomes, as he evolves, more and more a synthesis of the multiplicity about him. Into his one person he absorbs the many-ness of manifested life; and the fully developed man, such as the Master, is a veritable engine, into which pour forces of every possible kind, to be unified and correlated within His vehicles, and to be afterwards given out by Him for the helping of the worlds. That is what I meant, just now, by speaking of man as an activity-complex. He is a receiving and transmitting centre of many different streams of life; an elaborate synthesis of diversities; and in his activities, a pluralist.

But with the deva all is, or seems to be, different. The rule in the deva-world would appear to be One Deva, One Force or Life-Stream; and—in so far as that force is thought of as operative in Nature—One Deva, One Activity. If there are two forces in play, then two devas, or groups of devas, are required to manifest these. If there are a hundred, then a hundred. If, again, as seems to be the case, a great Deva is in command of the activities of a whole host of lesser devas, then this apparent diversity of the lesser activities is not, one would gather, a real, or external diversity; it is an inner diversity, within the work of the greater Deva, like the elaboration of an original theme within a Fugue. In the devic

world, to put it differently, all forces stream out from the heart of Nature in separate lines; and each force manifests itself separately through its appropriate host of Nature-spirits and devas; so that any task which requires the linking up of several lines of force requires, automatically, the co-operation of several groups of spirits or devas. Hence the repeated phenomenon, known to all clairvoyants and already alluded to, of the simultaneous activity of devic hosts, all engaged in a joint work. This is not like the activity of a group of men engaged, let us say, in the performance of some ritual; for there each man is, as it were, the generator and transmitter of *all* the forces involved in the ritual; his relation to them is synthetic. It is rather the activity of a host of units, in which each unit, or set of units, is concerned with its particular line of force, and one only; and its nearest parallel, in human life, is an orchestra—where each man, or set of men, uses a different instrument and plays a different line of music; the whole becoming a unity by *aggregation*, which is a very different thing from synthesis. To bring out this point, we have only to remember that three men, performing a ceremony, can produce (technically) the same effects as fifty men—for the simple reason that each is a medium for *all* the forces of the ceremony; whereas three men in an orchestra would be by no means the same thing as fifty men, nor would six instruments, or kinds of instruments, be the same thing as twenty.

If I have made this point clear, then we have in the devic world a feature which is in fundamental contrast to the world of men and should be useful for our inquiry. For we have found in it a note of simplicity, or of singleness, which is the opposite of man's note of complexity. And in order to emphasise this point still more strongly, let me mention very briefly one or two other respects, in which, from all that we can gather in our literature, the deva is simple while man is complex.

One of these is that of Ray. What is the evidence here?

Readers of the well known portion in *Man: Whence, How and Whither*, which deals with the beginnings of the Sixth Root Race, will remember that the temples in the Colony belong each to a different Ray, and that the services in each are normally presided over by a deva belonging to that Ray. Occasionally, however, the future Bodhisattva, our Master K. H., takes the place of the presiding deva and does this, in turn, at all the temples, thus showing Himself to be qualified to perform the functions of each of the Rays, although belonging officially, as we all know, to the Second. There is, on the other hand, no suggestion—and indeed it is impossible by implication—that anyone of the devas, in question, could preside at a temple other than the one on his own Ray. The inference is, therefore, that, as between a highly evolved deva and a highly advanced man, the deva is—to put it moderately—far more strictly confined to his own particular Ray than the man is. But I think that we may infer far more than this. For there are hints in our literature to suggest that one of the great differences between man and the devas, is that, while man, as he advances, grows into a complex of Rays, the rule on the deva line of evolution is One Deva, one Ray. As to Ray-complexity in the case of advanced man, I need only refer you to the passage, probably familiar to all, in which Bishop Leadbeater is describing some of the Masters in the *Masters and the Path*, and where, for instance, he says that the Master K.H., while showing forth the Love and Wisdom of His own special Ray, yet combines within Himself the qualities and powers of all the other Rays. If this be so, then what it comes to is that, at this lofty level of human evolution, we have an amalgam of all the Rays, with the leading Ray giving the specific tone, a colouring, to the blend. On the devic line, on the other hand, if we look up far enough, we find quite a different phenomenon. For at the

head of each of the Rays is a great Angel, or Deva—not, as might have been conceivable, some mighty Being belonging to the line of unfolding which has come up through Man, but a Being of the angelic evolution. And, as the Head of the Ray, He, in some mysterious fashion, *is* that Ray. Its life is His life; its powers flow through Him and are His powers. Now, I do not know how it seems to you; but to me it is unthinkable that, in view of His Office, there can be, in His case, any mixture of Ray. And if¹ at that supreme level, we find an utter singleness, or simplicity, of Ray—where, on the parallel line of evolution, the general principle seems to be, the loftier the level, the greater the fusion of Rays—then, I think we are justified in postulating that this important distinction is one that definitely marks off the two kingdoms. And we may also infer that when, as sometimes happens, a human ego, at a high point in his evolution, elects to transfer himself into the devic kingdom, one of the preparations for this—begun, we should imagine, long before the transference actually takes place—must be a gradual simplification of Ray—a shedding, so to speak, of sub-Rays—until the candidate for devahood is of one Ray only. Here our actual information fails us, and we have to fall back on conjecture. But, to my mind, everything seems to point to what has been said.

When we pass to the next kind of simplicity—that of substance—we are on surer ground; for although we have by no means all the facts that we require, yet some of those which we have are certain. There are large classes of devas, that is to say, whose substance is definitely simple. Such, for instance, are the devas of the five elements. Such also, from what we can gather, are various classes of devic life associated with the life of visible Nature—with its vegetation and its

¹ There is, of course, an alternative possibility that the Adept, who passes on to the Deva Evolution, keeps His multiplicity of Rays, and that this is one of the definite contributions which He brings with Him into devic life. But even so, this would only point the contrast between "human life become devic" and "devic life as it normally is." I cannot pretend to decide between these alternatives.—E. A. W.

minerals. Thus the gnome is of the essence of its particular rock or mineral; the tree-spirit is an emanation of the tree. Each would appear to be built of the material of that of which it is the spirit or deva—probably, on the physical plane, of its finer ethers. And the same principle would seem to hold good, even when we get to far higher manifestations of devic life; though here the thing is more difficult to define, since that with which the deva is identified, in substance and function, is something far less palpable. Thus, the Healing Deva, described in a pamphlet by Bishop Leadbeater, has only two colours in his aura—green and purple, and both are used in the work of healing. This would seem to indicate that the matter of his principal vehicles is strictly simplified down to the requirements of his official task and, if not absolutely simple, is yet confined to those few forms of elemental essence which are necessary for this purpose. Put briefly, a Healing Deva is made up of "healing substance" only; and this principle can probably be extended to every class of devas—substance, in each case, being correlated strictly with function, and tending to reproduce that elemental simplicity which we have already noted in the function itself. Here again we have a marked contrast with man, who is just as much a synthesis of substances as he is of Rays, and who can only fill his complex rôle in life by having, in his vehicles, a large diversity of elemental essence.

As to devic simplicity of function, enough has perhaps been said already. But there is one point which is of no little importance, as marking off devas from men. It is that in the deva, the force which he embodies, or ensouls, or represents, or manipulates (any word will do), flows out through him without transmutation, since in a very real way he *is* that force, and there is in him no opposition, or mixture, to check the force and change it. On the other hand man is, by his very nature, a transmuter of Nature's forces. The reception

and giving out of any energy by him involves an intermediate process of what is called metabolism. For the complexity of his make-up is such that any such force, entering into his vehicles, is at once arrested and can only find release after a process of digestion (as it were) and assimilation—issuing forth, at the end of this process, strongly charged with his individual magnetism. And this remains true, even though the process be, for all practical purposes, instantaneous. When a Master, for instance, sends force through a pupil, we must not think of this as though it were sending something through an empty pipe—and the use of the word “channel”, in this connection, is perhaps unfortunate. It is rather that the pupil, in virtue of his pupil-hood, is able to effect the transmuting and transmitting of the energy, down through and out through his vehicles, with automatic swiftness. The process still takes place; but it takes place with the minimum of loss and of delay. It is indeed precisely this process of specialisation and transmutation of energy which distinguishes occultism from mediumship. The medium, if we like, is a mere tube or channel. The occultist always “does something” with, and sets his impress on, every force which passes through him, so that, whatever be its source, it leaves him as *his* force—i.e., coloured with and changed by his complex individuality. The deva, in this respect of unimpeded transmission, more resembles the medium—with, however, the very important difference that the force, which works through him, is nothing external but the very life of his life, and that, so far from being passive or unconscious like the medium, he is, as it were, that force itself come to self-consciousness, and his activity is its activity. Language cannot but fail us a little, in attempting to define these intangible things; but the distinction is perhaps sufficiently clear. It adds one more to those essential simplicities, which separate the deva from the man.

Gathering up, then, what we have said—we observe, so far as our observation is reliable, a certain radically different mode of being and of activity, in the deva kingdom, from that which we observe in mankind. Man, to put it colloquially, is a bunch of activities; the deva is, to the last degree of simplification, a specialist. Man's bodies are built to enable him to do any kind of work; the deva's, to enable him to do one kind of work. And so, while the substance of the human vehicles is heterogeneous, that of the devic vehicles is homogeneous. And, finally, the forces which man takes into himself, preparatory to sending them forth again, go through a complex process of metabolism before they can find release—such superphysical chemistry being, at the higher levels of human life, the be-all and end-all of what we call Practical Occultism; while, in the devic world, each of these forces passes freely through its own special devas, or groups of devas, unchanged in the process—transmitted, if we like, but not transmuted. And from all this it follows naturally that the devic method of working, where complex results are aimed at, is always “orchestral”—each group of workers playing, as it were, its own single line of the score, and the total effect being accomplished by aggregation; whereas man's method of working, where Nature's forces are concerned, is, in its characteristic features, ritualistic. That is to say, each man deals, however rudimentarily, with the whole aggregate of the forces concerned. The method, in other words, is that of synthesis—of gathering up, into a vital unity, lines of force which, in their own elemental devic world, lie separate from each other.

All this gives us a formula, which would certainly appear to be worth our study, if we would understand a little more of the real relation between devic and human life and working. And the way to study it is to test it by application to some of the common facts of human existence. As a

stimulus to thought, but not as a matter for present discussion. I would suggest, in passing, that we have, even in the distinction as here roughly adumbrated, a hint as to what is meant in the obscure Hindū doctrine that a *deva*, who wishes to become an *Īshvara*, must first pass on to the human line of evolution, since there is something necessary for Divinity, in the fullest sense of the word, that only humanity can give him. If, as seems to be the case, *devic* activity is always along separate lines of life and force, a thing of elements and ultimate simplicities, and if the note of human activity is that it works across these lines, as it were, by gathering them up into synthesis, then it is not perhaps difficult to see that Godhead, which is the ultimate Synthesis of all syntheses, can only be reached by an evolution along this synthetic path. But I do not wish to pursue this particular line of thought any further, because I think it is a mistake to carry an untested theory into lofty regions, before we have glanced at it in humbler relations. In any case, the difficulty of language, in coping with generalisations of a cosmic nature, is always immense; and we do not want to increase the difficulty by lifting our particular generalisation into a region where language, like thought, must automatically fail. We should rather see what we can make of it among things which are near and familiar to us.

And so, in my next lecture, I propose to examine the distinction, which we have arrived at, in the light of certain matters of such general interest as art and religion and civilisation, in the hope of our being able to get some hint, through our formula, of the way in which the *devas* and humanity co-operate in these. And what we want most of all to detect is the specifically *devic* element in these—the element, that is to say, which is least familiar to us and about which it is possible, therefore, that we may have wrong notions.

In order to lay the foundation for this study, let me, before I stop, suggest to you—as arising out of what we have been

considering this morning—a certain visual image, which I think may be useful to us.

We have spoken of the *devic* world as being, essentially, the manifestation of single lines of force, each lying separate from the other, and of the *devic* hosts as being the living intelligences through which these lines of force, as it were, become conscious and do their work. Imagine, then, these lines of force as infinite in number and as constituting the elements out of which everything in Nature, physical and superphysical, is to be built up; and imagine them, for the purposes of our study, as all streaming out in the same direction. And then, taking the familiar image of the spinning machine, think of them as the threads laid across Nature's loom—as what, in spinning language, is called the warp—and take this as the *devic* contribution to the great Divine Work. And then, finally, think of man, and of all the higher non-*devic* evolutions which emerge at the upper end of the human kingdom, as spinning across this warp—of spinning what is technically known as the woof. The *devas* lay the warp; man works across this and spins the woof, gathering up and synthesising as he goes the threads across which he works. And think that, out of this dual-working is wrought the varied tapestry of life:—at the foundation of everything, the living warp-threads of the *devas*; over these and across them, the living woof-threads of humanity and of all whose evolutionary pedigree is through man.

With this image in our minds we will take up the theme in the next lecture.

E. A. Wodehouse

(To be continued)

BROTHERHOOD

By R. J. ROBERTS A.M.I.E.E.

THIS subject is one which has many aspects and is capable therefore of much elaboration and fine conclusions. It has also been treated by so many great thinkers and speakers of our own times both in and outside the Theosophical Society that it might readily be thought entirely unnecessary to plough and harrow ground which has thus not been allowed to lie fallow for long. In fact, it might be said that this ground of Brotherhood is overworked, is becoming sterile, and that I am likely to weary you by repeating thoughts and ideas which have been expressed and explained before. But, and this must be my excuse, it is a very big subject and one of the utmost importance at all times and especially in these years which mark the commencement of a new era and a new dispensation.

As you all may know this subject of Brotherhood is the foundation of our Society—it is more than the corner stone, it is the very ground upon which rests the whole fabric of Theosophy (the science of God). Without Brotherhood Theosophy would indeed be a vain thing.

The first object of our Society is:

“To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, sex, creed, caste or colour.” And anyone wishing to join our Society must subscribe to this ideal. It is, however, no light thing to the average Anglo-Saxon (who to-day leads and rules the World

or thinks he does) to accept this basis. All sorts of complexes, idiosyncracies, and prejudices stand in the way like so many dragons that must be slain before the earnest member may win true membership and clear freedom.

Now let us look this brotherhood squarely in the face, examine it and try to understand something of all that it implies and suggests. To begin with we soon see what it is not. Above all it is not foolishness nor mere sentimentalism. By this I mean that we should not run away with the idea that the admission of brotherhood implies the treating of any and all members of humanity as you might treat your own blood brother. Brotherhood does not imply equality in social, mental, artistic, or in physical matters. You have no right, for instance, to assume that because he is a human any man is fit to be taken to the bosom of your family—you must consider your family. Yes, we early find that *dharma* (one's duty in life in its broadest sense) prohibits any but calm views of brotherhood. The brothers in any family are not all of the same age, have not the same ideals, tendencies, nor capacities—it is indeed a rare thing to find two blood brothers equal or comparable in any quality or capacity.

The three shibboleths of the French Revolution Liberty, Equality and Fraternity, appeared real enough to the French people; but they soon came to have limited application and it might be said that the only reality which apparently persists to-day is that of brotherhood-in-arms. Liberty, of a degree and kind greatly in advance to that previously enjoyed under the old regime, certainly was attained, but liberty requires understanding and can be found ultimately only in service and not in license. Equality, what is it? We humans are only equal and can only be equal as humans. As sand all the grains of sand on the seashore are equal but as sand only. Upon close inspection differences and inequalities of all kinds quickly appear in individual grains.

The careless thinker (and there are many of them) whenever equality is mentioned, jumps to the conclusion that what is implied is that all property, especially money, should be divided equally—this, of course, is nonsense.

A story is told that during the "reign of terror" a few of the leading Jacobins approached a very wealthy man of the time pointing out that all should now be equal. The millionaire's reply was something like this: Yes, of course that is quite right. Now let me see, my own wealth amounts to about eight million francs, shall we say ten million? How many people are there in this world, did you say 1,000 million, citizen? Yes, then, since my wealth is to be divided each will receive his own just proportion, one sou. Here is yours, citizen, and yours! Any one who likes to come to me for his sou may do so—be so good as to tell them, won't you, citizen?

No, brotherhood is not that sort of thing, it is rather something which requires the exercise not of finance but many virtues. It implies:

(a) A recognition that your brother is also a human being and has therefore an equal right with yourself to view God and the Universe in his own way.

(b) The recognition that his customs and laws of living may be just as correct for him, as yours are for you.

(c) The acceptance of the principle that you have no right to force upon him views and conditions which do not agree with his own; neither has he any right to interfere with you however wrong you may be in his eyes.

(d) It does not mean aloofness, separation—quite the contrary. A wise big brother helps the little chap when he may, but anything like interference is resented by the youngster who always insists upon playing his game in his own way.

(e) If we cannot look up to people different from ourselves we must not look down upon them.

(f) Brotherhood is the application of the Golden Rule, but it is all this with very much more added.

Look now at history, as we know it. Anthropologists tell us that earliest pre-historic man was a peculiar creature and could look upon another male as a brother, but as such only, until a female of the species appeared upon the scene. These, apparently, were scarce then and so were objects of contention between males. Brotherhood was then real enough if a temporary thing only, one of individual convenience. Later came patriarchal systems under which men were brothers as members of a class or family. Then we see the building of towns where the defenders or citizens were not necessarily of the same blood but were brothers so far as their duties of citizenship were concerned. Then came the formation of guilds and secret societies—sometimes inside and sometimes outside the principal religious movements; and later the formation of Nations. You will see that the necessity of Brotherhood came in course of time to receive a wider and wider implication even to that of the same nation; but through it all an idea, as a sort of leading string, may be traced—the necessity of working together, and the beginning of the comprehending of a universal Golden Rule. Love thy neighbour as thyself.

Now this working together in common things of everyday life is not all that could satisfy an ambitious learned society which tries to get to the root of things. Great as brotherhood, the capacity of working together, may be in lodge, factory or field, still greater are its implications and scope when viewed from theosophical standpoints.

Looking at our noble selves we recognise virtues which are truths or fundamentals of progress. Some people cannot see their beauty and truth. If these are brothers then they can only be younger brothers. Further, if these are younger brothers, are there not elder brothers also? Or must we

I have just read a most entertaining novel in which ether was a wonderful piece of jade which possessed the quality of showing the beholder his lower self when viewed by his higher self—the personality as seen by the ego, the temporal in the light of the eternal. Few could look at it and endure the pain. Some of us try to build up the habit of looking at ourselves—each for himself of course, without the help of the wonderful jade. At first we are blinded by a smug complacency and conclude that bad as we may be there are some good points. Later, as we persist, the self-congratulation vanishes and each begins to see things differently and observes little cause for expecting others to see anything in us but that which is mediocre if not vile. As Burns said:

Ah, would great providence the giftie gi'e us
To see ourselves as others see us.

I fear such a gift would be a rather unpleasant gift to some of us. Not only, however, should we endeavour (if we would try to realise this reason for brotherhood) to see ourselves as others see us; but we must work until we really see ourselves as we ourselves see us. It is a capacity and a virtue few have realised but that is an ideal—an attainable ideal reality. Partially realised, however, a great number of us are able readily to accept this Brotherhood as an ideal only. The reality will and must follow further effort.

I have mentioned previously that the core of social brotherhood is "working together". This we can accept readily in principle, if not in practice. Are the confines of brotherhood limited? As I have pointed out already the development of this truth of brotherhood has been a gradual one and we, if we would be candid with ourselves, must take it to its logical conclusion and this means the inclusion of the whole of Nature. For the present, however, we can observe Social brotherhood—limited to the one creed, race, or country. Let us start with that and see if we can go further.

Reincarnation, to be of its full use in the gathering of experience for the individual, should give occasional changes of sex—otherwise we would be very lop-sided. Were this not so, there would then need to be separate heavens and separate hells for the two sexes, an arrangement which certainly has a quaint attractiveness. Consider experience, how it is like a knife being sharpened on a stone—the experience of one is quite distinct to that of the other. "Turn about" for full experience should then be expected. He who is your enemy in this life may be father, mother, wife, brother or other close relation in your next life. That great collection of lives *The Lives of Alcyone* illustrates how the same group of egos come back practically in-tact, time and time again. Anyone may be your blood brother in your next life if you disdain him in this. Why then should you disdain him?

To the popular mind the scientific theory of evolution says merely that man descended from monkeys. To the biological scientist it is a theory of the evolution of forms. It commences with the evolution of the simplest form of life, which is vegetable in its characteristics. This form develops in many ways and ultimately assumes animal characteristics—later these animal characteristics become more definite and there appear the higher animal forms. The evolution of the orthodox scientist does not deal with the ensouling life, he deals with the form and the characteristics of the life in the form as shown by the form. The evolution of the life itself is another matter. Theosophy teaches how evolution of life and form are complementary and explains how the life alters the form.

Personally, I could never quite understand why the idea that very remote progenitors were ape-like need be repugnant. Lord Bryce, I think, said that it was unwise to be proud of your ancestors beyond about the third generation, you would always find a blackguard somewhere.

think so well of ourselves in our approach to perfection as to deny the probability and possibility of their existence? There are elder brothers, humans who, having transcended humanity, are ever willing to give a helping hand to those who would strive, conquer and grow as they have done and all must do. We call these elder brothers Masters, because they have mastered all a human may achieve.

Now, if we are brothers, do we all attain to the ultimate expansion of our capacities—do we all search the Godhead, the ideal, in one short life? Obviously this is not likely nor usual, so far as we may judge our fellow-men, our brothers; and the only way in which growth can come is by a series of lives—by reincarnation.

Again, since we may learn through the experiences of successive lives, is it too much to ask what steps and gradations our progress would have? Could it be something clearly defined like the curriculum of a school? In some ways we can find the likeness to a school; but what happens when we neglect to do a task or do something we are not intended to do? Can we be sent to the Head's study at 4 o'clock?

In time we see the likeness to the curriculum in so far as there are attributes and capacities we must possess before we can pass on from the Secondary school to the University as it were. If we neglect our tasks we are taught the errors of our ways, and we are brought back in order to complete them. Or if we play the truant and waste our time in vicious or other wrong ways we are brought back to our tasks, time after time, until we have learnt them. This is something of what we know as karma, the old law, that "As a man sows, so shall he reap". It has this corollary however: The schoolmasters of life are all wise and do not expect an individual to do more than he is capable of doing; but in time they insist that all the lessons must be learnt, and learnt well. These

"Lords of Karma" are all powerful and apportion each ego to his bodies, capacities, position and environment in each successive reincarnation. If we do well in one life we may obtain better circumstances or better opportunities in our next lives, and there may be plenty of them. One hundred lives may have been required to complete one group of tasks. There is no sense of punishment about all this. The spark of the Godhead within us insists that ultimately we attain the Godhead completely. That is: whence we went must we return, and the number of the ways back to God are as the number of the sons of man.

This Law of Karma as we know it has many distinct bearings upon the idea of brotherhood. We members of humanity are all in similar positions—we are brothers in distress if nothing else. Let us look upon the bright side of things and think of ourselves as brothers in arms, as fellow craftsmen, and as genuine free brothers, not slaves. Further enquiry brings out the rule that cheerfulness is the best and the only way in which to approach a task to carry it through to a successful conclusion.

I have given you very cursorily some of the main points of brotherhood from the bare theosophical point of view, but there are many more. As Christians we are taught that we must love our enemies as well as our friends. Why? Is there not the suggestion here that our enemies are really our brothers in an unfriendly disguise. There is also a further real reason for this command. Progress in any art is attained, as we all know, by hard work—the greater the art, the harder the work. If, therefore, we as souls are to make progress, or develop, we must work and we are commanded to do hard work and we must learn to love our enemies—remove prejudices, break up our complexes and learn to see our enemy as a human, incomplete, foolish and silly perhaps, even as we ourselves are.

Having perceived how humanity, consisting of human brothers, can have evolved from possibly less mature characters and forms we now see that they were to begin with very crude humans indeed. What were they? Were they specially created humans or were they superior animals? This presents a difficulty where we must perforce turn to the teachings of Theosophy in which we may learn that the present human egos or souls achieved the added human characteristics in a series of lives as kinds of animals; but that this series of lives was not lived on this earth. Man's soul never used the body of an ape in this world at least and the so called anthropoid apes are degenerative humans not superior animals. Before we were animals and became individuals we had no separate identity as animals; previous to that still less as vegetables; further back still we ensouled mineral forms; and we can still go back further to the Godhead whence we started on this long pilgrimage of life in its manifold forms. "Whence we go must we return". Neither was there a time when we were not, nor will there be a time when we will cease to be. There is a road to be trodden by all. We must tread it, but there is also a shorter one, the Path for the strivers; and the sooner we, if we are strivers, begin, the better and easier not only for each climber but for the remainder of struggling humanity. Each individual's genuine effort lessens the work of his fellows. The Path is the direct road to the goal, to perfection in the reattainment of the Godhead. He who seeks shall find; but the only key to that gate which opens up the short cut is the crystallised qualities symbolised as Brotherhood.

R. J. Roberts

OUR LITTLE GODS

[A paper read by Srimata Rajivi Bai of Trichinopoly at the Saidapet Public meeting in connection with the last South Indian Theosophical Conference.¹]

I HAVE been asked to speak to you a few words. I am not a good speaker, I am just learning my baby language from you. Nor have I much experience of the world, but if I may venture on a conjecture as to why I am asked to speak, I think the reason lies in the fact that I am a woman and a Theosophist first and last, and as such I have unbounded hope in human possibility, and it is my creed that woman should do her very utmost towards its progress.

"Many are the roads which lead to Him," our Vēḍas and Purāṇas say, but there is one about which we hear comparatively little. Like the Athenians we know a great deal, but unlike the Spartans we do little. It is of this I am going to speak.

We people of India go into hysterics when we chant the name of our Baby Kṛṣṇa, our Muralidhar, but we absolutely ignore the existence of the Thirty-three million Muralidhars, our little gods amidst us, installed not in the sanctuaries of our homes but in the mire and misery of the world. We boast of our religion, of tolerance, of our charity, of our *Ahimsa*! What, let me ask, have we done to lift these little divinities out of the misery into which our neglect has cast them? More than

¹I do not often reprint a paper from another journal; but this, from the *Bhāraṭa Dharma*, is so significant of the effect that Indian women, retaking their old position, will have on Indian civilisation that I ignore the rule.—A.B.

30 per cent of the children die for want of care and nourishment; thousands of our little Kṛṣṇas are victims to crime every year; many a child mother falls a victim to early marriage; and last, not least, many a woman stumbles into sin. Sin we call it, but I should be glad to refuse to call it by that name. We starve our children, and we are surprised if they thieve. Our customs strangle the most natural instincts of the soul, and we call them sin. Let those that think so, read *The Statue and the Bust* by the greatest of modern poets, Browning. I chose to mention him, for he was the greatest of the admirers of the *Gītā*. He says: "All that is, is good in God's World." It is a world of sunshine. Darkness is but the negation of sunshine, bring sunshine and there will be no darkness. Make this your mission in life. Let us not keep our children hungry and at the same time expect them to become saints. Let us not kill off the highest instincts in man or woman. Let us not worship the goddess of custom and invoke her to consecrate crime. Let us not keep our widows in enforced widowhood and expect them to trample on the highest instinct of woman—maternity. Let us remember that love is an instinct stronger than death, and no mother would be guilty of her own child's destruction. I do not deny that there may be cases of infanticides, but we shall be doing wrong if we lay the unnatural charge against the mother. I would rather lay the charge on an orthodox parent or a grandparent who values custom more than human life.

We need not wonder at the miser's death by his own hands as he finds his gold dropping away from him, nor at the sensualist's life with the shroud wrapped about his feet, nor at the murders by daylight done boastfully by frenzied nations and glorified by the name of war. But the wonder is that we boast of the greatness of our religion, but still refrain from that nobleness of doing which that religion teaches. We move in our little garden of Eden with the innocent feeling of delight amidst

lowers with a happy smile upon us, with no cloud upon our brow, because we have built a wall around our place of peace. Yet, we know in our heart of hearts that if we only look beyond it, outside that little rose-covered wall, the wild grass up to the horizon is torn by the agony of men and laid level by the drift of their life-blood!

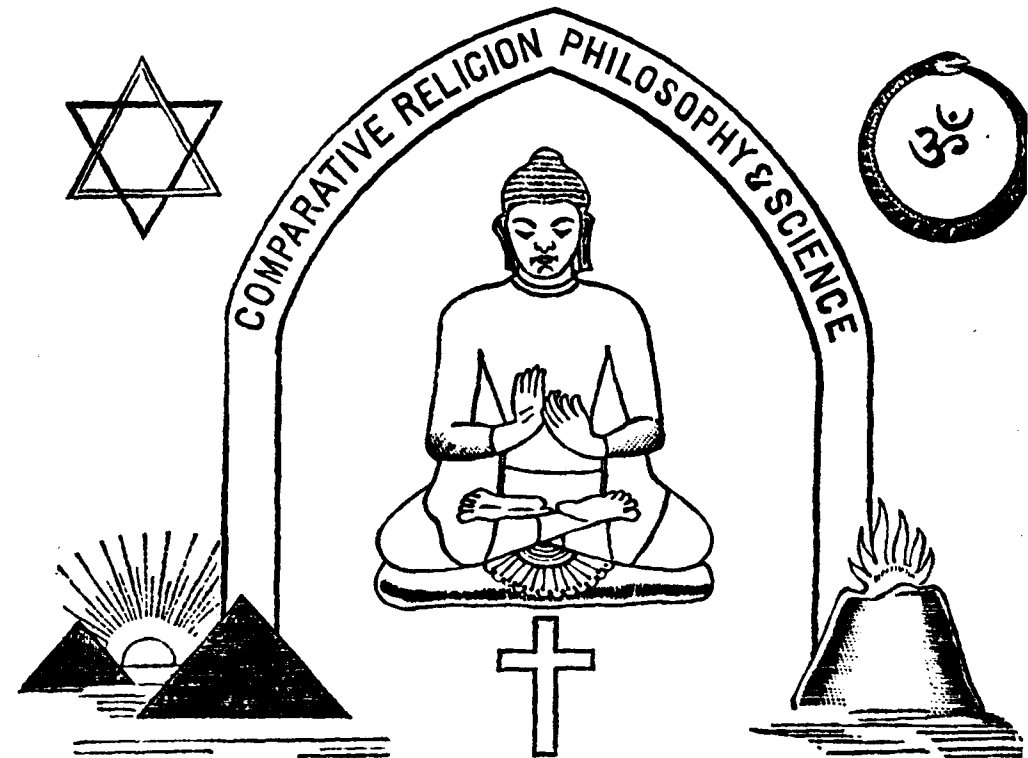
Pray, brothers, excuse me, if I am a little rough. We cannot get the gold unless we smoulder away the rock by fire; we cannot bring peace into the world unless we burn away the world's misery in the agonies of our own soul. Oh! let us give up this carburetted hydrogen ghost of our boasted religion, no cock need crow to make it vanish; one little pull of our own makes it disappear; let us rather look at the Lazarus at the door step.

You may ask me, Brothers, "What can we do to help these little gods for it is their karma to suffer?" But let me assure you that if we only think and reason about it, we shall be soon convinced that it is also equally our karma to lift them. If each one of us makes up his mind to lift one of these little gods, we can work wonders. Christ says: "And whosoever shall receive one such child in My name, receiveth Me." To the hundreds who die of want of nourishment we can give nourishment by having more Baby Welcome institutions. For the children who pass through the hands of the police as the result of offences against law and are turned into the streets or thrown into bad homes, we should have Reformatories or Industrial schools. It is an astonishing thing that in large cities like this, these children are not provided for, and to think that these little gods are dragged into prison for minor offences and then turned out into the streets as out-castes, with no opportunity provided for a better life; this thought is appalling. Homes and hostels for these are an elementary need, and we are heavily handicapped for lack of voluntary associations. We are guilty of, by our own

sins of omission, a little child who represents the future of our Motherland is driven into a life of crime. Of course, there is a Reformatory School at Chingleput, but it is not enough; we shall be glad when the day arrives that there is no longer need for reformatories.

Consider again the evil custom of child-marriage. These poor little innocent gods are tied down to what they know not. Ah! the happy days of their laughter and of their play! The sun has set on them . . . When these little sparks of Divinity should be care-free and happy, opening their hearts to the life around them, we find the burden of the world, its duties and its sorrows forced upon them, the delicate buds thrown open by ruthless hands and these babies become mothers! Indians deplore the physical weakness of their race and the ghastly death-rate. How can a child of 12 or 13 whose young limbs are not yet fully developed produce healthy citizens? Child marriage saps the very heart of the Indian nation. And yet, when some merciful person like Sir Hari Singh Gour wants to crush out this evil custom, some of us women who should be the purgers of this custom, because we have suffered, gather in meetings and speak against it. When are we going to break this evil custom? Christ says: "See that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."

Rajivi Bai



SATAN

By E. J. F.

WHETHER we regard Satan as a concrete personality or an abstract idea, we recognise that the figure or idea covers an underlying fundamental, the source of all that is adverse in our lives, all the shadows, difficulties and sufferings of life, and as such Satan has been regarded as the arch-persecutor and the inevitable enemy of all sentient beings. One not to be dislodged from his place of power, a being depicted of old with horns, tail and pitchfork in his fiery domain at his gruesome work upon those departed from this life as shown in the

regard good and evil as extremities of the same pole, the duality of the unmanifested. The Zoroastrians have a legend which tells of the forming of the duality of their God from the One, when Satan and God came forth together.

Let us now take two or three illuminating stories from our own Bible, and dip below the surface of the story itself, for the literal reading and the merely historical characters of the drama do not show us the philosophic idea beneath.

The following stories are in sequential order of the evolution of the individual who forms the centre of the drama. First the Garden of Eden where life and form was pronounced to be good, its denizens in a state of passive enjoyment of its peace and beauty; here Satan, as the insinuating serpent, slips and glides towards his discordant goal by tempting our earliest forefathers to their first taste of opposites—good and evil—and immediately the atmosphere is changed—there fly forth as from Pandora's box, all the difficulties and sufferings of life, and henceforth the calm and passivity of Eden is lost. *Tamas* or inertia is left behind and *rajas* perforce with unending activity and sway between the pairs of opposites, vice and virtue, awaits them outside its gates.

In this story the serpent holds out the lure, it is enticement rather than goad. In some old Hindū picture God is represented in the Garden of Eden with the face of desire, as if showing forth this method as the strongest to stir from passivity at this stage. Secondly, Job, apparently a very active being on the plane of personality, the man who understands, appreciates and accepts God into his soul as the all-good. He is surrounded by all the tokens of prosperity; Lord of his own domain; his cup filled to overflowing, so that he can generously pour out to others, who happen to appeal to his sympathy. He also lives in an Eden, prepared and given by his good God, who metes out just reward for righteousness; but Satan recognises that somewhere things are at a standstill

and he obtains permission to goad this man to some other state than his present one of perfect content, even should he curse his maker in the process; so Job is robbed of all his possessions and personal well-being through apparently no fault of his own; but he is so far developed a being that through all the darkness of his misfortune and misery, the higher self shows its near presence and he utters the memorable words. "I know that my Redeemer liveth," "Though He slay me yet will I trust in Him," "When he hath tried me, I shall come forth as gold"; and hence Job from his brave endurance of unearned suffering has come down to us as an age-old example of patience. He is in a mist of non-understanding of this visitation—hemmed in by the hardened casing of his own righteousness, which fails to be loosened or pierced by his three well-meaning friends. Then comes Elihu, the Spirit of Eternal Youth, who shews him that although his knowledge of the concerns of this world is great, what he stands in need of now is spiritual values—and lo, when Job accepts this aspect, all his lost possessions flow back to him, as from behind the veil. Thirdly, the Temptation of Christ. While Job is the good man who has accepted God, Jesus stands for the perfected man, whom the Divine uses as the vehicle of his visible work among men.

The personality of Jesus at this time was a pure one. Then why the Temptation? Bishop Leadbeater, in his book *The Masters and the Path* has a very illuminating chapter on this incident. At the Baptism of Christ and the consequent descent of the Holy Ghost, he received an expansion of consciousness, and to allow this to filter down into his physical brain, the quiet of the forty days in the desert was necessary; at its finish the Temptation was the usual test applied to all initiates to try the strength and purity of the personality and to prove whether any weakness of yielding to desire remained before the Divine Teacher could occupy His chosen temple and

Fierce and scathing the effluence of his eyes and scornful of dreams and of dreamers.

(He touched a rock hard by, and it split with a sound like thunder);

Fierce the magnetic influence of his dusky flesh.

"Come out" he said, with a taunt, "Art thou afraid to meet me"?

And I answered not, but sprang upon him and smote him;

And he smote me a thousand times and brashed and scorched and slew me as with hands of flame;

And I was glad for my body lay there dead, and I sprang upon him again with another body.

And with another, and another and again another,

And the bodies which I took on yielded before him, and were like the cinctures of flame upon me, but I flung them aside;

And the *pains* which I endured in one body were *powers* which I wielded in the next; and I grew in strength, till at last I stood before him complete, with a body like his own, and equal in might, exultant in pride and joy.

Then he ceased, and said, "I love thee".

And lo, his form changed, and he leaned backwards and drew me to him,

And bore me up into the air and floated me over the topmost trees and ocean, and round the curve of the earth, and under the moon—

Till we stood again in Paradise.

There is little time to touch upon other fine examples, but a passing thought may be given to Goethe's Faust, where Dr. Faustus, tired of his dry-as-dust intellectual pursuits, is led by Mephistopheles, under wager, through the whole range of selfish pleasures—the passion of the body—the passion of ambition at the Court of Kings, until at last, notwithstanding his own blindness and woe, Faust finds the crisis of his happiness in giving his whole soul to the comfort and well-being of his fellow-men. Such is the urging from a passionless state which is loathed by God; when speaking to the

Churches of Asia, he says: "And because thou art neither cold nor hot, I will spue thee out of my mouth".

This then is the titanic urge that moves the activities of the world.

The psycho-analyst calls it the "libido"; it is the *élan vital* or vital energy of the philosopher; to the chemist it is the force locked up in the atom; it is the fiery lives of *The Secret Doctrine*, and *fohat* of the Cosmos. One of our Theosophical writers describes it simply as friction and consequent suffering and the greatest amount is incurred where there is greatest awareness or conscious life-force.

Now let us turn to our own occult science, and here we get another aspect of Satan symbolised by the serpent or Dragon, where, in addition to the mover from inertia and the tester of rhythm, we get him in the rôle of separator.

Sin, is said by the priest to be "all that separates, hinders or delays the process of evolution". The principle of evil during that separation seems to exist for the development of individuality—showing as selfishness in the undeveloped man until he can show forth his undoubted divinity and become all things to all men in his co-operative efforts of service and love. This separation is pictured forth in Astrology by the Dragon, the Serpent—a straggling constellation of seven stars wandering between the Great and Little Bear, cutting off Ursus Major and the rest of our stellar universe from Ursus Minor with the Polar Star in its tail, which Polar Star marks the mystic north. Legend says the north was left unfinished when God created the world and it is open to him who can to make his way beyond; it is through this gate that there flow the cosmic influences from the greater Cosmos so we get the Dragon a guard between the known and the unknown, the Separator and the link combined. In Egypt, the home of occult science, we get the Crocodile, (serpent again) sacred to Saturn and it is the guardian of his gate. Saturn is Chronus

carry on his ministering work on earth. Mr. Leadbeater too, points out that the three parts of the lower self were here—in tested:

1. The stones to be made bread would appeal to the desires of the hungry physical body.

2. The sensational fall from the pinnacle would appeal to the emotional.

3. The power offered last would appeal to the ambition of the mental,

but it was trying gold already refined in the fire and it shewed no dross—"and the Devil leaveth Him and angels came and ministered unto Him".

To finish the illustrations from the Bible—just a slight reference to the Red Dragon, which plays so large a part in "The Revelation of St. John the Divine". Mrs. Dorothy Grenside has helped considerably with the difficulty of this book, in showing that the personalities and places crowded into the story of the Apocalypse are all within one's own being, and the incident of the Dragon being bound for a thousand years and then released in all his fury again, seems to me only a repetition of the story of the final testing after an initiation, as in the case of Jesus, before the initiate is allowed to enter another stage of the Path.

In looking back on these stories we may glean some purpose hidden in this work of the Devil; we get the lure of desire and awakening to active life in the Eden story, the goad to greater activity of mind in Job and the testing at the end of the stage traversed in the Temptation of Christ, but there is the same principle underlying all—the urge to some zest in life—activity.

In connexion with this force represented by Satan, I should like to take two or three illustrations from so-called profane literature. H. G. Wells in his *Undying Fire* takes the old story of Job in a modern setting, giving Satan also

in a modern light. In the colloquy in the prologue Satan says to God: "The whole race is Job," and God answers: "Job has become mankind". God is represented here as white light, a picture of majesty and peace, while Satan is the rainbow-coloured light, as though indicating restlessness and activity and change, the two, Spirit and Matter—Substance and Shadow. Satan is here a thing to fight against in order to obtain the vision of the light, something to conquer and a necessary concomitant of the development of strength.

It was as if a dark figure enhaloed in shapes and colours bent down over the whole world and regarded it curiously and malevolently and it was as if this dark figure was no more than a translucent veil before an infinite and lasting radiance. Was it a veil before the light, or did it not rather nest in the very heart of light, and spread itself out before the face of the light, and spread itself and recede, and again expand in a perpetual diastole and systole? It was as if the voice that spoke was the voice of God, and yet ever and again it was as if the timbre of the voice was Satan.

And after speaking of the struggle against this veil, he says:

So life goes on for ever, and in no other way could it go on. In no other way could there be such a being as life. For how can you struggle if the end be assured? How can you rise if there is no depth into which you can fall? The blackness and the evils about you are the warrants of reality.¹

Then Edward Carpenter² has another fine conception of Satan with the same idea of struggle and fight for victory. The subject after many contests finds Satan turned into an angel of light leading the victor into Paradise which he has won.

And so at last I saw Satan appear before me, magnificent, fully-formed,

Feet first with shining limbs, he glanced down from above among the bushes.

And stood there erect, dark-skinned, with nostrils dilated with passion;

(In the burning intolerable sunlight he stood, and I in the shade of the bushes.)

¹ *The Undying Fire*, by H. G. Wells—Extract from Prologue.

² *Towards Democracy*, chapter on "Time and Satan".

—Time, his colour is green and his note Fa, conspicuously like our own Earth, all pointing to the fact that Saturn or Satan belongs to this world of illusion. Egypt represents him as a serpent swallowing his own tail. He is said to be the Alpha and Omega—the Beginning and the End, under whose ægis all the Saviours of the World are born and also the mystic Christ in man—again the separator from and the link with higher things. The Book of Hermes says: "Saturn is the magistrate of the Justice of God, he is Karma, and to him are committed weight, measure and number." Here we get Saturn mentioned as Karma, Desire, which is both the Separator and the Link with the higher; and this has its counterpart in that principle in man called Anṭaḥkaraṇa, the bridge between the higher and lower mind acting as the Dragon or Separator, for it is the shutter-out of all impure thoughts from the Ego, until such time as desire becomes pure and merged into the Will of God—so the Anṭaḥkaraṇa links entity to non-entity, self to non-self. H.P.B., in *The Secret Doctrine*, says: "Karma is above all, the Divine desire for happiness and love". Is Satan then Karma? Divine desire?

The last item for consideration is again this aspect of separation in Mrs. Besant's *Study in Consciousness*. In the descent in involution the atom from the highest plane of Spirit begins to gather successive wrappings, until in its downward course it reaches the physical plane where it lies inert and unrecognisable as spirit at all, but in evolution, the ascent to the Divine again, these successive wrappings must be dissolved by the enclosed spark of Divinity, and not only dissolved but mastered and assimilated, so that on emerging from each enclosing wall or wrapping, the being is Divinity or Spirit, plus the experience of that enclosure in which it has dwelt for the time. And is not this true in all our universe? Seeds and all unborn creatures, even a cosmos, are enveloped in a protecting and nourishing, but also at the same time, imprisoning sheath,

separated from the exterior world; and it is a law of nature that the embryo must assimilate all the material within the sheath while germinating, gaining strength and individuality, and winning a degree of consciousness high enough to become aware of that limiting wall of its prison-house; then the accumulated strength is used in the struggle for the freedom it senses to be outside its present home and it proceeds to break down the limitations and enter the wider world. So man must use and assimilate his present circumstances in life until in the winepress of suffering and difficulty he has unified himself with them, and pressed out the pure water of experience from that well of matter, then will he sense the spirit world beyond the veil and strive to enter it.

It is just here that lies the cause of the contest in evolution. First dull existence, inertia and gestation within the walls of Eden, then awakening and awareness of the enclosing walls and the consequent struggle with evil and difficulty, followed by the breaking through into a new paradise of the formerly hidden spirit. This hidden spirit, in its turn, is the separator or veil of still finer spirit nearer the essence of the Logos, each stage being one higher on the spiral of the Path. And it matters not the means of activity that are used to accomplish this work—the means of activity run through the whole gamut of desires according to the ray upon which the individual exists; it may be a passion of selfishness, for "I am the gambling of the cheat," says Shri Kṛṣṇa, or any vice indeed, which is only the converse of a kindred virtue; but there is this proviso, the work must be done by the individual self, no outside or vicarious agency can give the release, no amount of precept can alter the fact that the advance has to be made in the creature's own way—from within—on the Ego's own line of march; it must be his own experience. How else could it become part of the fabric of his being? This is wonderfully shown in the case of the butterfly emerging

But when man hears music, he goes beneath the diversity of sounds and feels the emotion of the singer. Hearing is a mystical process. Again when I write, I start from a thought and express it in many words, but in reading I do the reverse process and go beneath the words to contact the mind of the author. Writing is ceremony and reading is mysticism in the broadest sense of the term.

There was a time in our childhood when the ceremony of sound manipulation, which we call music, seemed boring. But as soon as we got accustomed to that sound symbology, so as to follow the implication and suggestions of every note, we began to love it. The same is true of the ceremony of paper and ink. The most sublime poetry is to-day what it was when we were children—splashes of ink on paper. Nothing has changed now except our understanding of the symbology of the words in the poem.

There is a similarity between western orchestral music and certain rituals like masonry. To those who understand them, both are the harmony of simultaneous symbolism.

Both aim at leading the human mind to some lofty point, through different channels of suggestion. Again to those who are responsive, rituals like that of the Eucharist are similar to Eastern music—they are the melody of consecutive symbolism.

Mysticism and ceremony are relative terms like spirit and matter. Looking upward from earth, the soul of man seems to be spirit. It has transcended the forms and ceremonies known as the "lower life". It seems to be in mystic communion with God. But looking downward from a loftier point, the soul of man seems to be matter. It has descended from that formless condition of the "higher life," which is above the soul. It is in ceremonial activity, the reflection of which is the thought, feeling, and bodily

movement of man. So, man cannot escape from ceremony however high he may go, but he may participate even in those which he has transcended, and help others.

Evolution is a process of descent into matter and ceremony and then an ascent into spirit which is mysticism. By ascent is meant transcendence over matter and not mere recession from them. Our physical body is a symbol of the soul. Its activities in matter are ceremonies. Both this symbol and the ceremonies can be got rid of by committing suicide. But this would be only a recession from physical matter. Transcendence only comes when we so perfect our body, feeling, and mind that birth becomes optional. To be full of defects and yet refuse the aid of ceremony is mere recession from them, and not transcendence over them.

The mystic and the ceremonialist differ in their methods of service. The mystic rises to high flights of consciousness and stimulates the higher man to dominate the lower; the ceremonialist comes down to the lowest planes and stimulates the lower man to be amenable to the higher. It does not follow from this, that ceremonies cannot stimulate our higher principles. On the contrary very high forces are invoked at the Eucharist. But then, it is the duty of the priest to "prepare a channel for its reception". Again, if we turn to masonry, we find it replete with devices for attuning the lower principles of man.

Though each activity in matter is ceremony in the broadest sense, yet there are certain specialised forms which are like a contract between God and humanity. The founders of these special rituals seems to say by implication: "You are too poor to help yourself. We are too busy to respond to every frivolous or accidental pronunciation of our names. If you cannot call us with intensity of feeling, call at least with deliberateness of mind, and as a proof of that deliberateness follow these suggestive forms which I will charge with

from the chrysalis, and an incident came to my notice of a man sympathetically watching the struggle of one of these beautiful creatures releasing itself from its hardened casing; part of the wings already lay exposed in all their patterned loveliness, glowing with iridescent colouring; but still the creature worked and writhed painfully with little result, apparently, so at last the sympathetic but impatient onlooker took out his pocket-scissors, snipped the obstruction and let the wings free; but alas, there failed to run through the veins, which had not gained their full measure of elasticity, the flow of colouring matter; and too late the author of the mischief realised his mistake, and with this fight in life's battle-field our wings too are equipped with beauty and strength for the strong flight in a new medium. This is true of insect, plant, man, race and nation; self-independence *must* come before emancipation and winging the flight into larger fields of labour where there is no separation, but harmony and peace.

So I submit that Satan is not without, but within, neither moral nor immoral, but that good and evil are unity, spirit and matter—limitation and freedom, according to the view point. Satan is the majestic figure that he has been claimed to be, he is the source of all activity of the growing soul, desire, karma, Divine Love; the guardian of the circumstances of our individual lives; the magistrate of the Justice of God, he as Lucifer fell from the highest with us in involution, to be the light of our feeble steps along the path of evolution; the great Initiator and the Tester of every stage on that Path.

Finally, as souls purified in his fires, purged of dross and bringing sheaves of experiences of every need and limitation of other souls, he presents us unified, emanating peace and harmony before the throne of The Most High.

E. J. F.

THE NATURE OF CEREMONY

By N. YAGNESVARAN SASTRY, B.Sc., B.L.

WHEN Christianity was founded, its followers sought world-peace by evangelising humanity. Such attempts failed, because the teacher of the world wants the harmony of many methods, and not the melody of any particular line of work. Now a new note springs from a spiritual centre in Holland. But again, world-peace is to be attained, not by "Ommenising" but harmonising, the diverse cults of humanity. In that blending of methods, the workings of the mystic and the ceremonialist, will be a special feature.

Mysticism is the ingoing process of seeking the One hidden in the many. Ceremony is the out-going process expressing the many latent in the One by suitable words, gestures, symbols and other means. Every creature in the universe seeks the one light that shines in all. God the many seeks God the One and is therefore mystically inclined. But it is God the One who expresses Himself in the myriad forms and symbols called creation, and He is therefore ceremonially inclined. All created things turning to the source whence they came, represent God the mystic seeking communion with God the ceremonialist.

Ceremony and mysticism enter into the minutest details of life. When man sings, he starts from a sentiment and expresses it in many sounds. Singing is therefore ceremonial.

special magnetic attractions. Then we will descend to the lowest levels of your being and help you".

It has however been clearly laid down that, "no ceremonies are necessary". Thus it would seem that they are only helpful. It has also been said that, "simple union is the best". But this does not seem to be simply attained. Therefore, he is fortunate who, while understanding the limitations of ceremony, is able to utilise its method for the helping of mankind.

N. Yagnesvaran Sastry

THE GEMINI

TWIN brother stars that east of Taurus gaze
 In speechless wonder on the Milky Way,
 How oft have lovers vowed beneath your rays
 To live like you inseparate for aye.
 Mid lone, unmated stars that pierce the blue,
 What power binds you to each other's side?
 What rare devotion keeps you ever true—
 Tried friends that through all time and change abide!
 O wise astronomer, who charts the skies
 And marks how gravitation draws the spheres,
 Have you not seen the love in maiden's eyes
 Attract a lusty youth of riper years?
 Some day, perchance, you'll learn 'tis this same force
 That holds the hosts of heaven in their course!

JESSE WILLIS JEFFERIS

STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)

By G. E. SUTCLIFFE

(Continued from p. 189)

XXIII. DIMENSIONS

253. In Para. 86, we referred to the importance which physicists usually attach to the physical dimensions of the two sides of an equation, so that although the numerical values may be equal, the relationship is doubtful unless the dimensions agree as well. This view of physics has been largely a development of the late Lord Rayleigh, and in the volumes of *Nature* for 1915, will be found his exposition of the subject. During recent years, however, the views of physicists have undergone a change, and in *The Philosophical Magazine*,¹ Dr. Norman Campbell dismisses the subject as follows:

The use of dimensions in checking an equation by examination of its two sides has also proved worthless; for equations which do not satisfy the criterion can be found in the writings of the most eminent physicists . . . but if the retention of dimensions in all our textbooks cannot save us from such errors, if it encourages so greatly the activities of the modern equivalent of circle-squarers, and leads to the abuse of one of the most valuable weapons of experimental research, is it worth while to puzzle with it the heads of our students and, incidentally, our own?

¹ January 1925, Vol. 49, p. 285.

conservation of energy and momentum in individual absorption and emission processes, there seems no escape from the conclusion that radiational energy is propagated by means linearly directed spatially localised quants. This is supported by the recent work confirming the Compton-Debye quantum theory of scattering. Thus our investigation of the nature of temperature, and the deduction that it has the character of a frequency, serves to explain some obscure physical problems when combined with the observed facts of *Occult Chemistry*.

255. By an obvious development, the light-dart hypothesis discloses the nature of electrical potential, for from Einstein's equation given in (37),¹ and equation (141),² we may write,

$$hn = Ve/c = Vxh \quad (142)$$

where V is the electrical potential giving the light-frequency n , and from this we obtain the ratio

$$V = hn/xh = n/x \quad (143)$$

Since n , is the number of light-waves per second, and x is the number of these waves in a light-dart, $n/x = V$ is the number of light-darts issued by the radiation per second. Thus electrical potential V , is likewise identified with a frequency, in the same way as n and θ . It is the frequency of the light-darts or quants from the radiating body.

It is well known to physicists, as will be shown in later articles, that these three frequencies, V , n , and θ , all vary together in definite proportions, which also favours the view that they are similar in nature, function, and dimensions.

256. As in other cases, it is probable that in this controversy about dimensions the middle course is the truest and

¹ Para. 160.

² Para. 250.

1927 STUDIES IN OCCULT CHEMISTRY AND PHYSICS

safest. There may be reasons why an equation, which is true numerically, and in disagreement dimensionally, may nevertheless be significant physically, though it should be accepted with caution; but there is no doubt that when true, both in number and dimensions, the equation is more illuminative, and intellectually more satisfactory. There may be reasons, however, why the dimensions do not agree, which call for further investigation. For instance, it may be that the phenomena is not being treated in a manner sufficiently fundamental, and, in consequence, important factors which enter into the process are not taken into account. Such cases happen when constants enter as factors, the value of which is unity, and which therefore disappear from the equation. These suppressed constants do not affect the numerical equality, but they may effect the dimensional equality. We shall deal with some instances of this which are important for the understanding of the hidden forces which occult chemistry discloses.

In Para. 233, equations (109-10), we have $NP = 1$, and $MNP = M$, so that in an equation involving the mass M , we may use either M , or MNP , without affecting the numerical value of the term. Avogadro's number N , is a mere numeric, and does not affect the dimensions of the terms; but the Proton P , is a mass, and affects the dimensions. Moreover, if accompanied by N , it may be inserted any number of times without altering the numerical value, thus

$$M = MNP = M(NP)^2 = M(NP)^3 = M(NP)^n \quad (144)$$

where n can have any value, positive, negative, or zero. Now when we speak of a mass M , we merely give the number of grammes, but since all matter is held to be built up of Protons, each gramme contains N Protons, so that the expression for M , is, at least, MNP , and may be any one of the expressions

covered by (144). Only by a more fundamental investigation can we ascertain the powers of P , which enter into M , thus affecting the dimensions but not the numerical value.

This concept is particularly important when the matter of other planes than the physical have to be taken into account as is the case in occult chemistry, etc. Thus, suppose the mass of the proton on the astral plane is P_1 , and on the mental, buddhic, and ātmic, P_2 , P_3 , and P_4 , respectively, whilst the corresponding Avogadro numbers are N_1 , N_2 , N_3 , and N_4 , so that we have

$$NP = N_1P_1 = N_2P_2 = N_3P_3 = N_4P_4 = 1 \quad (145)$$

$$M = MNP = MNP N_1P_1 = MNP N_1P_1N_2P_2 \\ = MNP N_1P_1N_2P_2N_3P_3 = MNP N_1P_1N_2P_2N_3P_3N_4P_4 \quad (146)$$

257. The above result may appear at first sight fanciful, but we shall find later that some of the above Protons, are recognised constants in western science. The different expressions for the mass M , in (146), may be taken to indicate the ensoulment of the mass M . Thus the mass of a man's body, when dead, might be represented by MNP , and when living by $MNP N_1P_1N_2P_2$, if an ordinary man, whilst the body of an Adept would have the mass $MNP N_1P_1N_2P_2N_3P_3N_4P_4$, since the average man is living on three planes, and the Adept on five. We have here, perhaps, one of the keys to the influence of talismans, and particular stones and jewels. These bodies may have some special ensoulment operating from planes other than the physical, which interact with the different bodies of man. The question of ensoulment will assume greater importance, as the nature of the occult forces operating through matter become better understood. It is a further and more direct influence

1927 STUDIES IN OCCULT CHEMISTRY AND PHYSICS

which the Divine Life exercises throughout the worlds of form, and may be the special function of the Deva evolution, with its staff of elementals and nature spirits. These ensoul planets, districts, individual mountains, trees, etc., and affect the rate of evolution, in the mineral, vegetable, animal, and human kingdoms.¹ This is of special interest to medical science, since the medicinal and healing properties of substances, districts, etc., are a department of this study.

The concept of ensoulment enables us to understand also why the consecrated wafer in the Eucharist, may be utterly different in its effects on humanity, as compared with ordinary bread, although the mass and chemical properties are not changed; for the mass of the wafer instead of MNP , may be raised to that of an Adept, as given above, or even higher, since the ensoulment is from the World Teacher Himself.

258. Matter, on the earth's surface, is, in general, measured by its weight, that is, by the force exerted upon it by the earth's gravity, which is given by Newton's formula,

$$GEM/R^2 = Mg \quad (147)$$

where G is the gravitational constant, E the earth's mass, and M the mass of the body weighed, whilst g is the surface value of terrestrial gravity, and R the earth's radius. Now the expression for the earth's mass is, at least, $E = ENP$, and, at least, also $M = MNP$, so that the above becomes,

$$GENP \cdot MNP/R^2 = MN^2P^2g = Mg \quad (148)$$

At the very least, therefore, there is always involved for the weight of the mass, the mass of the Proton P , to the

¹ *The Brotherhood of Angels and of Men*, Vol. 2, Chapter 1.

The reader who wishes to form his own opinion on this subject may refer to Bridgman's *Dimensional Analysis*,¹ where the subject is fully dealt with. It has become necessary to refer to this matter again because some of our equations do not satisfy the conditions claimed by dimensional analysis. One of these, equation (67), $h = \mu' (g + a)$, has been privately pointed out by a correspondent. This equation, as is shown in a later article,² etc., is connected with the creation of matter and as such a process is not recognised at present, any equation, expressing it, is likely to be defective when the dimensions are examined. We would point out that Occult Chemistry deals with much more fundamental matters than those treated in classical physics and chemistry, and the correct dimensions cannot be given until the nature of the processes are more fully understood.

Other equations where we shall be likely to clash with western views, are those involving temperature, especially.³ In Para. 249, we interpreted the temperature θ , as a frequency, or the reciprocal of a time, in correspondence with the frequency of light waves to which temperature is proportioned. In this connection we may quote from Bridgman's *Dimensional Analysis*.⁴

Many persons feel an intuitive uncertainty with regard to the dimensions to be assigned to temperature . . . how the absolute temperature, as we have used it above, is the thermodynamic absolute temperature defined with relation to the second law of thermodynamics . . . The size of a degree of thermodynamic temperature may be fixed entirely arbitrarily so that there are any number of degrees between the freezing and boiling points of water, for example, absolutely without reference to the size of any other unit. We are concerned in the dimensional formula with the definition in terms of the second law only in so far as this definition satisfies the principle of the absolute significance of relative magnitude, that is, the principle that the ratio of the measures of two concrete examples

¹ Yale University Press

² Para. 198.

³ Para. 127-9.

⁴ P. 72.

shall be independent of the size of the units. Now it is evident that the thermodynamic definition of absolute temperature does leave the ratio of any two concrete temperatures independent of the size of the units. The dimensional formula of temperature, therefore, need contain no other element, and temperature may be treated as having its own dimensions.

254. The scale of temperature we have deduced from first principles in (125-6),¹ fulfils all the conditions above set forth, with the additional property that there is no arbitrary number of degrees between two temperatures and no dimensions are required beyond the centimetre, gramme and second.

It must, however, be admitted that the nature of temperature thus disclosed may react on other dimensional formulæ. Take, for instance, $K\theta$, in (129), which is shewn to be the pressure exerted by each molecule of a gas, caused by a stream of proto-elemental oxygen emerging from the molecule, in K quanta, at a rate of θ per second.

If now we conceive these individual quanta expanding into light-waves, when released from pressure, so that each of the x spirillæ in a quantum K becomes a light-wave, and each K becomes x light-waves, we then have for each group of light-waves, as shown in (141), the emergence of the electronic charge $e = xhc$, or the electrical quantum. This concept may serve as an illuminating picture of the function of quanta in physics. It conveys the idea of what may be termed light-darts, each containing x light-waves, so that light-waves need not be continuous, but may have dark intervals between each light-dart. It is interesting to note that such a theory has been advocated by Einstein.²

Einstein put forward the light-dart hypothesis according to which radiational energy is not only emitted or absorbed in quanta, but also exists in free space in the form of discrete localised bundles of energy or quanta . . . later work has shown that if there is

¹ Para. 238.

² *Magnetism and Atomic Structure*, Stoner, p. 93.

second power, or P^2 . If we combine the observations of western science, and occult research, we perceive the reason of this. Rutherford's observations show that the mass of the chemical element is at the nucleus of the chemical atom, which occult observation finds to be a centre of intense energy flow; and since energy and mass are interchangeable, we may take it as proved that this central energy flow is equal to the mass of the atom.

As that centre is positively charged electrically, we have there the whole mass positively charged. But *Occult Chemistry* shows that the mass also consists of occult atoms composed of electrons strung together as given in Para. 224, equation (97). This duplicate mass is, therefore, charged negatively. Now a positively charged centre, and a negatively charged exterior, will normally give rise to a centripetal force, or an attraction, which, since the charges are proportionate to the masses, will be proportionate to the product of the two. For a single Proton, therefore, of mass P , the force will be proportionate to P^2 , and for N Protons proportionate to N^2P^2 . Such is the rational of the occurrence of the factor N^2P^2 , in the expression of every mass M , as shown in (148).

259. In comparing, therefore, the units of mass of the different planes, we should compare the square, or second power, of the units, or P_1^2 with P^2 , etc., and we will now proceed to do this. We have seen in (97), that the mass of the Proton P , consists of the mass μ , multiplied by the number of spirillæ in the Proton. But each turn of the physical spiral contains seven finer spirals of the plane above, or astral plane, set at right angles to the primary turn.¹ On the assumption that the mass μ , in the physical spiral, is divided amongst the seven finer astral turns, and that on the astral plane, there

¹ *Occult Chemistry*, p. 22.

are 16,800 turns per atom, as on the physical, and 18 atoms in the astral Proton P_1 . It follows that

$$P = 7P_1 \quad (149)$$

$$P^2 = 49P_1^2 \quad (150)$$

An explanation of the above can best be given in the words of Bishop Leadbeater.¹

It must be noted that a physical atom cannot be directly broken up into astral atoms. If the unit of force which whirls those millions of dots into the complicated shape of a physical atom be pressed back by an effort of will over the threshold of the astral plane, the atom disappears instantly, for the dots are released. But the same *unit of force*, (*italics mine*), working now upon a higher level, expresses itself not through one astral atom, but through a group of 49. If the process of pressing back the unit of force is repeated, so that it energises on the mental plane, we find the group there enlarged to the number 2401, ($= 49^2$), of those higher atoms. Upon the buddhic plane the number of atoms formed by the same amount of force is very much greater still—probably the cube of 49 instead of the square, though they have not been actually counted. Therefore one physical atom is not composed of 49 astral or 2401 mental atoms, but *corresponds* to them, in the sense that the force which manifests through it would show itself on those higher planes by energising respectively those numbers of atoms.

260. The important principle to note in the above, is that the relative quantities on the planes are determined by the force unit, and not by the breaking up of the matter of one plane into that of the other; and that force, in general, is proportionate to the product of two masses, or electrical charges, so that when the masses are equal, the force varies directly as the square of the mass. This gives us the 49 ratio between the mass units of the planes; hence from (145), and (150), we have for the ratios of the Protons, and Avogadro numbers in the respective planes,

$$\begin{aligned} P_0^2/P^2 &= P^2/P_1^2 = P_1^2/P_2^2 = P_2^2/P_3^2 \\ &= P_3^2/P_4^2 = 49 \end{aligned} \quad (151)$$

¹ *Ibid.*, Appendix, p. iv.

$$\begin{aligned} N^2/N_0^2 &= N_1^2/N^2 = N_2^2/N_1^2 = N_3^2/N_2^2 \\ &= N_4^2/N_3^2 = 49 \end{aligned} \quad (152)$$

from which, with the known values of N and P , the Avogadro numbers and Protons for all the other planes can be calculated. P_0 , and N_0 , are the Proton, and Avogadro number for the plane below the physical.

261. It was shown in Para. 227, that the energy and mass of the occult atom was supplied from the three thickened whorls, and this process may be conceived as continually going on. The law of the equipartition of energy, as previously explained,¹ will ensure that the two sets of whorls in each atom, (the three thickened and the seven planetary,) on the average, will be equal both in mass and energy. The fundamental unit of energy and mass, therefore, will be half the mass of the atom, and since there are 18 atoms in the Proton, and two of these elementary mass units in the atom, the total mass units in the Proton will be 36.

If z be this unit of mass then

$$z = P/36 = 4.582 \times 10^{-28} \quad (153)$$

and if these two halves of the atom act on each other like charged bodies, charged in proportion to mass, the unit of force operating will be proportionate to

$$z^2 = 2.0994 \times 10^{-51} \quad (154)$$

Taking the value of Planck's constant h , as given in Para. 120, we have,

$$z^2/h^2 = 48.98 \quad (155)$$

¹ Paras. 8-9.

$$z^2 = 49h^2 \quad (156)$$

and from (150), (153), and (156), we have

$$P_2 = 49P_1^2 = (36)^2 z^2 = (36)^2 \cdot 49h^2$$

$$P_1^2 = (36)^2 h^2$$

$$P_1 = 36h \quad (157)$$

$$P = 36z \quad (158)$$

$$P/P_1 = z/h \quad (158a)$$

or just as z , is the physical half-atom of the atomic subplane, or the physical unit of mass, so Planck's constant h is the astral half-atom of the atomic subplane, or the astral unit of mass; we thus have an important constant of western science identified with a known constant of "Occult Chemistry", and the problems of eastern and western science, at once, become mutually illuminative.

262. To interpret the above expressions, we see from Para. 261, that the unit of force on the atomic subplane of the physical is x^2 , as given by (154), and from the observations of Bishop Leadbeater, Para. 259, if this unit of force be pressed back over the threshold of the astral plane, this same unit of force expresses itself on the atomic subplane as a group of 49 units of force. But from (156), the unit of force on the atomic subplane of the physical is $z^2 = 49h^2$, hence h^2 is the unit of force on the atomic subplane of the astral plane.

This identification of the square of Planck's constant with the first subplane of the astral, is of great theoretical importance, since the constant h enters into the equations of modern

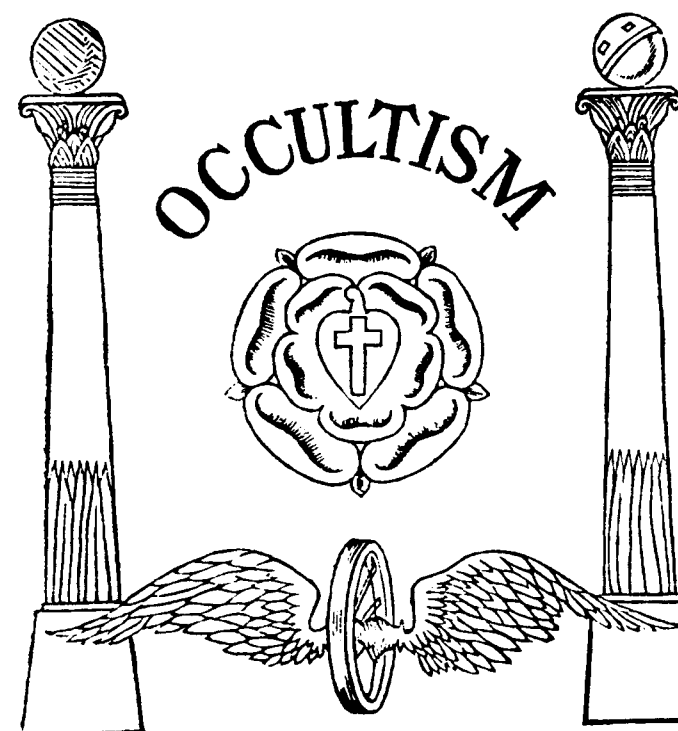
physics more frequently than any other. We have shown in Paras. 201-3, that the three elements, Earth, Water, and Air, can all be generated from it. It is the energy content of every light-wave, and from light, all physical matter is created.¹

It is the basis of the quantum theory of light, and its discovery by Planck has revolutionised modern physics. Practically much of current theories resolves itself into the interpretation of about half a dozen constants: Planck's constant h , the radiation velocity c , the pressure constant K , the mass constants P , and m , and the electronic charge e ; but, perhaps, the most important of these is h . By identifying this last with the atomic subplane of the astral plane, we have practically completed this list, though the electronic mass m is not yet fully identified; but the main foundations are laid for a fundamental interpretation of physical phenomena on the basis of occult teaching.

G. E. Sutcliffe

(To be concluded)

¹ Paras. 191 and 196.



THE WAY OF KNOWLEDGE¹

By GEOFFREY HODSON

An Angel tells of the Gñāna Mārga:

"We will teach man the way of knowledge, that he may learn to draw upon the hidden sources of energy latent within him, realising the forces of his own divinity, to become a God."

Mankind has forgotten his divinity, and, forgetting, seeks without, for that which is within. There is no possibility of success in the search for power and knowledge, until its

¹ Author of *The Brotherhood of Angels and of Man*.

direction is reversed. The scientist, philosopher, explorer, and investigator must cease their physical activities; that which they seek, obeys no earthly laws, responds to no physical vibration. Spiritual in its nature, its presence may only be recorded on the seeker's brain, after his mind, his feeling and his body have been plunged into a profound silence, a stillness so complete, that the lofty vibrations of the spiritual worlds may reach the inner ear. The subtler organs of the brain—dormant through long ages, save for their glandular secretions—are the sole physical instruments by means of which the search may be continued; by their aid alone man may hear, see and measure the hidden forces which form the central core, the secret heart, of all material phenomena.

Knowledge of that interior life force is the next step which the seeker must take, be he scientist or philosopher; the means is within him, therefore he must forsake his external instruments, and learn to use those organs of cognition within himself by which alone he can discover that source of power within the heart of Nature, which is the object of his search. Thus, the first step must be a reversal of his present methods of enquiry from that of external observation to contact from within. New organs of cognition must be made to function; when they are aroused and under control, no secret shall be hid, all knowledge shall be revealed.

Man, by virtue of his divinity, possesses the capacity for the deepest of all researches, that into the divine behind the material; as by the material, the material is known, so, by the divine must the divine be discovered. Man must learn to see the God in nature through the God within himself.

First he must find that God; that task should not be difficult for the determined mind, for that inner God is his true self, his very self, the ego which inspires his life. The blending of the material and the immaterial, the secular and the sacred, is the keynote of the research of the future. When

achieved, the limitations of the material man will be transcended and the powers of the spiritual man will be released, by their aid his vision may be telescopic or microscopic, according to his will may pass beyond the range of any external instrument, however powerful, however delicate. He may enlarge the atom, or examine the smallest detail of the sister planets of the earth, and study both, passing from external vision to a blending of his mind with the Mind which created him and them, and therefore know them from within. Distance will cease to limit him and he will destroy the illusion of size. From the quiet of his own study he may explore both the surface and the interior of the globe, may range the ærial spaces, visit sun, moon and stars. With this interior vision the hidden processes of nature may be observed in all her kingdoms; by it, the veil which separates the living from the dead may be drawn aside, and the regions of the underworld, the abodes of the blessed and the egoic home of man may be explored.

This is the next step, the immediate future in the evolution of human consciousness and its organs of cognition. The will and the mind of man must be combined, in order to effect the unfolding of the latent faculties, and the quickening of the organs in the brain, through which they will be expressed. In this direction the efforts of scientist, philosopher, teacher, statesman and priest must be turned. With their inner powers awakened, each, in his own field, may pursue knowledge and gain wisdom, so that his labours may be inspired, and a fairer day dawn on the horizon of the human race.

A new era will be born in which the faculties of the inner mind of man will be awakened and expressed through the newly developed powers of his brain. This inner mind is the core of his being; the heart, from which flow the life streams which vivify external man. The outer mind is but a shell, or husk, enclosing precious seed; the shell must be

broken, the husk be laid aside, ere the seed can grow into the plant.

Within this life-centre are blended the human and divine, it is the real man, the immortal principle, which persists throughout the ages, the undying inspirer of his many lives, the single light which casts a thousand shadows into the impermanent worlds of thought, of feeling and of earth. Each shadow is an earthly man, pursues an earthly life, and vanishes. With the passing of the centuries the shadows become less dense, as the mind which forms and governs their shape and density becomes more and more illumined by the light which is behind.

The acceptance of this hypothesis is the first and essential step towards the development of the next phase of human consciousness; its truth and value will be rapidly revealed to those who proceed to its practical employment in scientific and philosophical research.

The technique of this new method is not difficult to acquire because it is the natural expression of the phase of the evolution of human consciousness into which man is now passing; the faculty of external observation has been perfected, the next step is the development of the capacity for interior cognition until a similar standard of perfection has been reached. Interior cognition is the external aspect of meditation; therefore the scientist must pass from external observation to meditation and the state of meditation, employ interior means of cognition.

The meditation which he will employ will be that of knowledge.

The meditation of knowledge will reveal every secret to him who learns the art of its employment as an instrument of research; its purpose is to place the student in complete rapport with the divine mind, within which is all knowledge. The consciousness of the Logos is represented in man by his

inner mind which is the core of his mental self; its presence ensures the future development of his intellect to that point at which it will be merged with the universal intelligence. That consummation—foreordained from the beginning—will be attained by every man at the close of the evolutionary cycle; a reflection of it may be obtained in advance by means of the meditation of knowledge.

As the ruler of men discovers the meaning of omnipotence by uniting himself with the will of God and then is able to release the power of the One Will, and the lover of man discovers the meaning of omnipresence by uniting himself with the love of God and, releasing His wisdom and His love, is filled with a divine compassion, so the knower must unite himself with the One mind if he would discover the meaning of omniscience and employ the universal knowledge.

Will, love, knowledge, these are three divine attributes in man and constitute the promise of his triple union with God. As an Adept he will employ them all; as a scientist he begins by concentrating upon one. First he must discover the divine point within himself—the centre of the circle of his being; then he must learn to move the point until a line is formed, and from the line a square, and from the square a cube, for the cube is the symbol of the divine knowledge employed to give perfect understanding of the material universe.

The centre of man's being occupies a region of his consciousness one stage beyond his mental principle. To reach it therefore, he must pass beyond the limitations of the deductive and analytical into the synthetic and inductive aspect of his intellect. Having reached that higher level he must, by practice, learn to dwell therein habitually, for this is his true home; in the principle in which he dwells therein he is immortal; neither time nor space can bind him; nor can external force of any kind disturb the seclusion in which, treading the path of knowledge, he will pursue his studies.

In his earthly body he is human and governed by the laws of human and terrestrial life; in the Augoiedes he is divine and incapable of error, as of sin; being divine he will study from the point of view of the creator and designer of the universe, instead of from that of a separated portion of the great design.

The first step therefore is to find the way from the human to the divine, from the mortal to the immortal, from the separated self to the one self, from the canvas of life to the heart and mind of the great Artist, there to see His vision of the picture which he paints. By meditation the aspirant must gain access to the synthetic aspect of his mind, become familiar with that interior region and learn to function there with certainty and ease.

The base from which he will begin the voyage of discovery is the lower mind, which must be trained to instant obedience to the will; it must be robbed of all initiative, be recognised as an instrument and employed by the consciousness as an external piece of apparatus; lifeless save when he gives it life; powerless apart from his will. He must learn to point it with accuracy and unwavering concentration in any desired direction, whether downwards towards the material worlds, or upwards into the spiritual; train it to become still, so that, mirror-like, it may record with perfect accuracy that which falls upon it and reflect it into the special organs of the brain, by which alone the knowledge of the invisible worlds may reach the earthly man.

Before the eye within the brain may see, or inner ear may hear, their vibratory rates must be raised by purity of life, of food, of action and of thought. The scientist of the coming age cannot neglect the ancient teaching of religion concerning the culture of the body and the soul. He must learn to make of mind, of feeling, and of brain a single instrument of perfect tone. The votaries who would worship at the shrine of knowledge must lay aside all earthly pleasures

which would mar the beauty, perfection and minute accuracy of the instrument. All passion must be foregone, for passion is a storm of feeling, which would destroy the subtle delicacy of perception so essential for research. Food must be pure, light, vital and free from the stain of blood and cruelty; drink free from the fumes of alcohol; in pleasure he must always seek the highest form of recreation. The finest music, the greatest beauty and the purest form of intellect and wit must be deliberately selected, avoiding all that might sully, even for a moment, the bodies which are the temples into which divine knowledge is to be invoked.

He must meditate daily, seeking to pierce the many veils which hang before the holy of holies, in which the Self of knowledge is enshrined. With concentrated mind he must *think* his way through the unreality and illusion of the lower worlds, past the phenomena and forms which hitherto have served him for the real, into that primeval source which is behind. Every object which has life may serve as starting point; he may take the tree, the branch, the stem, the leaf, insect, animal, bird or man, and seek to unify the life within himself with the life inspiring them.

Gradually he will learn to use the various levels of his consciousness freely and at will; to concentrate awareness in the planes of feeling or of thought exclusively, to focus his intellectual powers in the vehicle appropriate to the knowledge which he seeks. When this technique has been acquired he will begin to draw aside the veil of the temple and approach the altar of knowledge and of truth. That veil symbolises the region of the world of thought, which lies between the higher and the lower mind, the mortal and immortal man. The altar is his great Augoiedes, his shining and eternal self, where truth and knowledge ever reign. Seated in calm and undisturbed peace, with life and bodies purified, with soul at rest, let him collect the force of every faculty of body and of mind

and draw them up into himself and point them like an arrow through the centre of his head, upwards into the formless worlds, concentrating every power of his being into THE WILL TO KNOW.

As practice brings success, he will form his lower vehicles into a chalice, which he will offer upon the altar of his higher self, that it may be filled with the wine of wisdom and of truth; and as the precious fluid flows into the cup his mind will be illumined and his soul refreshed. A new life will descend and vivify his every thought and word and deed. His brain will be quickened, its dual glands of wisdom and of knowledge will be awakened and, acting in unison, will provide him with an eye, which, piercing every obstacle of time and space, will dispel the illusion of distance, size and form. Nature will begin to recognise the sovereign right to knowledge, which his aspiring soul has won; she will reveal herself and lay her secrets bare; the next stage in the progress of human consciousness will have been entered.

The way of knowledge is the way of light, and ere the final illumination is bestowed the knight of wisdom must perform his accolade; having drawn the veil aside he must kneel before the altar of the God within himself, and swear the vow which never may be broken. He must pledge himself that all the knowledge which he gains, and every power which his will evokes shall be dedicated utterly and irrevocably to the service of the great ideal of the progress and perfection of the life in every form. He must become a builder in the service of the Great Architect of the Universe, destroying only when the form has been outgrown, and then with divine compassion and selfless desire to serve. With his new found power he must become a protector, preserver and regenerator, using knowledge only to that end. Then, and then alone, may he grow in wisdom and be consecrated as a knight in the service of the King and a steward of the wisdom of the Great Scientist

of the Universe. He shall rise from kneeling with the humility of one, who having seen the great light within the sanctuary, knows himself but a minute speck, illumined by its beams.

His new found powers will grow as he learns to use them, and he will develop a new technique of research. He will enter virgin fields of knowledge, the fruits of which he will employ for the upliftment and refinement of human life. In that field alone are to be found the sovereign remedies for every human ill, and when men learn to live according to the law which, by his new found knowledge he will teach, disease will be banished from the minds and bodies of those who live in obedience to its behests. The earth will be made more fruitful; the powers of the air will be discovered and turned to human use. Inexhaustible sources of power will be released for light, heat and energy will be discovered in the air. The vital forces of the human body may be studied, and the secret of life, maturity and longevity may be known. The stone of the philosopher and his vital elixir are the bread and wine served upon the altar of truth, set up in that holy of holies, which is the deepest and truest self of man. He that would partake of that most precious sacrament must tread the way of service.

The newly consecrated knight will bear upon his shield the emblem of a cup, and the words "power for service". Thus he will display his goal and its reward.

Such is the way of knowledge, let him who dares pursue it and he shall win freedom from the bonds of illusion and of woe, shall break the shackles of desire and enter into eternal peace.

Geoffrey Hodson

THE UNITY OF THE SELF

By P. SANKUNNI MENON

(Continued from p. 219)

IT may perhaps be urged that phenomenal life is not worth living for, that it is too full of evil, that the world has very few attractions to offer, that nature is too niggardly to bestow unstinted pleasures and that utter annihilation is preferable to life. The reply to this sort of argumentation is that nature has at no time been so parsimonious of her bounties as she is here represented to be. In theory people may be divided in their opinion as to whether there is a surplus of pleasure over pain, or of pain over pleasure in the life here; but the tenacity, with which the normal man clings to life, proves that men are optimists at heart.

Cases of suicide are too sparse and may for the most part be explained on the ground of the sway of momentary impulse or violent outbursts of passion. Life has a value for us solely on account of its pleasures. If they alternate with sorrows, the latter sweeten them all the more by contrast, since prolonged pleasures after a time cease to be discernible. If misery prevails over happiness, there is no justification for the wish to live. The materialist who finds in death the termination of all existence and who repudiates all faith in the doctrine of a future world and the soul's survival, starts back from committing suicide for the sole reason that he believes in the preponderance of good over evil in the life here.

The argument that the pleasures of the *samsāra* are false may be refuted by saying that a pleasure, so long as joy is derived from it, continues to be a pleasure, true or false.

Our passions and desires, the reminiscence of our past pleasures and the recollection of our past reverses of fortune together with the potentialities of enjoyment prove a great obstacle to steady concentration and draw the mind away from the object of meditation. Complete renunciation and total apathy to the pleasures and pains of life render our concentration steady and undisturbed. Steady concentration upon the Unity of the Self, in which we mentally merge our individuality, if carried on sufficiently long, enables us to realise that unity established in the nature of the Self. Complete mastery over the allurements either of this world or the worlds of the gods and the most perfected knowledge of the Unity of the Self enable us to cast off our limiting adjuncts.

Complete mastery over the pleasures of the world is gained by arresting the receptive functions of the senses and by perceiving nothing but the Brahman with the mind's eye. The worlds and their manifold objects have no attraction for the advanced seekers after release because they see nothing but the Brahman in all the false presentations of the *avidyā*. Never-the-less it so happens that the vast majority of the aspirants qualify themselves, not for absolute release but for a kind of preparatory and partial emancipation only. They will not, however, have to redescend into this world, since the seeds of earthly life are completely burned up in their case; nor are they quite fit for total absorption into the unqualified Brahman, since they are overwhelmed by an ardent longing for admission into the world of *Hiranniagarbha* or the lower Brahman, and for the enjoyment of the marvellous knowledge, powers, and pleasures characteristic of the tenants of that world. *Hiranniagarbha* is the first-born. He is a finite being clothed in an instrumental body with a very great

preponderance of the quality of *Saṭva*. He is the *Nārāyaṇa* or the *Vāsudeva* the personal god contemplated by *Rāmānuja* or the *Īshwara* of *Saṅkara* or the personal god of most other religionists and sectarians.

Most of the aspirants, who have cultivated apathy for or insensibility to the charms of the earth and of Indra's world, are still fascinated by the marvellous powers and intense rapture of the world of the qualified Brahman.

As a reward for their endeavours towards release these aspirants, who are not thoroughly perfected, enjoy a preliminary release in the world of *Hiranniagarbha* for long cycles of years retaining their individuality or distinct existence. They and the lower Brahman are all phenomenal and finite beings. Their apathy or dispassion and knowledge are both defective. They are too weak to resist the attractions of *Hiranniagarbha's* world. They do not yet realise that *Hiranniagarbha*, his world and they themselves confined in their instrumental bodies, are all impermanent and false modifications of the *avidyā* superimposed upon the true Self constituting the substratum.

Towards the approach of the *Mahāpralaya* (Great Latency) true knowledge dawns on them. The potentialities of their past self-restraint and self-denial come into play again. They reassert themselves with double force. A surfeit of the sweetest pleasures of the lower Brahman's world is attended with the deepest loathing. The aspirants grow weary and turn away with disgust from their life in *Hiranniagarbha's* world. They again meditate upon the true Self and discover by degrees that the true Self has yet to be obtained and that their union with it alone constitutes their highest good. Thus during the Great Latency they and *Hiranniagarbha* are detached from their instrumental bodies and absorbed into the true Self or the higher Brahman in which they enjoy their absolute or final release characterised by eternal bliss.

This explanation is required to meet the objections raised against the theory of the Unity of the Self.

The individual soul as such is of course false. The Self is its true nature. With the dawn of right knowledge the individual soul parts with its false nature and is established in its true nature as the Self. This is what is meant by merging. The false nature of the individual soul vanishes altogether.

The reward of most aspirants after release is the blissfulness of preliminary release, enjoyed in the world of *Saguṇabrahmā* for æons, extending to the following Great Latency and the beatitude of oneness with the higher Brahman thereafter. Those who are indifferent to the pleasures of preliminary release secure ultimate release directly. How to enjoy the felicity of final release will be explained later. The reward pointed out constitutes the motive for aspirations after release.

The individual soul is by no means an absolute nonentity. The substratum Self is indeed real, though the limiting adjuncts forming the super-structure may be false. Even the limiting adjuncts have practical validity. The plurality and manifoldness are as valid for practical life, as if they were real. There are various forms of the qualified Brahman assuming the nature of various deities invested with various gradations of power and helping on the devotee towards his exaltation and final release. Though they are all phenomenal, they are useful and valid up to final release. They are lords of intense sympathy and love, keenly alive to the wants of their devotees, whose service and personal devotion never go unrewarded. They purify the hearts of their devotees, lead them on to realise the futility of all earthy aspirations and exaltation to the world of Indra on the ground of the impermanency of those states, incline them towards the cultivation of dispassion and the practice of meditation. In short a deity

tends, with the fostering care of a parent, his worshipper whose filial devotion deserves it, until he is restored to the independence of more or less right knowledge and preliminary release.

When the aspirant grows indifferent to the enjoyments of inferior worlds, the attractions of the world of the lower Brahman may prove too powerful for him to resist, he succumbs to them, and grows weary of them until the Great Latency, as it were, is absorbed into the absolute and unqualified Brahman in which he loses his individuality and enjoys the thrill of eternal bliss.

Here we are confronted with a fresh difficulty. If we lose our individuality in our union with higher Brahman, how do we enjoy the felicity resulting from that union? How can felicity be felicity, unless it is enjoyed? The Brahman is enjoying eternal bliss; but that does not relieve us from the cares, toils and hardships of earthly life! In the absence of our distinct existence and specific enjoyment of pleasures we are practically dead in our union with the higher Brahman. Preliminary release of course prolongs existence and augments pleasures; but final release all at once puts an end to our existence.

The following provisional solution of the difficulty with which we stand face to face may perhaps satisfy many. The reward of our self-restraint, self-denial and other disciplinary observances carried through life or lives is the blessedness of preliminary release indulged in for an indefinitely long period. Habituation to the intense pleasures of the world of the lower Brahman causes the released to loathe them and wish for absorption into the unqualified Brahman, no matter whether they retain or do not retain distinct existence and the sense of individuality. But this view is open to the following objection. Distinct conscious existence in the state of final release runs counter to the *oneness* of the Brahman or of his being One without a second.

Before the origin of the worlds, with their manifold objects, every thing was one and this One was without a second. This unity presented itself as manifold through the instrumentality of a power called *avidyā* which, hiding the true nature of the original unity called Brahman, built superstructures on it. But the Brahman is both in and out and everywhere.

Our release consists in our discovery of our real character as Brahman. The blessedness of the Brahman is my blessedness, when my adjuncts, consisting of mind, body, senses, egoity and self-love are dispelled. This kind of final release is by no means a state of death, but of maximum life and beatitude enjoyed in our true nature as Brahman. The chance of such a release may perhaps be but cold comfort to us who are still implicated in the *samsāra* and who have not yet risen to a complete mastery over egoity and nescience. We still cling to distinct existence and individual pleasures in release, because we are still subject to the sway of egoity. As long as we remain under the grip of egoity we are unable to appreciate or conceive the felicity of ultimate emancipation. When egoity relaxes its grasp the frame of our mind undergoes a change and we come to relish the release, in our character as Brahman which is nothing but the most general and indivisible knowledge of blissful nature.

A forecast of the real nature of our consciousness in release or union with the Brahman is next to impossible; we are still under the yoke of egoity which divides us from the Brahman. A rough idea of it may perhaps be furnished by the following illustration. A man in a dream is distressed to find his skin rather thickened, and his ears, face and extremities grown dusky red. He deplores that he has become a leper for life. He wakes from his dream to discover his error and realise with satisfaction that he is not a whit impaired in health! Here substitute the released soul in

union with the Brahman for the waking man, and the soul implicated in the *samsāra*, for the dreamer. The case is nearly parallel.

The above argument may be refuted thus: The subject, the object and their relation are the categories of the phenomenal world, but not of the noumenon which is one only. The Brahman enjoys bliss and knowledge, the Brahman is bliss and knowledge. The Brahman's knowledge and bliss are independent of external objects which are phenomenal; they are natural and coeval with himself. They do not admit of change or existence in different degrees and are characterised by no surfeit or disgust. We are all phenomenal beings subject to the operation of the laws relating to the categories. We have had no actual experience of the noumenal Brahman and therefore we are unable to conceive the same Brahman as the subject, the object and the relation between the two in respect of knowledge and bliss. Just as the Brahman transcends time and space, while a phenomenal object cannot help being in time and space; so the Brahman transcends all laws relating to the categories, where phenomenal objects are governed by them.

The Sāṅkhyas repudiate all faith in the existence of an eternally free and pure Being which is the cause of the origin, subsistence and reabsorption of the world. They recognise released *purushas* or souls and regard *Kapila* as the first released. They infer the causes of the sentient and insentient world from their effects. Each living being is composed of an intelligent soul and a body consisting of unintelligent matter. The body they derive from the *pradhāna* (primordial matter) which they however admit to be again composed of *saṭvic*, *rajasic* and *ṭamasic* atoms. The souls or *purushas* undergo no change. They have the nature of intelligence, but are inactive, indifferent and purposeless. They are all-pervasive

and motionless. Living beings originate from the conjunction of the souls with the varying modifications of the *pradhāna*. The different kinds of animate and inanimate objects are produced by the varying proportions in which the three kinds of atoms unite together, the *purushas* being connected with the animate. Souls see; bodies are seen.

No doubt individual beings see or are conscious or intelligent. Because animate beings are countless, they argue that the conscious *purushas* are also countless. If they are countless, they cannot be ultimate. Their common characteristic which is consciousness or intelligence is the ultimate entity and that is one. The diversity of *purushas* is an error. The Sāṅkhyas aver that each *purusha* is all-pervasive intelligence without any substratum and so the countless *purushas* must of necessity coalesce into one.

The whole apparent world with its orderly arrangement, the mutual adjustment of its parts, the systematised laws governing it, the mutual subservience of gods, men, animals and plants, creation in harmony with previous merits and demerits and the like disclose the grandest of designs. Such designs cannot proceed either from the unintelligent *pradhāna* or from the inactive, indifferent, changeless and purposeless *purushas*. So the Sāṅkhyas cannot help positing, as the cause of the world, a Being whose nature is intelligence capable of forming designs and governing the subordination and superordination of the three kinds of atoms with due regard to previous merit and demerit.

With the Vedāntins the Self or intelligence as the ultimate nature of the apparent world is not a mere hypothesis, but a truth established beyond a doubt by the testimony of consciousness. The whole universe we can eliminate in imagination, but not the Self. Even when we, by a violent stretch of the imagination strive hard to eliminate the conscious self, it obstinately persists or reappears as the agent of

elimination. Material bodies reveal no substratum. All that we are conscious of in material bodies is definite clusters of sensations, which, as mere states of consciousness, may be traced to the fundamental self. The assumption of a material cause over and above the Self is an error and a luxury.

Can the ultimate atoms be the cause of the world? The world consists of the Self and matter. The Self is revealed to us by our own consciousness and actual perception is the essence of gross matter. Gross matter is reducible to the subtle or invisible atoms. So the essence of the subtle atoms is latent or potential perception. But all-perception is a state of consciousness which should proceed from the Self or intelligence.

Can a homogeneous and all-pervasive subtle fluid be the primitive cause of the world? No, even such a cause may be reduced to the primeval Self. Besides, no homogeneous substance can by itself be modified into the manifold objects of the world without the action of extraneous agents. Even the change of milk into curds depends upon heat and other extraneous causes. In the beginning of creation extraneous agents are unavailable for the pristine nebula to modify itself. The requisite design for determining the nature and method of evolution is also wanting in the case of such an unintelligent cause.

The apparent world is not the effect or modification of any primary matter. No matter is available before creation. The world is *avivarttha* or illusion. The one Self has intelligence for its nature. Without altering its real nature as unity and intelligence, it can become or look many by an act of will. The act of will is accompanied by an elaborate design. The formation of the design involves the bringing into being of the fundamental materials of evolution such as ideas, appearances or false presentations with no real substances corresponding to them. These collectively are the *avidyā* or an illusive and

false entity. It springs from the will of the Self and modifies itself as the apparent world. In as much as the *avidyā* proceeds from the will of the Self, the Self is the material cause of the world. In as much as the Self determines the nature and method of evolution, it is also the operative cause.

An act of will on the part of the Self is not whimsical. It is a stern and inviolable law. It governs the *avidyā* even in the most minute details of its change and modification with due regard to the conditions of time, place and operation. The specious causes of all natural phenomena are the laws of nature discovered by scientists. They are in invariable harmony with the will of the Self.

We are conscious that the Self bears witness to all our actions and enjoyments. This direct consciousness is the most authoritative proof. If it be argued that this direct consciousness too is merely phenomenal it may be observed that one thing is declared false with reference to another thing which is true. The external world has in the foregoing paragraphs been proved to be false. If now a critic argues that the self is unreal, the self-same false argument proceeding from the critic's own false self proves that the self is real. An absolutely false being is consistently and invariably false. Just as no right conclusion can be drawn from wrong premises, so no truth can come from the lips of a false being.

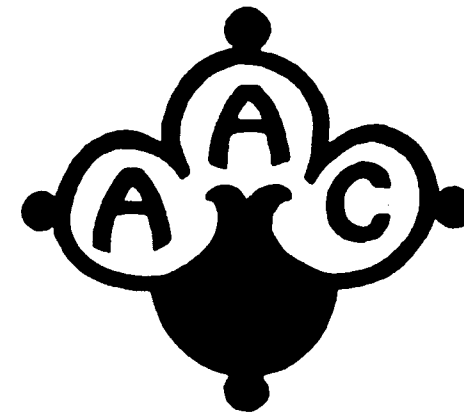
There is always an element of pure, untainted consciousness even in false thoughts and perceptions. This pure element is the nature of the Self. There may be an absolute cessation of all specialised consciousness in a swoon or profound sleep; but the unspecialised consciousness or the self still continues. We are unable to recollect the unspecialised consciousness filling up the gaps of swoon and sleep, because the self, as the self itself is hidden from us by

our limiting adjuncts and we are only conscious of what they substitute for the self. Besides, the experiences of our gross and phenomenal existence are imprinted in the instrumental body and memory recalls them, provided that the impressions are not too faint. Our experiences as the pure Self are not recorded in the instrumental body. They are beyond the province of memory, the operation of which is confined to our limiting adjuncts.

The reality of the Self is the fundamental postulate on which all human enquiry and progressive evolution are based. If the Self is unreal, the world is a phantasmagoria and we are mere shadows.

Thus the whole apparent world, all metaphysical controversies, you and I, and this thesis as well, must after all end in the Unity of the Self.

P. Sankunni Menon



THE ART OF HAPPINESS

ACCORDING TO NATHALIA CRANE THE POETESS

By JAMES H. COUSINS, D. LIT.

THE Muse of Poetry has two special modes for the transmission of happiness to her devotees; the mode of the lightning, in which the first moment of illumination is also the last, and therefore everything; the mode of the flower, in which the last fructifying moment is fragrant with the memory of the first and of all the moments between. For the administering of the happiness of lightning-surprise, Poetry asks the aid of a creative mind that has mastered the art of withholding, of reticence, of a sure intuition of the right moment for smiting the surcharged cloud to a flash. In this process the creative impulse is in special league with the shaping power of the intellect. The poet is here truly a maker, as the word indicates. But the quality of the making will be more or less æsthetically poetical according to the measure of the feeling that condenses like a cloud around the

endowed with the machinery of aspiration; the blind underground delver gains celestial vision; the two normally incongruous ends of the peacock are harmonised; what the snail gains from the renunciation of the hermit crab the latter gains, we surmise, in a good conscience.

We shall add two words to the last stanza.

Everyone is happy,
Even mastodons,
Just because. . . .

Now we know that the happiness of this new Noah's Ark is not merely congenital, but acquired. It is a recent acquisition, and has an explanation. We feel, too, that the explanation is not all positive, but that in addition to individual levelling up of capacity some common element that previously had held happiness back has now been eliminated. Not a hint, however, of the secret is given to the very last word.

Just because a planet
Dropped. . . .

Suddenly the child in the invisible seer, who has been playing (rather, pretending to play) in a jungle of the imagination, is transformed into the seer in the child who casts the whole burden of their myth into a word that is a complete incongruity at the surface level of the poem, even among animals in the revised and enlarged editions here presented.

Everyone is happy,
Even mastodons,
Just because a planet
Dropped comparisons.

The happy land is no longer a land but a planet and all upon it. The incongruity of the climax suddenly transforms itself and the poem from a play of the fancy into a grave admonition to humanity which is permitted to look into "the happy land" from its own far from happy realm, and learn, if it has the gumption, the simple way to happiness. From time

immemorial the religious teachers along the southern slopes of the Himālayas have unfurled their painted banners in the market places and told what the World-Teacher, in the form of a cuckoo, taught the birds of the Way of Salvation. To-day in New York a girl does the same, though her banner has not yet found its painter.

With the complete poem before us, we realise that every word in it was directed and attracted towards the final one; and we are sent on the quest of the poem within the poem—its fundamental idea or intuitional seed from which it grew, its definition into ideas, its elaboration into thoughts and images, its æsthetical accompaniment, its vital impulse, its embodiment in a verbal structure. This is the order of poetical creation. But the external approach to poetry is in the reverse order. Our first contact is with words. From their grammatical groupings arise mental and æsthetical responses. These are at first mainly processional; but ultimately they merge themselves in an intelligible whole whose intelligibility and power are enhanced to the extent that it is also beautiful.

The vocabulary and external form of "The Happy Land" are not of themselves remarkable, save in the negative quality of economy. The words are adequate and just, but have none of the felicity and magic of some of her other poems. The verse-form is the simplest possible. The poem is alive, yet not aggressively so. Its vigour is that of an athlete, even an ascetic. Æsthetically it is bald. Only one substantive has a qualifying adjective ("sapphire eyes"), and even that adjective is not used for decoration but for explication. It has no metaphors. Such pleasure as we derive from it on a first reading arises out of the obvious whimsicality of promoting flowers to the rank of paṇḍits and turning tortoises into airplanes and out of the brilliant unnamed but inescapably implied co-ordination of sound and colour in the voice and tail of the peacock. But these pleasures are not æsthetical,

poet's guarded secret. In the shadowed approach to that secret, the poet surreptitiously touches into existence all the imaginative world that is to be disclosed at the destined moment. We move through it as participants in some dimly understood but alluring ceremonial. We are touched as the delicate mystery of a forest before dawn. When the flash of surprise comes, in the zig-zag of some luminous idea or the fang of a brilliant phrase or word, the poet's heretofore misty world suddenly stands out in glorified clarity. But it does not fall back into its original shadow to be called forth again. It has emerged once for all into the steady light of understanding.

Poetical surprise is eternally alone. It is the offspring of what the Japanese poet, Yoné Noguchi, calls "the unique moment." It is a door that closes on itself in the act of its opening. It dies in its birth. Two compensations are left for the irrecoverable moment; the special richness of the world that is suddenly revealed before it passes into the valuations of comprehension; and the pleasure of seeing the moment of surprise in others, with its evocation of the ghost of our own original surprise. These pleasures are, however, only attainable when the surprise-poem is read in one's presence. They arise out of the movement from word to word and idea to idea towards the climax. But when the poem is put down in static print, the repetition, in the experience of others, of one's own original pleasure of surprise can only be assumed. That is the case with the poem which, because not only of its element of surprise, but because of certain other intellectual and intuition features, I propose here to subject to a detailed exposition. Still, if the surprise fails, I have, as will be ultimately seen, other consolations of criticism.

The poem is from the third volume of the American poetess, Nathalia Crane. She was born in August 1913, and her new book published in 1926, *The Singing Crow*,

contains poems written prior to her thirteenth year. The poem is as follows:

THE HAPPY LAND

All the flowers are learned,
All the bees are wise,
Tortoises with pinions,
Moles with sapphire eyes.

Peacocks there are poets
Equal to their tails;
Hermit crabs usurp not
Houses of the snails.

Everyone is happy,
Even mastodons. . . .

I hang the climax in the air for a few moments above the two hemispheres of a critical parenthesis.

The happy land of our poetess is a realm in her fourth-dimensional imagination, where time and space have lost some of their boundaries, for certain of the creatures in her poetical menagerie would look on one another as strangers, and the mastodon would be regarded by all except itself as, if not so self-conscious an affair as an anachronism, certainly as a very ancient bad dream. That they are happy we take for granted, for their keeper has told us so. But there is no indication as to how they show their happiness. That they can be as foolish as any human being in the expression of their happiness we also know; for in another poem, ferns and rushes shout *hurrah*, oaks roar, birds blow horns, "bumble bees lay down and kicked," and what these have done, the other creatures can easily do if put to it. But in "The Happy Land" the poetess simply states the conditions through which "everyone is happy"; flowers, once condemned to being merely decorative, are given the responsibility of knowledge; the blundering rowdy bee attains wisdom; the grovelling tortoise is

they are intellectual; and it is when we examine the poem for its "fundamental brain-stuff," that we begin to realise the genius of this wizard of words, and to feel also that the sources of her genius are at deeper levels of her nature than those that are usually affected by external influences, and that she is not merely a prodigy of literary mediumship, but an authentic creator, probably an opener of the new era in poetry.

The mental structure of the poem seems at first sight quite simple. We witness a procession of creatures which moves in the world of the imagination with complete unity until the last word. But then that curious transformation of significance, the surprise to which we have already referred, takes place. The last line, which seemed the last descending step on a verbal staircase, is suddenly found to be the turning-point on a treadmill that throws us back to the first line to begin the descent all over again, this time with both eyes (rather, with both the outer and inner eyes) open to the *double entendre* of the poetess. We are in a Midsummer Night's Dream of human types masquerading not only for their own pleasure but for our profit. Bottom the Weaver has not donned the ass's head here; but the compassionate wisdom that shines from somewhere behind the allegory makes us feel that, if he had done so, it would not have been the mask of the breed on which humanity has fastened its own dullness, but of that mystical species—the ancient symbol of the intuition—which entered Jerusalem bearing on its back the embodiment of Divine Humanity.

Translating the young poetess' apocalyptic creatures into human types and their individual completion, we see that the purely decorative person adds knowledge to beauty; blunderers attain wisdom—without, one fancies, losing energy; the lethargic are given speed and exaltation; the only blind receive sight—which the term "sapphire" lifts to the height of the

heavens; the gorgeously equipped are not stripped, but have their expression from within carried up to the level of their external splendour and beauty; the selfish become otherwise. Thus each defective type is perfected by the achievement of its complementary virtue in its own "rôle" as the poetess calls the parts they play in another poem, and individual completion leads to collective happiness. The ancient and "odious" folly of "comparisons" has ceased, at least at the stage of the poem. But it is not inconceivable that there may come a time when flowers will cease to be satisfied with knowledge and will want to fly, and moles will want to lift up their voices in song. But that is another poem.

Such is the outer significance of "The Happy Land." It is laid on with a curiously geometrical design which probably few readers will have noticed and which may (such is the mystery of poetical creation) have been worked out without the conscious co-operation of the author's external mind. An invisible vertical line separates the first stanza into western and eastern hemispheres, the creatures and their implied limitations being ranged on the left of the meridian (flowers, bees, tortoises, moles), and their extensions of faculty on the right (learned, wise, pinions, eyes). The second stanza is divided into two horizontal planes and each plane into two sub-planes, the upper sub-plane in each case holding the creature, the lower holding the quality. The third stanza is divided into two planes, the upper announcing the happiness of the creatures, the lower stating the cause of their happiness. This structural sense is innate in Nathalia Crane. It is evident in practically all her poems. It goes deeper than any possibility of imitation. Indeed there is little in English poetry from which it could be imitated. It is not merely a mechanical construction such as any mediocre melodist for music-halls turns out to order, nor is it the

product of long practised verbal sophistication like George Herbert's "Call." It is organic in our poetess' genius, and in "The Happy Land" has a closeness with the inner structure that would be admirable in any writer and is amazing in one so young.

That inner structure, which takes us a step nearer the ultimate thing in the poem, is seen when we make a further translation, not this time into an allegory of human types, but into underlying psychological qualities. The first stanza is entirely subjective. It sets out the qualities of knowledge, wisdom, aspiration and vision. Notwithstanding the rapidity with which the poetess appears to seize scientific and other facts and ideas and turn them to poetical uses, we can hardly assume an extensive knowledge of psychology in either its experimental or philosophical aspect. But her ability to contact reality is evident. Her eye is on the essential things from which systems elaborate themselves. Psychology has not made her poem, but her poem has made psychology, and made it in the exact order that both inner vision and outer science have apprehended—knowledge that is accumulated through experience, wisdom that is distilled from knowledge, aspiration that wisdom induces, vision that is aspiration's reward . . . The second stanza is the horizontal projection into expression of the qualities of the vertical aspect of the first stanza. The first plane of the stanza visualises personal expression under the glyph of the peacock turned poet. The second plane visualises collective or social expression; and with deep wisdom the authoress expounds the ancient and eternally valid doctrine that the attainment of human happiness in society is only possible through the giving up of selfishness and the usurpation of mere power . . . Little wonder that, with the attainment of such individual qualities, with personal expression at its fullest, and collective expression at its freest, happiness should

be the natural atmosphere of this good Land of the imagination, a happiness so complete and so firmly established that even that gigantic and vague creature, the mastodon, that is casually glanced at, and that, one feels, is the embodiment of the poetess' inner perception of the crude elemental impulses in humanity, joins in the general felicity. The poem is, indeed, almost a paraphrase of the spiritual evolution of humanity as set forth in the hoary scriptures of India with whose thought the poetess has many points of affinity. The end of that evolution is the reattainment of the temporarily lost Bliss (*Ananda*) of the Cosmic unity. Thus the vision of the wise men and women of old is reiterated in poetry by this the "youngest of the seers." Her utterance is less convoluted than theirs, but not less true. Its *naïveté* is not that of childishness but of the true originals who herald the new eras in poetry with discovery, this time with the discovery of the spirit. The classicists have sung from the mind, the romanticists from the heart. Nathalia Crane, it seems to me, has tuned her music an octave above either, and has already welded into a single expression the formal sense of the one and the adventurous impulse of the other.

The central concept of the poem, from which its outer and inner theses elaborated themselves, is the attainment of happiness through a balanced expansion of capacity and the elimination of unnatural distinctions that provoke disintegrating comparisons. These two aspects of the art of happiness are not treated in the poem as mere "literary ideas." They are a true reaction of the essential nature (the intuition) of the poetess to the condition of false distinctions and stultified capacities that she has sensed around her. They have subterranean connections with other poems which show that they belong to the substance, not the accidents of her inner life. The tortoise and the mole appear in "The Forms of Poetry" (an extraordinarily clever verse summary of a book of literary

criticism under the same title by Louis Untermeyer). Here she sings of

The flask of oil marked to anoint the mole,
The wings the tortoise spreads within his soul.

This destining of the burrower in the darkness to the highest consecration, and the attributing not only of the rudimentary capacity but of the desire for ascension to the "soul" of the tortoise, belongs to prophecy, but to a modern prophetic vision, and perhaps particularly to articulate womanhood. Tennyson believed "that not a worm shall be destroyed" but he did not set his worm on the Pilgrim's Way to the highest. Emerson got nearer the inevitable conclusion of a complete law of evolution when he overheard the grasses plan

What they will do when they are man.

Our twelve-year-old poetess carries her vision forward with a fearless unflinching sweep, for she is certain in her heart of hearts that, for all that she can conceive in the imagination, and that may confuse others,

Somewhere there rests a reason,
Somewhere a royal code.

But Nathalia Crane's vision is not all forward. Some instinctive logical necessity of her mind moves a step backward for every step it takes forward. Her sense of evolution feels the need of a balancing involution. The higher her branches the broader and deeper her roots. This bends the lines of her thought. Like all the true seers her vision is not linear and therefore obvious, but spherical and therefore significant. Her music has the vertical quality of harmony. It has contrapuntal austerity relieved by caprice. But it has not yet taken fully on the charm of melodic line. This will come, one believes and hopes, with the development of life.

The circular motion referred to brings her naturally to the region of the archetypes. She apprehends an originating intelligent Purpose behind the phenomena of life. In "The

"Hyena" she notes the capacities lacking in the creatures that reappear in "The Happy Land." Then she sings:

The hyena limps on his left hind leg,
He has done it these ten thousand years,
With a laugh all his own, half gurgle, half groan,
And an eye on the Freudian seers.

The sideways glance at the psycho-analysts by the limping hyena, with the hint in the next stanza that there are certain things which even they have not explained, gives the same impartation of human implication that we find in "The Happy Land" with its indication of a hidden dialectic. "The Hyena," with its doctrine of the watchful and justifying archetype for each expression of the Cosmic Life, is indeed the prologue to "The Happy Land."

The hyena limps on his left hind leg,
The eyeball still sleeps in the mole,
But back of the beast is standing his priest—
The symbol that sanctions the whole.

The word *rôle* is not merely a rhyme for *mole*. The poetess might have put any other of her imaginary beasts into the second line of the stanza. But in the depths of her creative consciousness she was moving towards the expression of the idea that everything in the outer world is performing its proper part in what a Hindû would call "the Play of Brahṃā." No single English word could better express the idea than *rôle*, and the mole may consider itself favoured by the exigencies of rhyme. One climacteric point in that Play is reached in the attainment of happiness in "The Happy Land;" and nothing is more stimulating in the literature of to-day than the remarkable vision of this ancient child, across and beyond the skyscrapers of the complex mechanised civilisation in which she has taken incarnation, into the verities of nature and humanity and the intentions of the Divine Mind.

James H. Cousins

MARTHAS AND MARIES

[The following note was sent to the Editor of *Notes and News*, London. Over zealous persons in the T. S. and in the Order of the Star are apt to forget that both Marthas and Maries are necessary in the world; they are complementary, not opposed, to each other.—A.B.]

DEAR SIR AND BROTHER,

May I express my deep regret for the appearance in your column of the flippant and somewhat sarcastic note which appeared on our revered Krishnaji's address to the Theosophical Order of Service: Ommen. The nervousness which the writer mentioned has passed away completely since the consciousness of Krishnamurti was merged in that of the World Teacher. It was natural to a young man essentially modest and reserved when speaking before one whom he regards as Mother. No trace of that is now visible, as all know who heard his Camp Fire Talks this year.

There must be Marthas, and Maries, as each body must have brain and a heart. We who are the Marthas of the world need to be reminded not to be "careful and troubled about many things," for there is but One Worker, without whom as Shri Krishna said, "the worlds would fall into ruins," and we are the channels of His Power when we are "careful and troubled" we are forgetting the One Worker, and are thinking of ourselves instead of His Power, His irresistible Might.

The Maries should remember that the Marthas make it possible for them to bask in the sunshine, while the Marthas toil in the heat. Jesus and His disciples would have gone fasting and sleepless, if Martha had not supplied the food and the bed. Why then should we be critical and lopsided? It is better to remember that He who said of the Maries that they had "chosen the one thing needful," said in the final judgment to the Marthas who had fed the hungry, given drink to the thirsty, visited the sick and the prisoners: "Inasmuch as ye have done it to the least of these My brethren, ye have done it unto Me."

ANNIE BESANT

THANKS FOR BIRTHDAY GREETINGS

I SEND grateful acknowledgments to all who have sent me birthday greetings, but it has not been possible to arrange the list in due time. Friends will pardon the delay caused by travelling.—ANNIE BESANT.

Sections: England, Scotland, Ireland, Norway, Australia, Italy, Argentine, Austria, Sweden, Bulgaria, Denmark, Germany, Holland, New Zealand, Burma, Java, Yugoslavia (Convention), Porto Rico, Roumania, Portugal.

Lodges: Leadbeater, Besant, H. P. B., Doncaster, Southampton, Shanghai, Hongkong, Leadbeater, Krishnaji, Gothenburg, Orion, Colwyn Bay, Glasgow, Olcott, Wayfarers, Chelsea, Bath, Leadbeater, Besant, Barry, Gautama, Brisbane, Melbourne, Blavatsky (Sydney), Kew, U. S. A.; Herakles, S. Germain, Omaba, Batavia, Java; Solo, Bandoeng, Orion, Annie Besant, K. H. Nachikelas, Youth (2), H.P.B., Frankfurt, Malinö, Langside, Medan, Huizen, Melbourne, Brisbane, Blavatsky, Gotenborg, Batavia, Berlin (5), Loto Blanco, Santiago, Onfeo, Annie Besant, K. H. (Havana), Egyptian Lodges, Shri Krishna (Guntur).

Centres: Bow, Huizen, Gibraltar.

Star Members: Porto Rico; Burma Group; Madanapalle, Hampton.

Star Groups: Poland, Poona, Luxembourg, Hampton, Holland, Eerde Community, Wales, Denmark, Burma, Porto Rico, Norway; Indonesian, India, Italy.

Round Table. English Section, Scotch Section, Australian Section, Sweden, India.

LIBERAL CATHOLIC CHURCH: Denmark, S. Michaels, Huizen, S. Mary's Pro-Cathedral, S. Alban's, Sydney.

CO-MASONIC: Chapters, S. Michael, Holy Grail, Australian Chapters, S. Albans, H.R.A.; Folkstone.

Lodges: Harmony (Southampton), Harmony (Bombay), Australodges, Whitestone Mark, Jupiter, Service, S. Alban, Brethrenland.

Miscellaneous: T. S. Meeting, French Theosophists; Krotona Community; T. S. Members University Club, Minn., U. S. A.; Theosophical College, Madanapalle; Russian Theosophical Group, Berlin; Hilarion House, Headquarters Staff (England), Guindy School and College, Benares Schools and College, T. P. H., Adyar, Adyar Residents, Vegetarian Society (Manchester), Italian Order of Service, Checto Psychical Society (Finland), Theosophists in Ireland, Theosophists in French Headquarters; North Wales T. S. Group; Young Theosophists Barry; Argentine 9th Convention, The Manor (Sydney); Iceland Brethren; Italian Order of Service; China Lodges; Besant School, China; Young India, E. S. Members, Denmark; Samaj Samata Sangha.

THE PASSING OF THE PRESIDENT OF THE BARBADOS LODGE

THE Barbados Lodge of the T.S., British West Indies, deeply regrets to have to record the passing over of its President Mr. Edward Drayton which occurred on 31st day of May, 1927. Mr. Drayton was a sincere and enthusiastic Theosophist of many years standing, and displayed untiring energy in the work and upkeep of this Lodge. His was the work of planting the seed of Theosophy in this Island, and the duty is ours to continue the good work which he began, and to do all in our power to assist the growth of the tender plant he has left us, and to join in the work of Our Masters and Elder Brethren. May They Protect us by Their Power, inspire us by Their Wisdom, and energise us by Their Activity.

G. CLYDE WILLIAMS,
President

REVIEWS

The Theosophist's Attitude, by the Rt. Rev. C. W. Leadbeater; The Rt. Rev. G. S. Arundale; Yadunandan Prasad; C. Jinarajadasa. (The Theosophical Publishing House, Adyar, Madras, India. Price Re. 1.)

The book is made up of the four Convention Lectures of the T.S. Convention held in December, 1926. The four topics are as follows;

To Death and the Unseen,
To Nationalism and Internationalism,
To Science and its Message,
To Art and the Arts.

To any one the above names are enough to guarantee the value of the book, but to the ten or twelve hundred who were wise enough to make the effort and be present at the time of their delivery there is the added value of awakened memory, memory of a rare and sacred event. For it was unusual for so many keen minds and noble souls to be together, many more than those above listed.

The venerable elder brother was at his best, he gave us a review of the situation in 1882 when he joined the T.S. and rapidly yet fully covered the salient points that make death a wise provision and the unseen worlds at least charted oceans for each navigator who sails forth at the end of his life on Earth.

George S. Arundale was his usual inimitable self, pointing out the fine line that makes the citizen of the world none the less a perfect exponent of the race and nation, of his physical body. Showing the gift of each to be a message to the whole humanity, he gave much common-sense advice as to our duty to the state, art, religion, food, etc., of our home and country. Brotherhood, and its practical, not theoretical, application was his watchword.

A lover of Truth like Y. Prasad cannot but link the Science of Truth and the truth of Science in a sympathetic and understanding spirit. The essence of it is admirably given in this book, and will help our youth to see the facts without losing the vision of the Real.

The closing lecture of the four is Mr. Jinarajadāsa's, but much shortened, yet giving all the more succinctly his stirring advice by which each one of us may reach the appreciation of Beauty, the use of Beauty, the stimulus of beautiful surroundings.

So the whole 104 pages are worthwhile to the reader who would relate his ideals to the work-a-day world, or vice-versa.

A. F. KNUDSEN

The New Civilisation, by Annie Besant, D.L. (The Theosophical Publishing House, London. Price 2s. 6d. net.)

The four chapters of this book are four lectures delivered at the Queen's Hall, London, in June, 1927. The headings are:

- I. The Crumbling of Civilisation.
- II. The Religion of the new Civilisation.
- III. Education in the new Civilisation.
- IV. Economics of the new Civilisation.

In the first Dr. Besant shows in a few words, what so few are willing to admit to themselves—the collapse of our social order or rather the absence of those fundamental principles, consideration, mutuality, veracity, without which order cannot be maintained. Then, realising the need, she shows us in few words, the way to Truth in religion. The New Education will give us the insight, now ignored, with which we will consider, understand and adjust all our values, and then in the end, make better men. Without the new economics we will go on breeding badly, feeding poorly, housing indecently the masses of our humanity, especially in Europe. How then can we hope for a finer average man and woman, how eliminate the "submerged tenth" that poisons the whole body politic. No chain is better than its weakest link, nor is any city above its own slums. The degraded are preventable rather than curable. In a book of but ninety-one pages the whole is outlined. The responsible citizen will get here the stimulus to read deeper and act nobler. The need for quick action, to save what is good before all is lost, is very clearly set forth.

CO-OPERATOR

The Annie Besant Calendar, by Theodore Besterman. (The Theosophical Publishing House, Ltd., London. Price 5s.)

This is uniform in size with *The Mind of Annie Besant*, and in a sense it is a complementary work. The book is arranged with space for three days on each page, and for each day of the year a quotation of at least a full line is given. These are grouped in each month round a certain subject, and in the month all excerpts deal with the same topic. For January the topic is Self-knowledge and Self-discipline; February: Law and Justice; March: Thought and Discrimination; April: Peace, Joy and Beauty; May: Wisdom; June: Truth; July: Love and Service; August: Knowledge and Understanding; September: Freedom and Duty; October: The Future; November: Tolerance; December: Religion and Morality.

All the quotations are good, few if any are prosaic or commonplace. Anyone not acquainted with Annie Besant will get from this a fine introduction to the whole field of her writings, and few will be so dull as not to wish for more. Mr. Besterman has in these two books earned the thanks of the whole Theosophic Movement, for it is easy now to put something small yet attractive in the hands of every enquirer. It is enough for the superficial, it is a doorway to a world of literature for the thinker.

A. F. K.

The Mind of Annie Besant, by Theodore Besterman. (The Theosophical Publishing House, London. Price 5s.)

The book is neatly gotten up, and a convenient size, it comes out also well timed, for nothing could be a better memorial to the heroic life-work of the President of the Theosophical Society than just such a record and analysis of her line of thought, on her eightieth anniversary.

Mr. Besterman is to be congratulated on his careful yet enthusiastic presentation and criticism, and more so perhaps on the accumen with which he has chosen the excerpts from her own writings with which he illustrates the various points of the discussion. He knows her writings as few do, and that adds much to the value of the book.

The fields of Dr. Besant's mind, the fields of her activity, taken into consideration show at once the genius and greatness of her soul. Any one of them would make one prominent in his field. They are:

Education; Crime and Punishment; Four Social and Humanitarian Problems; The Status of Women; Socialism; India; Race and Nationality; Theosophy. The number of quotations is taken from 145 of her books and magazine articles. On all of these subjects she writes as an expert, for she is an authority, having first-hand knowledge through personal observation and tests. In all that Dr. Besant writes about she is first and foremost the scientist, exact science and fearless allegiance to truth being her two great characteristics; hence her power and her charm. The book is invaluable for all truth-seekers, for it gives an introduction to the Annie Besant literature, which was already too large and diversified for the ordinary reader. With this as a guide each can find readily the books on his own special line, be it India or prohibition. In whatever it is one is sure of finding a new and forceful line of attack.

KAHUNA

The Mental Body, by Lieut.-Colonel Arthur E. Powell. (The Theosophical Publishing House, London. Price 12s. 6d.)

This volume is the third of the Series by Lieut.-Colonel Powell; may we expect another, on the Causal Body? The book is purely one of compilation from the recent literature on Theosophy. The Author selects well, and the busy man of to-day will find in each volume a consistent and to some extent detailed account of what has so far been discovered in the three planes covered by the series. In *The Mental Body* we have the selected informations of six Authors, taken from 39 different books, and woven together to make a most readable text-book for the study class. It saves one year of reading and recollecting, it is also a handy reference book for those who lead study and question classes.

The only criticism one should make is the size and price of the book. The Author has run a little too far afield in the chapters on the mental plane and its geography. In fact Chapters XIX and XXII to XXXIV, belong to another book, and the causal-body heavens, the akashic records, etc., merely outlined where they touch the life of the mental body. The price is too high for the casual reader, who is the average man, and travels third class. But that complaint is born of a desire that many may have access to the book as a whole, for the 331 pages are full of what man wants to know.

A. F. K.

Reincarnation and Islām, by Nadarbeg K. Mirza. (The Theosophical Publishing House, Adyar, Madras. Price As. 14.)

As Reincarnation has been repudiated by many Moslems, on account of its being "not in the Korān," it is with real joy that we hail a Defender of the Faith finding some reference to it. The book is by a real Son of Islām, and he seems to find the law quite compatible with the teaching of Mahommed. The book is small for such a weighty subject. But as far as quotations go in support of the matter, there is evidently no abundant supply. The research seems to have been thorough and the proof convincing, to one whose education is liberal. If it will convince anyone who is sure there is no truth except in the extant words of the Prophet (blessed be his name) is for the future to show. There is much in God's Universe that is not in Bible or Korān, the fact of rebirth may be one of them, that does not prevent the LAW from operating. May the book stir many to deeper interpretations of their holy scriptures.

A. F. K.

Zodiacal Influences from Seed to Flower, by Ethel Bret Harte. (The Theosophical Publishing House, London. Price 3s. 6d.)

A very readable little book of 62 pages. The Author brings out some very new ideas, and suggests correspondences that to many are not self-evident. For these a deeper analysis and discussion as well as proof would be appreciated. The reader discovers in the Introduction a chart of the Globes in the various Chains, and each Globe has a Zodiacal Sign assigned to it, as if each Globe had but that one influence for the term of its life. As all are simultaneously active, the idea of the chart does not seem clear.

Nothing further is given in the text on this matter. But the six chapters are devoted to the six pairs of Signs, paired as opposites, and it is in these that the "Seed" comes to "Flower". It is rather a fanciful sketch of the influences, emphasising similarities rather unduly and ignoring the innate and individual values of each Sign. One would like to ask the question as to the number of incarnations an ego spends in making the circuit. The implied regularity is the weak point in the scheme.

VIRGO-GEMINI

are able to realise the Great Work as one, and are able to see all the different organisations and lines of activity as so many departments of that one Great Work?

D. H. STEWARD

CORRESPONDENCE

No one can quarrel with Lady Emily Lutyens for holding the views which she expresses in *THE THEOSOPHIST*¹ nor even for expressing those views if she thinks them of general value and application. But I think many people will agree with me in objecting in the strongest possible terms to the way in which she has expressed herself. In the first place, it is scarcely possible to read the *title* which heads her remarks without putting the stress on the last word, and that converts the all she has written into a challenge to every reader. I do not think it is unfair to say that it amounts to this: "I have decided to throw up everything—to abandon every other line of work—in order to devote myself and all my resources wholly and solely to helping Krishnaji in his work." So far admirable and unexceptionable; but, in effect, she adds: "Do not you, dear reader, think it is time you did the same!"—this being the obvious implication of the title.

Suppose we apply it to individuals; does Lady Emily think Bishop Leadbeater should resign his office as Presiding Bishop of the Liberal Catholic Church in order to place all his resources at the service of Krishnaji, and that Dr. Besant should resign her office as head of the Co-Masonic Body for Britain and its Dominions, and that Mr. Jinarajadasa should resign his office in the T.S. and so forth? If not, then nor should anyone of us resign a single one of the obligations we have entered into or the responsibilities we have voluntarily taken on ourselves.

The objectionable implication in Lady Emily's remarks is that all the movements which she refers to have now really lost their value or importance; or at least that they have become, relatively to Krishnaji's personal work, so unimportant that we can afford to neglect them. What is the use of the Freemason's mystical building when the great Master-BUILDER is building a new social order in our midst? What is the use of a backward-looking Church whose principal Sacrament is "primarily a commemoration of the past" when the living Teacher is with us? This is what her remarks amount to.

Lady Emily's remarks could not do any harm were it not for the well-known tendency of the mass everywhere to flock to support the latest movement or development with the utmost enthusiasm, but without first making sure that they are not neglecting responsibilities they have already undertaken. Will the time never come when we

¹ P. 879 for September.

PĀRSI THEOSOPHISTS

AT a time when the whole of India is making a forward step in crushing the demon of Communalism which has been working havoc in this great Land, that it should have been reserved for a President of a Theosophical Lodge at Navsari to launch a campaign in favour of a clique of Pārsi Theosophists is not merely pitiable, but, shall I say with all deference to the gentleman concerned, ridiculous.

The gentleman has ransacked the past records of well known Pārsi Theosophists to bolster up his plea, notwithstanding the very discreditable records which some of these very names are associated with in the T.S. world.

Apart from all this, I am sure that every Pārsi Theosophist, especially the young Theosophist, who wants his community to merge itself in the Indian Nation and thereby deliver what message the community has to give through his chosen Motherland, will revolt at the separatist tendencies which, from time to time, have been marring our record of progress. To-day we want to be Indians first, and everything else next. Following the religion of our great Zoroaster, adoring the Sun, the Great Physical plane expression common to Humanity, we Pārsis look upon India as the land through which Zoroaster's great faith can express itself fully. It is to this great adopted Motherland that we were sent when our religion was threatened with extinction, that too to help in keeping our "Fire" alive; and it would be sheer folly were we to start communal tendencies now within the fold of the Theosophical Society already chosen as the nucleus of the "World Religion" to be. The chance fact of our being called Pārsis is no excuse for attempting disintegration. Let the old go their way. Why should they impose their narrow judgments upon those of us who want to be of the present and of the future? We unhesitatingly state that the writer and his ilk do not represent young Pārsi opinion. They are of a far-gone past. Let the dead past be.

B. H. MEHTE

NATURAL PIETY

THE point raised by Mr. Rawdon Briggs¹ is an important one: if the pain that is inflicted on the lower creation produces results from which good ultimately emerges, then surely it is commendable and

¹ The October THEOSOPHIST, p. 109.

"it is therefore presumption on our part to endeavour to mitigate or prevent all man—caused pain and terror."

In the first place I should mention that when I spoke of the pain inflicted by "relentless persecutors," I had in mind *animal* persecutors chiefly. Even if we succeeded in establishing *Ahimsa* as a settled policy, adopted and practised by the whole of humanity—supposing such a thing were possible—there would still remain the cruelty inflicted by animals on each other, which, if must be admitted, constitutes most of the cruelty that there is in the world. There appears to be no way of eliminating this except by destroying the greater part of the animal world, which would in itself be a master stroke of cruelty. Nor is there any hope, except by adopting cruel methods, of making the whole of humanity renounce cruelty. The spirit of destruction is imported by us from the animal state, and it is only when we are far advanced in the human state that we see the folly of it all.

But we must also consider the effects of cruelty upon the author of it. Ruskin has said, "It is in the blunt hand and the dead heart, in the diseased habit, in the hardened conscience, that men become vulgar—nay, bestial, brutal." It has a retrograde effect upon one, dragging one down in the evolutionary scale. There is, in fact, nothing that so hampers one's spiritual advancement as cruelty of nature. We are told in *At the Feet of the Master*, "Intentional cruelty is purposely to give pain to another living being; and that is the greatest of all sins—the work of a devil rather than a man . . . The karma of cruelty is the most terrible of all". In connection with the passages I have italicised let me quote again from Ruskin: "Great men do not play stage tricks with the doctrines of life and death: only little men do that . . . means what he says; and means it with his might too".

If, then, we are to deter men from inflicting pain, it must be by pointing out the effects of their action upon themselves. It is a sad reflection that pain is necessary in this world—whether it be the Kali Yuga or any other age—and not only for the animal world, higher or lower, but for men and the very best of men. How many of the world's masterpieces, literary and otherwise, have been wrung from their authors by sorrow and distress. But, whatever the effects upon the victim, the infliction of pain always has very serious effects upon the doer.

"Woe to the world because of offences: for it must needs be that offences come; but woe to that man by whom the offence cometh."

Joy and sorrow have, each of them, its own uses for us in this life, but it is only the giving of joy that is a blessing both to him that gives and him that takes.

ARTHUR ROBSON

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

Reincarnation and Islām, by Nadarbeg K. Mirza; *The Hindu Colony of Cambodia*, by Prof. Phanindra Nath Bose, M.A., *The Religion of Zarathushtra*, by Trach Jehengir S. Taraporewala, B.A., Ph.D.; *The Theosophical Attitude*, by Rt. Rev. C. W. Leadbeater, Rt. Rev. G. S. Arundale, M.A., LL.B., D.L., Y. Prasad, M.A., B.Sc. (Lond.), C. Jinarajadasa, M.A.; *The Dramatic History of the Christian Faith*, by Dr. J. J. Van der Leeuw (T.P.H., Adyar); *A Traveller Through Time*, by Laetitia Wilhall (Percy Lund, Humphries, 3 Amen Corner, London); *Zodiacal Influences from Seed to Flower*, by Ethel Bret Harte; *Progressive Mentalism*, by M. Zumsteg; *The New Civilization*, by Annie Besant, D.L.; *The Annie Besant Calendar*, by Theodore Besterman; *The Mental Body*, by Arthur Powell; *The Mind of Annie Besant*, by Theodore Besterman; *A Syllogus on Esoteric Christianity*, by Daisy E. Grove; *Bulwer Lytton as Occultist*, by C. Nelson Stewart (T. P. H., London); *The Ring of Return*, compiled by Eva Martin (Philip Allan, quality Court, London); *Economic Righteousness*, by Archibald Stewart, C.A. (C. W. Daniel, London); *Burials of the Algonquian, Siouan and Caddoan Tribes, West of the Mississippi*, by David T. Bushnell, Jr. (Washington Government Printing Office, 1927); *Child Training in the Light of Theosophy*, by Prof. R. K. Kulkarni; *Occult Methods of Healing*, by Jane K. Adams, A.B. (The Theosophical Press, Wheaton, Illinois, U.S.A.); *A Few Problems Solved*, by Durganath Ghose Tattvabhushan (D. N. Ghose, 31/2, Harrison Road, Calcutta); *Tantrik Texts*, Ed. by Arthur Avalon, Vol. XII, *Tantrarāja Tantra*, part II, Chap. XIX—XXXVI, Ed. by Mahamahopādhyāya Sadāshiva Mishra (Agamānusandhāna Samiti, Sanskrit Press, Depository, 32 Cornwallis St., Calcutta).

BOOKLETS RECEIVED

The Temple of Silence, by Salome Isabel Lakeman; *The Divine Message*, by Dinshaw S. Paowalla (L. N. Fowler London); *Verse Various*, by D. H. Steward (Published by the Author, Adyar, Madras, India); *Little Essays in the Philosophy and Religion of Vedānt or Vedānt for the West*, by Ganesh Prasad Gupta.

OUR EXCHANGES

We acknowledge with many thanks the following:

The Messenger (September), *The Theosophical Review* (October), *Theosophie in Ned.-Indie* (October), *Yuga Pravesha* (October), *League of Nations Journal* (September), *Modern Astrology* (October), *The World's Children* (October), *The Canadian Theosophist* (September), *Bulletin Théosophique* (August, September, October), *Light* (October), *Revista Teosofica Chilena* (September), *The New Era* (October), *The Herald of the Star* (October).

We have also received with many thanks:

The Journal of Oriental Research Madras, (July, 1927), *The Vaccination Enquirer* (September), *Theosophisch Maandblad* (October), *La Revue Théosophique Le Lotus Bleu* (September), *Kōinōnea* (October), *Teosofisk Tidskrift* (August, September), *Bhārata Dharma* (October, November), *Teosofia en la Plata* (August, September), *Pewarta Theosofie* (October), *The American Co-Mason* (September), *Theosophia* (October), *De Theosofische Beweging* (October), *German Printer*, 1927, *National Living* (July, August), *The British Buddhist* (October), *Heraldo Teosofico* (September), *Theosophy in Ireland* (July, September), *Carnival Number*, *Toronto Theosophical News* (October), *Blavatsky Press Bulletin* (November), *Cherag* (October), *The Vedānta Kesari* (November), *The Dawn* (October), *Grah Laxmi* (October).

The Fifty-first Anniversary of the T.S.

THE PRESIDENTIAL ADDRESS

BRETHREN:

For the second time since my feet first touched the sacred soil of India, I am far from her shores on the Anniversary of our beloved Society. The distance is so great that it was not possible for me to receive the Annual Reports in time to write my own Report, but my beloved Brother, the Vice-President, takes my place. Now, long afterwards, I write the Presidential Report, that no gap may remain permanently in our records. I cabled my usual yearly invocation to Those who are our Guides, leading us from the unreal to the Real, from darkness to Light, from death to Immortality.

May Those, who are the embodiment of Love Immortal, bless with Their Protection the Society established to do Their Will on earth; may They ever guard it by Their Power, inspire it with Their Wisdom, and energise it by Their Activity:

The General Work of the Society

The Theosophical Society, long ago in the days of our revered Teacher, H. P. Blavatsky, was consecrated by One of its inner Founders as "the corner-stone of the religions of the Future". That it will ever remain, adding to the pearls forming the "Mala," the Rosary, of our Human Race, the religions of the sixth and seventh sub-races of the Aryan Mother-Race, onwards through the sixth and seventh Mother Races and their daughters yet to come. That is its glorious destiny, of which none may rob it. As I glance back over my own three Presidencies, I see how it has grown from the eleven sections, forming the

Society when it placed itself under my leadership, to the number of forty-two. It will continue to increase, despite the prophecy, ever repeated when a handful of members, who have reached the saturation point of their capacity to receive the Divine Wisdom, crystallise at the point they have reached at the touch of a new gift from its inexhaustible treasury, and leave the common Home, carrying with them, happily, those gifts which they have received.

The exterior aspects of the three objects—the Fellowship of Faiths, the World-University and the Revival of the Mysteries—are growing slowly, for growth in physical forms is slow: "Nature makes no leaps." The first has advanced most, for an American organisation of the same name was started within three or four weeks of the same time, and has worked well in the United States, and ours has had some success in India.

The World-University is acquiring some land, and has three teaching centres at present in Adyar, Java, and London; in the first, Dr. Cousins directs the Brahmagyāshrama; in the second a union of Educational movements is under it; in the third Professor Marcault is the Director. These render invaluable services.

The Revival of the Mysteries has its outer basis in Masonry and is progressing steadily.

Our International Lecturers

Of these no report was sent to me, so I can say nothing.

Adyar Day

Adyar Day received Rs. 20,375-1-8, of which Rs. 19,717-4-0 were contributed by members in U. S. A. The Treasurer's report mentions how I have allocated the gift.

Revised List of Charters up to the end of 1926

The number of charters granted from the commencement of the Society to 1925 was 2429; it rose in 1926 to 2519. Hitherto the number has been given for each year from 1878, but this repetition

Lodges and Members

No.	National Societies	No. of Lodges	Active Members	New Members added during the year	Remarks
1	T.S. in The United States	274	7,511	1,299	
2	England	154	4,374	644	
3	India	437	6,751	835	
4	Australia	30	1,688	205	
5	Sweden	43	1,051	56	
6	New Zealand	19	204	88	
7	Holland	45	2,744	282	
8	France	79	3,258	603	
9	Italy	33	612	93	
10	Germany	31	600	91	
11	Cuba	34	749	120	
12	Hungary	12	403	33	
13	Finland	23	616	78	
14	Russian T. S. outside Russia	12	300	—	
15	Czecho-Slovakia	8	190	60	
16	South Africa	11	424	65	
17	Scotland	32	765	69	
18	Switzerland	10	162	38	
19	Belgium	12	375	66	
20	Dutch East Indies	30	2,145	206	
21	Burma	11	387	79	
22	Austria	14	461	80	
23	Norway	12	270	20	
24	Egypt	—	—	—	
25	Denmark	10	530	35	
26	Ireland	7	120	17	
27	Mexico	23	470	86	
28	Canada	24	562	50	
29	Argentina	18	449	79	
30	Chile	15	260	66	
31	Brazil	24	360	90	
32	Bulgaria	8	200	40	
33	Iceland	7	293	30	
34	Spain	18	340	61	
35	Portugal	10	280	26	
36	Wales	16	310	48	
37	Poland	17	292	101	
38	Uruguay	11	185	62	
39	Porto Rico	19	340	152	
40	Rumania	7	140	14	
41	Yugoslavia	9	140	38	
42	Ceylon	8	76	—	
	Non-Sectionalised Countries	15	332	49	
	Canadian Theosophical Federation	8	187	36	
	Federation of the Lodges of the T.S. in Egypt	5	76	43	
	Grand Total	1,645	43,301	6,233	

* See below, for statistics.

Sweden. The thirteen members who came to the Jubilee Convention took back with them many slides and cinema films of Adyar and the Convention. These have naturally provided much interesting material for the instruction of members and for general propaganda. Sweden is organising her Lodges into Federations for the closer linking up of members. A new venture is the Theosophical Book Shop and Studio, which has become a centre to disseminate not only Theosophy, but all advanced ideas.

New Zealand reports a year of steady work during which the General Secretary has toured as National lecturer. The veteran worker, Rev. W. S. Short, I.S.O., has also visited a number of the smaller Lodges and given his aid. A new Lodge building has been completed at the chief town of the South Island, Christ Church, bringing the number of buildings owned by the Theosophical Lodges in New Zealand to six.

The Netherlands report many misrepresentations concerning the announcement of the "World Religion," and hence much controversy. One group proclaimed that the Masters of the Wisdom have withdrawn from the T.S. The General Secretary decided to issue all controversial matter in a special supplement, and also to call a special Convention where all could amicably discuss the different points of view. In spite of the temporary turmoil, the work in Holland is stronger than ever. Its Convention was presided over by the President. The subsidiary activities report a healthy development. Needless to say, owing to the International Headquarters of the Order of the Star in the East being in Holland, the Dutch members are given unusual opportunities to show their special abilities in organisation.

France reports two visits from the President. Special stress is laid on the fact that one of the most vital elements of propaganda is literature, and that the Publishing Concern is increasing its sales. Eight new Lodges have been formed, one being in Athens. France has acted as foster-mother to several National Societies, and is now watching over the Lodges in Greece. Prof. Marcault has visited many Lodges in the south of France. Regret is naturally inevitable that he should be called away from France to England, to work in connection with the World University.

Italy. As with France, so with Italy. A large part of the propaganda is through literature. The General Secretary reports a fall in

membership, one reason being the usual lapse for non-payment of dues. The reason is stated by him as follows: "Another cause is the delicate situation in Italy arising from the recent law on secret societies and the personal and arbitrary interpretation given to it by some members, who think the Theosophical Society comes under that category, whereas the General Secretary points out that T.S. teachings are open to the public and have naught to conceal. Defections in both the above cases may be regarded as gains rather than losses to the efficiency of the National Society, which is thus relieved of carrying a dead weight."

Germany reports that a certain number have left the Society owing to misunderstanding of my announcements at Ommen in 1925. The misconceptions concerning the rôle of the T.S. regarding Star work and religious activities, like those of the Liberal Catholic Church, which have been going the round of the various countries, have evidently reached Germany. There is little doubt that in Germany, as in other countries, when these misconceptions disappear, the Section will come back again to its original strength and go forward with greater vigour. The report mentions the distress still existing in the country and the activities of many members to cope with it. An attempt is being made to bring the various organisations in Germany, which have separated from the main Society, to work together with the T.S., at least so far as general lectures are concerned, while retaining their individual freedom of thought and action. Hearty thanks are expressed to Herr E. Peiper for his help in publishing various German editions of important Theosophical works.

Cuba. After eighteen years, the veteran Theosophist, Don Rafael de Albear, resigned as General Secretary in order to allow the work to be re-organised by the younger men. The whole Executive resigned with him in order to facilitate the work. A new Board was elected, and the new General Secretary has already outlined many lines of activity which are given in detail in his report. A movement has been started to form a Federation of all the Spanish-speaking Sections so as to link them closely together for the common work. Many Lodges in Central America belong to the Cuban Section, and it is hoped that presently these will form themselves into a National Society of their own, though many difficulties exist owing to the poor means of communication among the various countries of Central America. I wish

I omit, as anyone can refer to former lists. It suffices to say that 85 new Charters to Lodges and 6,127 diplomas to new members were issued during the year. The total number of members in 1926 was 43,301, showing a net increase of 1915 members during the year, despite the exceptional numbers of resignations, partly due to the false statement that the Objects of the Society had been changed, but chiefly to my own persistent delivery of the good tidings of the approaching Coming of the World Teacher. Most of the members who claim, quite rightly, to state their dissent from my views, quite wrongly deny to the President of the Society the right to hold opinions different from their own.

Our National Societies

United States. 462 is the net gain in membership. Numbers are not true measure of progress. Enthusiasm has grown enormously in America. America is busy with establishing a new Headquarters at Wheaton, Ill. The entire amount required for this edifice is being amassed. Members in general are not very rich and only a few can afford to donate freely, and yet the large sum required is being put together.

Libraries all over the country are utilized by our members where free books are placed in the service of the public. "One of our members spends her entire time in this useful work, travelling from city to city . . ." The Theosophical Press continues its useful work.

England. 644 new members have entered, less by 29 than the entries of last year. I had the pleasure of presiding at the Conventions of the four National Societies in the British Isles; at the English one the following resolution was passed, with only three dissentients:

"That in view of world-wide endeavours to re-interpret the fundamental basis of religion, this Convention welcomes all new expressions of religious truth from whatever source, and urges upon Fellows of the Theosophical Society an open mind and a receptive attitude towards every declaration of such truth, with a view to the fuller realisation of Universal Brotherhood."

Mr. Gardner, the General Secretary, reports plans for assisting Lodges to purchase their own premises, and I draw the attention of the

National Societies to this scheme proposed by the National Council of England. A most noted activity has been begun, "The Theosophical News Bureau," to supply newspapers with accurate information. If members who have some journalistic experience would supply the newspapers with terse statements when necessary, much can be done to correct the errors often made in the newspapers concerning the Society and its aims. But for this work to be done efficiently, training is required, as newspapers will not put in columns of diffused and rambling matter. England has made a point during the last few years of "Students Week Ends," and reports a great stimulation of interesting activity among members.

India reports a new Section of Ceylon from among the members who have so far been attached to the Indian Section. Six hundred and twenty new members as against 388 in the previous year have been added, and a fewer number ranked as dormant. The scheme of decentralisation was approved, and eight Federations have applied for autonomous powers. A sum of Rs. 50,000 has to be collected for the erecting of a marble temple in Shānti Kunja for congregational Hindū Pūjā, and of this sum, with the help of boys and girls and other workers, already Rs. 5,500 have been collected. Much success is reported in broadening Hindū institutions wherever Theosophists are active. The Section reports the gift to the Indian Section by the President of that branch of the Adyar Theosophical Publishing House which has existed at Benares, and says that the gift is calculated at about thirty to thirty-five thousand rupees. I am very glad to pass this business to the Section, now that it is working at a profit. Regret is expressed that there are not more lecturers to go about the country, especially to lecture in the various vernaculars.

Australia sent no written report, leaving it to its General Secretary, Bishop Arundale, to report its activities. I can only therefore chronicle the magnificent enthusiasm and power of inspiring activity in others, only inferior to his own; Australia has started a Broadcasting Station, which was opened by the Minister of Education, and is the first of our National Societies to have made this forward step. It has a National Magazine, *Advance Australia*, edited by the General Secretary. The heart and soul of the Section is Bishop Leadbeater, whose untiring work is the admiration of all, and whose wisdom is one of the pillars of the Society.

to add my warm recognition of the fine work done by the late General Secretary, who has been the father of Theosophical activity in the Central American countries, and the inspirer of so much good work.

Hungary reports two new Lodges formed, and specially mentions the value of the young Theosophists, who have done work amongst the blind, the poor, the destitute and the unemployed. The finding of a new locality for the Section Headquarters, due to the generosity of Mrs. Rathonyi, enables the work to be developed with fewer drawbacks than in the past.

Finland reports a healthy year's development with no great outstanding feature. Music and song are constantly promoted in connection with the Theosophical work, and the movement is kept on a broad and cultural basis.

Russia. Ever since the persecution of Theosophy by the Soviet Government, the Russian National Society has not been able to exist in Russia. Those exiled Russians who were Theosophists have clung with greater devotion than ever to the ideals, and made scattered groups throughout the world. These groups were made into one National Society, though outside Russia, and the first Convention was held in Prague, a great centre of Russian exiles. The Secretary is our devoted and veteran Theosophist, Anna Kamensky, who this year has received from the University of Geneva a doctorate, for her thesis on *The Bhagavad-Gītā*. The membership of the Russian T.S. is nearly 300, with Lodges in Europe, Asia and America, and members in all the Continents. One of the most severe handicaps among the Russian members is their want of books, and a Committee has been elected to take up this matter. A magazine, *Vestnik*, is regularly published.

Czecho-Slovakia has sent no report, beyond the encouraging fact that it has enlisted 60 new members during the year. It has 8 Lodges.

South Africa reports the formation of a special Lodge, "Brotherhood Lodge" at Capetown, with the object of bringing "our coloured brothers of mixed blood into the T.S." While the first object of the T.S. proclaims Brotherhood without distinction of race or colour, it has not been possible to impose it as an obligation on members or Lodges. Hence in countries where race prejudice is overwhelming, as in South Africa, or in the Southern United States, white people have strenuous

objection to the presence of coloured Theosophists in Lodges. It is therefore a good sign that South Africa is attempting to surmount this difficult problem by having special Lodges where the Brotherhood ideal can be carried out in spite of the prevalent race prejudices. The National Society has been strengthened by the arrival of Captain and Mrs. Ransom, the latter on the termination of her work as General Secretary for Australia. The late General Secretary, Mr. Bischoff, is devoting himself entirely to the spreading of Theosophy among the Dutch-speaking members.

Scotland. I have received no report.

Switzerland reports that at last the Section and the Swiss Federation have amalgamated. The organisation of the Swiss Federation of members who were outside the National Society was an abnormal occurrence, and one that was bound, in a small country like Switzerland, to handicap the development of the work. Theosophists, as they work together, often intensify their personal equations, and hence sometimes very great difficulties of co-operation. In such a case, it is always best for similar-minded Theosophists to form Lodges to do work in their own way. But so far as the propaganda of the whole country is concerned, it is eminently desirable that there should be one National Society only. Special effort has to be made to develop the German part of Switzerland, where Theosophical propaganda hitherto has been weak.

Belgium sends a report which is a statement of work regularly and conscientiously done in the various Lodges with no great outstanding fact. During my travels in Europe, I visited Belgium. Small National Societies, like small Lodges, are more vital in the growth of the whole movement than Sections and Lodges that are numerically large on paper. Sometimes the devoted persistence and loyalty of small groups does far more to help the movement than they realise, when working under somewhat depressing conditions. Various subsidiary activities are fostered by the members.

Netherlands-Indies. Java reports going beyond the two thousand mark in its membership, with 905 Indians and 206 Chinese. The term, "Indian," is used in Java for the Javanese inhabitants. The Theosophical Order of Service is working strongly. The various movements with an educational trend have now been organised as a Theosophical World University Association.

Burma reports a thirty per cent increase of membership. Some members of the Rangoon Lodge encountered difficulties regarding the statement as to the World Religion. But the Lodge by an overwhelming majority refused to dissociate itself from the Fellowship of the World Religion. Maung Maung Ji is a welcome addition to the work. An outstanding event was the visit of Mr. and Mrs. Jinarājadāsa. The former lectured on "Theosophy and Buddhism," and the latter on "Child Welfare" and "Aspects of the Women's Movement". A night school has been started with a special view of giving English teaching to the Buddhist Pongyis, or priests, a piece of work for Buddhism greatly necessary, though very much against the wishes of the older priests of Burma. The Burma Educational Trust works under serious difficulties in trying to carry on its two splendid schools for boys and girls.

Austria reports an increase of two active Lodges and also one dormant Lodge being revived. Many members have worked in propaganda, and among the foreign brethren who helped for a while are mentioned Bishop Wedgwood, and from Adyar, Miss A. C. Bell and Mr. Yadunandan Prasad.

Norway. No new activities have been begun. The number of members has diminished, largely due to the economic conditions, and also to the dropping out of the active roll of members who are in arrears. Lady Emily Lutyens visited the Section, but did not speak from the T.S. platform.

Denmark reports the cancellation by the Danish Government of the permission granted to broadcast Theosophical lectures by radio. The result has been an agitation and the creation of an organisation "consisting of as many as possible of the organisations outside the T.S. who are all fighting for the new time, each according to its conception of the ideals of the new time". Forty-two different organisations have joined together, and it is hoped to disseminate the broader ideas by some new method. There has been a certain amount of confusion in understanding the parallel movements and their relation to the T.S. The Executive Committee of the Section has advised the members "to pronounce its sympathy with and understanding of the work of the parallel movements," but at the same time recommending the members to "support every activity which tends to the creation of a definite and clear working-basis for the Theosophical work—a working basis which in no

way deviates from the Objects of the Theosophical Society, so that these always may be clear as well to the members as to the public, and may not be veiled by the work and the authoritative conceptions which the parallel movements might find occasion to convey to our time". Another activity has been the offering of Theosophical lecturers to outside organisations, which has met with much success. The Summer School has become a prominent part of the work.

Ireland reports my visit. The members are taking an active part "in outside activities which aim at relieving the sufferings of animals, and the general economic situation also receives our attention". The National magazine has changed its appearance, and good work is being done through its pages. On the whole in a country "in which the great majority of the inhabitants are strictly forbidden to attend Theosophical lectures," the work is holding its own steadily.

Mexico reports steadiness in the growth of membership, which has risen to 470, a course of public lectures on religion was organised for a lecturer who was not a member of the T.S. to show that the T.S. platform was one of spiritual tolerance. During November 15-22, 1925, a Theosophical Week was organised "with several public and private festivals which big crowds attended". The Lodges in Yucatan similarly held meetings in halls and theatres.

Canada sends no report, nor does Argentina.

Chile reports that more than 250 public lectures were delivered throughout the country in addition to the usual members' meetings and various T. S. Anniversaries. The Jubilee Anniversary was celebrated by a specially illustrated number of the Section magazine, which has been helpful in drawing the attention to the work of the T. S. Many members have taken part in "naturist" activities, as also in work for animals, for new education for boys and girls, and other work of a social character. The year's work is "signallised by a marked improvement in the extension of our ideals". Well done, Chile.

Brazil reports the completion of the Portuguese translation of the first volume of *The Secret Doctrine*, an invaluable gift to the country. The Section publishes two magazines. In Rio, a good deal of propaganda work is done by members writing for the daily papers. Some members are working for convicts and for the blind. The T.S. Order of Service has been organised. One Lodge has made a plan of organising

"trips of propaganda" to three cities of the interior, and has succeeded in founding three Study Centres. Mention is made of the fact that the press of the country is extremely sympathetic to Theosophy.

Bulgaria reports that the public interest in Theosophy has been roused by lectures on India, and on India being the country that could give the most suitable body to the World Teacher. More commodious quarters have been secured for the work, the expenses having been covered by special donations of 33 members, who are giving ten per cent of their income for the work—a most generous action. Would that all members followed it.

Iceland. During the absence of the General Secretary at the Jubilee Convention, two public lectures were organised. The type-written magazine has appeared regularly, and two books have been published, one being a translation of *Education as Service*. The Section has decided to publish a journal for the purpose of propaganda. Many Clubs have been organised by the members to develop and apply the spirit of Theosophy in the daily life of service.

Spain sends no report.

Portugal reports being much handicapped by the political crisis, which has caused hindrances in the way of holding private and public meetings. A few members have resigned owing to misunderstanding of the policy of the Society. Much work has been done for animals, and the T.S. and Star members have joined in developing a National Society for the prevention of cruelty to animals. The high cost of publishing books seriously handicaps propaganda. The General Secretary suggests increasing the dues to Adyar by ten francs per member, so as to create a Central Fund from which loans could be granted to Lodges who are desirous of purchasing or erecting premises.

Wales reports steady work. I visited the Section and presided at its Annual Convention, as already noted.

Poland. No report, probably owing to political troubles. None comes from Uruguay.

Porto Rico held its Annual Convention in July. Though the Section had a cyclone which made roads unfit for travel, forty delegates representing thirteen Lodges were present. Forty lectures were delivered in nineteen towns of the Island, and study groups organised in seven towns. Two papers are published by two members.

Rumania mentions the loss to the Society by the passing away of Madame Fanny Seculici, who was present at the Jubilee Convention and who passed away at Port Said on her way back to Rumania. The National Society has been formally recognised as a legal institution, which enables the Society to hold property, and facilitates obtaining permission to hold meetings in towns under martial law. The work is proceeding steadily, though not rapidly.

Yugoslavia reports the visit of Bishop Arundale, who gave much help. Also there were other visitors, who were Mr. A. F. Knudsen, Mrs. A. E. Adair and Miss A. C. Bell. Two new Lodges have been added.

Ceylon resumes its life as a National Society, having been a Section from 1887-1889. Many visitors have come to help the Lodges to become strong enough to organise a National Society. A magazine is being issued regularly, and funds are being collected for the erection of a Headquarters building. The Youth Movement has been started, and is very slowly making headway. The work has lost a great and enthusiastic helper in the passing away of Mrs. Musæus Higgins.

I heartily welcome Ceylon, our Forty-second National Society, as its culture is different from that of India, and it brings its National Mission to the helping of the Theosophical Society. Besides, it was so dear to the heart of our President-Founder, and he worked so nobly and so successfully there in the cause of Buddhist Education.

Unsectionalised

China. The work in China is progressing steadily and all the Lodges are very active. The news of the appointment of Mr. Manuk as the Presidential Agent for China was received with gratification by all the Lodges.

The Shanghai Lodge shows renewed activity under Mr. Calatroni and is doing good work. The Besant School in Shanghai under Miss Dorothy Arnold is working on successfully and is a real factor in spreading Theosophical teaching in China.

At Hongkong during the absence of Mr. Manuk, Mr. Lanepart did good propaganda work by lectures and articles in the daily papers, clearing away many misconceptions about Theosophy and the

Coming of the World Teacher. Besides, the visits of Mr. Max Wardall, Bishop I. S. Cooper, Prof. Labberton, Mr. and Mrs. Rogers and other Theosophists are recorded. Owing to the increase in the number of Chinese speaking members a new Chinese Lodge was formed under Mr. Wei Tat and Mr. Wong Man Keung, and is doing very good work especially in bringing out publications in the Chinese language. In China Lodge at Shanghai, Prof. Shastri and Dr. Wan A. Hee are doing very good work by holding weekly meetings and lectures which have created marked interest in the Theosophical movement among the Chinese.

Egypt. Three Lodges out of eight in the Egyptian Section returned their charters, so the remaining Lodges are temporarily attached to Adyar Headquarters and are federated under the Presidential Agency of Mr. J. H. Pérez until the Section is revived. The political conditions in Egypt are not favourable for the present so the T.S. work is going on very slowly, but the Section will soon be revived by forming new Lodges in due course.

T.S. Outposts in the Wilderness

Nairobi. The Lodge reports the addition of two new members during the year and congratulates itself "on faithfully and devotedly keeping the lamp of Theosophy alight under exceptionally difficult circumstances".

Barbados. The Lodge is doing its work steadily. Owing to the ill-health of the President, Mr. Edward Drayton, the Lodge elected Mr. Clyde Williams as Vice-President, who delivers lectures and conducts study classes. The death of Mrs. Drayton, a very sincere and enthusiastic worker, is recorded with deep regret.

Japan. The Mahayana Lodge reports very little activity owing to ill-health of its principal workers. Since Prof. Labberton's departure from Japan the "Orpheus Lodge" in Tokyo has been suspended, but Capt. B. Kon with a few other members has re-started a small centre.

Canadian Federation. The Federation reports a gain of 3 Lodges and total membership of 200. It is very active and is trying to make Theosophy a living influence in the solution of the problems of human growth and happiness. It testifies its hearty appreciation of the cordial

co-operation it has always received from the American Headquarters' staff, and from its National President, Mr. Rogers, who visited Canada on a lecturing tour.

Russian Lodges-Federation within the Finnish Section. The Russian Lodges in Finland have unitedly formed themselves into a Federation and have joined the Russian T.S. outside Russia with the approval of the Finnish Section, but have kept their connection with the Finnish Section undisturbed.

The Adyar Library

The Acting Director and his staff record profound feelings of sorrow at the death of Pandit Mahadeva Shastri, the late Director, and express their sympathy with Mrs. Mahadeva Shastri and family. The learned Pandit has left behind him a lasting monument of valuable work, and I lose a valuable friend as well as an able colleague.

The work of the Library records the bringing out of at least the first part of a revised catalogue of Samskrit MSS. in the Library. Dr. C. Kunhan Raja, M.A., D. Phil. (Oxon.), as Assistant Director in the Eastern Section, and Dr. J. H. Cousins, D.Litt. (Keio), as Librarian of Western Section, have reorganised the Library and the reference work is very much facilitated.

Brahmavidya Ashrama

Dr. J. H. Cousins reports to have initiated several new lines of study of a scientific nature which promise to yield good results in the future. Mr. Ellis' lectures in Phrenology and Dr. P. K. Roest's special lectures on Anthropology, when taken with former lectures by Messrs. Trilokekar and Tristram, have added substantial material for the science of Anthropology. Thus the Ashrama goes on with its work of forming a synthetic nucleus of knowledge and illumination.

The Theosophical Educational Trust

The work of the Trust is going on very well though much handicapped by want of funds. The National Theosophical College at Adyar

is growing in popularity, and all the schools under the Trust keep up their high standard of efficiency. A Montessori Home is established at Guindy where 30 boys and girls learn and play together. The College at Madanapalle has been affiliated for the B.A. in History and Philosophy and is under the Andhra University. The scheme for the world University is progressing slowly.

Olcott Panchama Free Schools

The Superintendent reports that 3 out of 5 schools have been transferred to the Corporation of Madras with the condition that the old name of the schools be retained, and the trained teachers of the schools be taken into Municipal service. The Deputy Inspector of Schools remarks "the general condition of the schools continues to be efficient," and "it is one of the best schools in the range". The spinning and weaving section has been started in one of the remaining schools, and it is going on satisfactorily. The special feature of the school is that the children are made to feel free, happy and joyous.

The Round Table

A full report comes from Kt. Libra recording the new inspiration and clearer vision the Order received during the T.S. Jubilee Convention at Adyar, whereby the basic object of drawing young people into closer relations with the Masters of Wisdom was once more emphasised.

England and Scotland show steady progress. France carried out propaganda by posters about the coming of the World Teacher. Sweden forms links with Norway, Denmark and Finland, and Holland, Belgium, Italy and Germany are all doing steady work. The Chief Secretary for London encourages all to go on and do better, for the Life of the Hierarchy is apparent in the branches of the Order. Australia, Adelaide and Brisbane report substantial increase in membership and great activity. In Melbourne the movement is "marking time" while in Sydney the movement progresses well. The International Headquarters of the Order permits the formation of an Indian Section with Shrimati Rukmani Arundale as Chief Knight.

The Golden Chain in Spain

The Golden Chain in Spain goes on doing its work as usual under the guidance of Señorita C. Guyard in spite of difficulties.

Order of the Brothers of Service

Ever since the organisation of the Order its work has been one of the most vital contributions to the development of the Theosophical movement, especially in India. The Brothers are severally active in various places allocated to them by their Head, the Brother-Server. One of them, Mr. A. Ranganatha Mudaliar, holds a responsible position of a Minister of the Crown in Madras, and is now in charge of the departments of Public Works, Development, Registration, etc. There are at present 25 full-pledged Brothers, 6 novices, 50 Lay Brothers and 43 Associates.

International Theosophical Order of Service

Bro. Ralph Thomson, the International Chief, sends reports from 20 different countries, all of which are doing useful work along one line or another. The various groups of this Order are internationally linked together to effectively carry on the work of helping the whole humanity on their own lines.

Women's Indian Association

The Association reports large increase in membership and formation of six new branches during the year. The admission of women into the Legislative Councils, and the complete equality between men and women, which is now established in Madras and Bombay Presidencies, have created great enthusiasm among its members. The Association offers a training ground to those who choose to serve Taluk and Municipal Boards and do public service. The Women's Home of Service and Child Welfare work are doing splendid work, but more money is needed to carry them on successfully. At the International Congress of Women in Paris four members represented the Association and

Mrs. D. Jinarajadasa carried on propaganda on her tour in Bengal and Burma.

League of Parents and Teachers

The League enters on its 12th birthday and promises to do its work steadily under the fostering care of its energetic Secretary, Prof. R. K. Kulkarni.

International Fellowship in Arts and Crafts

Considerable activity is reported of this International Fellowship which has linked up 26 countries of different parts of the world by correspondence, exchange of plays, music, etc., and more beauty is thereby brought into Theosophical work. Community singing is introduced in various Lodges and valuable work is done in music and drama. India and Switzerland are reported to be studying National Arts and Crafts. There has been a good deal of activity also in the dramas and mystery plays. Polish and Belgian groups have produced a number of mystery plays, and well known dramas are being translated into English.

T.S. Muslim Association

The Association has a useful career before it, but needs many workers to bring closer co-operation between Hindus and Muhammadans. The addresses delivered by Dr. Abul Fazl, Superintendent of Education in Allahabad Municipal Board, Mr. Saiduddin Ahmad, Sub-Judge of Allahabad, and Mr. Abdul Karim, during the T.S. Convention at Benares, were much appreciated.

Association of Hebrew Theosophists

The Association reports the formation of two more Sections one in England and another in Holland, and the publication in California of a quarterly magazine, *The Jewish Theosophist*, by Mr. H. S. Samuels, the President of the American Section of the Association. Some money

is collected towards the Synagogue Fund, and Mr. A. Horne of San Francisco is busy collecting materials for printing books on Theosophy and Jewish religion, so as to interpret Judaism in the light of Theosophy.

Theosophical Society Employees' Co-operative Credit Society, Adyar

The Co-operative Credit Society grows in membership and is getting popular among the employees, who feel grateful to the T.S. for giving them such help in their difficulties. The decrease in the amount of loans taken and increase in repayment of loans show a sign of progress, as some of the members are getting free from debts gradually and are coming forward to deposit. The real advantage gained by membership is in their moral uplift, for they stand surety for others and are willing to pay for those for whom they are responsible. The Society expresses its gratitude to the President and the Vice-President of the T.S. for their support and co-operation, and hopes to open a "Store" for the benefit of its members.

In concluding, I salute the members of the Society with deep gratitude for the love and helpfulness they have shown me in every land I have visited, and from every other land in which the Society is organised. I strive not to repay them, but to show my gratitude, by working as hard as I can. That is all I can do, and that I will continue to do. The times are difficult, of ever increasing difficulty. But the Great Brotherhood is with us, and Star of the KING shines over us; to that I lift my eyes in all moments of indecision, difficulty and danger.

AND IT SHINES

THE PRESIDENT'S RETURN TO HEADQUARTERS

At the welcome Meeting at Headquarters, Dr. Besant said—

Brothers of the Theosophical Society and the Order of the Star :

I cannot well thank you for the wonderful welcome that has followed us from the Madras station to our home in Adyar. On the way in the train also welcome came to us at one station after another, growing, I thought, not warmer, but with a new note of joy as we came really home to Adyar, to us the Masters' land. I have been away from you, it is true—not quite two years: you need not make it longer than it was! still it was a very long time for me, longer than I have been away from India since I first touched in 1893 its sacred soil. And wherever I go, my heart is in the Motherland, and the work is consecrated to her dear cause, and to the service of those Great Ones who are working for her uplift.

In every town that I went to in America, two were the subjects on which I spoke—one "India Bond or Free: A World Problem," and the other "The Coming of the World-Teacher". Now, the first time that the latter was the subject of a lecture was in 1909, when our Krishnaji was a very little boy, when my brother Leadbeater and myself were told by the Jagat-Guru Himself that He had chosen His vehicle for His approaching visit to our earth. Since then Krishnaji has grown from boyhood to youth, from youth to manhood, fulfilling to the utmost the condition that was made by the Jagat-Guru, when He said He had chosen him. The condition was that Krishnaji should be worthy in his manhood. And I, who know him very very closely, I, who have loved him in past lives and in other worlds as well as the physical, coming back here to Adyar, where he took as a boy his first initiation, I bear witness that he has been accounted worthy of that for which he had been chosen, worthy to blend his consciousness with that of a fragment, an *amsha*, of the omnipresent consciousness of the World-Teacher, and That which dwells in him is to lead us to the way of happiness, of peace.

In America, the impression made was great. Not one unkind word was spoken of him by the reporters of the great papers that pressed everywhere round him, after they had seen him. And the reason was a simple one. I quote a Californian reporter who said to him: "You are so human, and so friendly!" He has won hearts of those far-away people, accustomed to meet men

and women of every type, and generally feeling perhaps a kind of barrier between themselves and the visitor; but here they felt no barrier. And so he won the liking and respect of those who are said to be, to use an American expression, "hard-shelled" reporters. And America too felt the value of his message, ere yet that great blending of consciousness was completed; felt it with the call to a higher happiness, not a happiness of the body, frivolous and often mischievous, but the call of the Spirit to the Spirit in man, of God who is Bliss; He dwells in every one of us, and can manifest in us that splendour.

And it is a great happiness, I think to all of us that it has pleased the Jagat-Guru to choose for His great mission to our world one of His own race, that is, the Indian race. When He came two thousand years ago in Palestine, He chose as the body He would use that of a member of subject race, subject to Rome. And when He has come to us, He has chosen a body that may almost be called of His own race—although He has no race, He belongs to all the world—but His physical vehicle, as before, He has chosen from among the despised and the rejected of the world. And to us that is the greatest of privileges, because in India wealth and luxury have never been regarded as the sign of the spiritual man. Sometimes He may be born as King Janaka, a King, but He has nothing that He regards as His own. Sometimes He may come as a great ascetic, outwardly as well as inwardly. But every Teacher who teaches the highest truth helps those who follow Him to win their way everywhere to His Peace.

And so to us now, Indians, brethren, this great joy has come. Only a few months have passed since the long and steady growth attained its completion in union with "the Beloved". That is the great Door into the greater services, with the possibility of becoming one of the Helpers, the supreme Helpers of the world. And for all of us who look up to that height which we have not yet reached, we who hold it a privilege to serve him in any way we may, we bear testimony, who have lived by him long, that many a lesson of conduct has been learned as we watched him, ever rising into more splendid manhood. And now that he has come back to you, to his own people, to his own race, yet transcending both, for he belongs to the whole world, you have the joy that your race has given a body to bring the great Message of help. Those of us who do not share it, have the joy to recognise in him another of the mighty race of the Teachers of the world. And we know as we look to him that he comes as the helper of every people, of every race, of every nation. Yours is the privilege of giving the body, but the Consciousness rays out its splendour to the world at large.

CONVENTION COMMITTEES 1927

THE members of the Executive are members of all Committees formed during Convention.

The Committees are allowed to co-opt additional members to facilitate their work, but the names of such should be notified to the Executive.

I. Supervising Committee for Leadbeater Chambers:

Mrs. P. D'Amato, C. V. Shah, Miss E. Banks, Miss J. Taylor, Mrs. D. Jinarajadasa, Baroness J. van Isselmuden.

Convener: Mrs. P. D'Amato.

II. Supervising Committee for Bhojanasala, Quadrangle and Rajapuram:

G. Soobiah Chetty, B. Ranga Reddy, J. Srinivasa Rao, C. Subbaramiah, S. Rajaram, Mrs. B. Sri Ram, Mrs. R. Mudaliandan Chetty, Mrs. D. Rajaram, Mrs. R. Madhava Rao, Dr. G. Srinivasamurti.

Convener: J. Srinivasa Rao.

III. Sub-Committees:

1. Building:

K. Zuurman, J. Srinivasa Rao, B. Ranga Reddy, G. Soobiah Chetty, S. Rajaram.

Convener: K. Zuurman.

2. Food:

(a) Leadbeater Chambers:

Mrs. P. D'Amato, C. V. Shah, Miss E. Banks, Miss J. Taylor.

Convener: C. V. Shah.

(b) Bhojanasala:

J. Srinivasa Rao, G. Soobiah Chetty, G. B. Verma, B. Ranga Reddy, C. Subbaramiah, D. K. Telang, Mrs. D. Rajaram, Mrs. R. Mudaliandan Chetty, A. Venkatesiah, K. Shankaranarayana Rao.

Convener: B. Ranga Reddy.

3. Sanitation and Conservancy:

K. R. Jussawalla, and Dr. G. Srinivasamurti with assistants selected by him.

Convener: Dr. G. Srinivasamurti.

4. Inquiries:

Y. Prasad (in charge). Assistants: G. B. Verma, L. B. Raje, C. Vasudevayya, V. S. Ratnasabhupati, D. Gurumurti.

Convener: Y. Prasad.

5. Conveyance:

J. R. Aria, G. Soobiah Chetty, M. Krishnan, V. Subramaniam.

Convener: J. R. Aria.

6. Decorations:

Dr. J. H. Cousins, Mrs. A. E. Adair, M. S. Sundara Sarma, A. V. Ramaswami, C. M. Vasudevan, Mrs. M. Patwardhan, Miss J. Whittam, K. R. Jussawalla.

Convener: Dr. J. H. Cousins.

7. Entertainments and Games:

G. V. Subba Rao, Dr. J. H. Cousins, Mrs. M. E. Cousins, Mrs. W. C. Handy, Mrs. M. Patwardhan, K. J. Sharma, C. N. Vaideeshwaran, V. R. Sastri.

Convener: K. J. Sharma.

8. Medical:

Dr. G. Srinivasamurti, Dr. T. Manikkam Pillai, Dr. N. R. Deobhankar, Dr. N. Sivakamu.

Convener: Dr. G. Srinivasamurti.

9. *E. S. T.*:

Miss A. J. Willson, C. Ramaiah, M. Subrahmanian
Iyer, Miss J. Whittam.

Convener: Miss A. J. Willson.

10. *Volunteers*:

G. V. Subba Rao, Y. Prasad, B. Rajagopalan,
M. Krishnan, Mrs. M. Patwardhan.

Convener: G. V. Subba Rao.

11. *Post Office*:

L. M. Prabhu, K. A. Venkatagiri.

Convener: L. M. Prabhu.

12. *Refreshment Stall*:

G. V. Subba Rao.

13. *Fire and Watchmen*:

K. Zuurman, A. Schwarz, M. Krishnan, G. V.
Subba Rao.

Convener: A. Schwarz.

14. *Publicity*:

B. Sanjiva Rao, N. Sri Ram, Atmaram Mangaram,
B. Shiva Rao, N. S. Rama Rao, M. S. Madhava Rao.

Convener: N. S. Rama Rao.

15. *Programme*: B. Sanjiva Rao, Y. Prasad, Miss A.
J. Willson, Dr. C. Kunhan Raja, Mrs. D. Jinarajadasa.

Convener: B. Sanjiva Rao.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues from 11th August to 10th September, 1927, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Yugo-Slavia, 145 members, per 1927, £3-3-4	...	42	1 5
Singapore Lodge, 4 new members, £1	...	13	4 2
Swiss Section, per 1927	...	72	15 0
Shanghai Lodge, Shanghai, 16 new members	...	125	11 11
Hongkong Lodge, Hongkong, 4 new members, £2	...	26	6 11
		280	7 5

Adyar
10th September, 1927

A. SCHWARZ,
Hon. Treasurer, T.S.

THE HAPPY VALLEY FUND

A FURTHER sum of Rs. 2,344-14-6 has been collected in India for the Happy Valley Fund and remitted to Dr. Annie Besant, the total collections up to date from India thus amounting to Rs. 22,788-6-6.

A. SCHWARZ

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th August to 10th September, 1927, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Poona Lodge, Poona City, for "Adyar Day" ...	10	0	0
Mr. Arthur C. Plath, Chicago, \$5 ...	13	10	0
Mr. C. N. Subramanja Iyer for feeding children on 1st October, 1927 ...	40	0	0
	63	10	0

Adyar

10th September, 1927

A. SCHWARZ,

Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Phoenix, Arizona, U.S.A. *	Phoenix Lodge...	19-12-1926
New York City, "	Ideal " ...	21-3-1927
Montevideo, Uruguay "	Vidya " ...	24-6-1927
Bikaner, India ...	Krishna " ...	8-7-1927
Kodarma, India ...	Kodarma " Tattwavidya Samiti Lodge	29-7-1927
Samalkot " ...	Samalkot Lodge	24-8-1927

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Ashland, Oregon, U.S.A. †	Ashland Lodge	15-7-1927
Battle Creek, " †	Battle Creek Lodge...	8-8-1927
La Grange, Ill., " †	La Grange " ...	1-8-1927
Greeley, Colo., " †	Greeley " ...	8-8-1927
Chicago, Ill., " †	Selene " ...	1-8-1927

Adyar

10th September, 1927

A. SCHWARZ,

Ag. Recording Secretary, T.S.

* This cancels the announcement of the "Peoria" Lodge, at Peoria, Illinois, U.S.A., reported in April, 1927, issue of THE THEOSOPHIST which was incorrect.

† No activities being reported it was decided by the Board of Directors to call in their Charters.

‡ This Lodge amalgamated with the Sirius Lodge, in Chicago, all members resigning from that Lodge the Charter was returned.

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 civilised 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 emphasise 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.

THE THEOSOPHIST

THE Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

Editorial communications should be addressed to the Editor, Adyar, Madras, India. Rejected MSS. are not returned. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein expressed. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

The half-yearly volumes begin with the October and April numbers.

Annual Subscription (payable strictly in advance). Rs. 11-4-0 for all foreign countries. *Single copies*—Re. 1, post free.

India: Rs. 9, payable to the Manager, T.P.H., Adyar, Madras, India. *Single copies*—As. 14, post free.

Great Britain and Europe: (Agents: T.P.H., 38 Gt. Ormond St., London, W. C. 1.)

U. S. and Canada: (Agents: Theosophical Press, 826 Oakdale Ave., Chicago, Ill.)

Dutch E. Indies, etc.: (Agents: Minerva Bookshop, Blavatskypark, Weltevreden, Java.)

Subscriptions sent to T.P.H., Adyar, are only payable in Rupees.

Changes of Address and complaints should be sent direct to Adyar. Agents are not responsible for non-receipt of copies by subscribers. Copies lost in transit will not be replaced free of charge, unless lost through the fault of the publishers. Remittances to Adyar should be made payable to: The Manager, T.P.H., Adyar, Madras, never to individuals by name. The renewal form, duly filled in, should in all cases accompany subscriptions. All communications relating to subscriptions should be addressed to him.

CAN YOU AFFORD TO IGNORE ASIA?

The Manchester Guardian, in referring to the contents of the *Asiatic Review*, recently wrote: (The Asian Circle which publishes its articles in the *Asiatic Review*) "claims support, pointing to the immense economic potentialities of Asia, and of the political ferment at work in her. If Western nations continue to ignore these facts, they must one day wake up to find all their plans and calculations upset because they had forgotten Asia."

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Each issue contains nearly 200 pages and is generally illustrated

THE VERDICT OF THE PRESS, 1925-26

ENGLAND: *The Times*: "The January issue brings that quarterly to the fortieth year of its steadfast devotion to the mission of providing a platform for information and opinion on Asiatic affairs—political, social, literary, educational, commercial, artistic, and general . . . many eminent names appear in the list of contributors." *Public Opinion*: "The *Asiatic Review* renders a fine service." *United Empire*: "Succeeds in covering every quarter of the Asiatic continent in an authoritative but at the same time readable form."

U.S.A.: *New York Tribune*: "A well-informed quarterly dealing with Oriental affairs." FRANCE: *Les Dernieres Nouvelles* (Strasbourg): "La grande revue de Londres."

INDIA: *Bombay Daily Mail*: "Of special interest as affecting existing trade relations."

HOLLAND: *Handelsblad*: "De *Asiatic Review* toch is een publicatie, welke met inachtneming van degelijkheid en betrouwbaarheid zooveel mogelijk het beginsel verkrijgen van de meest bevoegde zijde. Te dien einde verleent zij bijvoorbeeld East India Association. . . . En last, not least kan men bij haar doopstellen terug vinden van den *Asian Circle*, een studiekkring voor Oostersche aangelegenheden. . . . Behalve deze bijdragen bevat de *Asiatic Review*, ook, en zelfs voornamelijk, nog haar elgen artikelen, desgelijks van hoog gehalte Ongetwijfeld zoude or dus door de medewerking van Nederlandsche specialiteiten op. koloniaal gebied met behulp der *Asiatic Review* veel goeds zijn te bereiken."

Gazette de Hollande: "The well known *Asiatic Review* now includes a Netherland Indies Section."

SPECIAL FEATURE: Book Reviews described by the *Review of Reviews* as "very representative," and by the *Morning Post* as "covering a very wide field".

SOME CONTRIBUTORS IN 1925-26

INDIA: Lord Irwin, H. H. The Maharaja of Patiala, The Marquess Curzon, Dr. Zia Uddin Ahmed, Lady Chatterjee, Sir Howard d'Egville, Prof. N. Gangulee.

FAR EAST: Mr. Sidney L. Gulick, Mr. K. K. Kawakami, Mr. Taw Sein Ko.

NEAR EAST: Sir Arnold Wilson, Prince Andre Lobanow-Rostovsky.

CENTRAL ASIA: Lieut.-Colonel Etherton, Lieut.-Colonel Sir Armine Drew.

FRENCH COLONIES: Auguste Brunet (Deputy).

COMMERCE: Sir Alfred Chatterton, Sir Montagu de P. Webb, Indian Trade Commissioner.

FINANCE: Sir James Wilson.

SCIENCE AND MEDICINE: Major-General Sir Gerald Giffard, I.M.S.

TOURISM: Java, by P. C. Coote, Syria and Palestine, by D. Talayarcarn.

ART: E. B. Havell.

ARCHÆOLOGY: Lieut.-Colonel Waddell.

LITERATURE: Stanley Rice. BOOK REVIEWS: Sir Malcolm Seton, Olga Novikoff, Louis Massignon, Sir Thomas Arnold, Miss F. R. Scatcherd, Sir Patrick Fagan.

Proceedings of the East India Association: Papers with full discussion on Agriculture, Unemployment, Trade Development, Education, the Indian States & Indian Culture.

3 VICTORIA STREET, LONDON, S. W. 1

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY FINANCIAL STATEMENT

The following receipts, for Dues from 11th September to 10th October, 1927, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Uruguay—Dues of 131 members and charter fees of 2 new Lodges, £42-0-5	556	4	5
Singapore Lodge, T.S., Singapore, Entrance fee and dues of 15 members per 1927, £4	52	9	2
Mr. Gur Sahai Sharman, Nairobi Lodge, T.S., per 1927	5	0	0
"Chilliwack" Lodge, T.S., Chilliwack, B.C., Canada, Charter fee, £1-0-2	13	6	0
"Perak" Lodge, T.S., Fed. Malay States, Charter and Entrance fees and dues of 10 new members per 1927	80	0	0
T.S. in Belgium, 10% Dues per 1927, £2-17-0	37	10	7
T.S. in America, Dues, £365-19-11	4,862	14	9
T.S. in Russia (outside Russia), Dues, £2-2-0	27	12	5
New Zealand, 10% Dues for year ending 30th November, 1926, £37-9-2	497	11	5
Austria, 10% Dues per 1927, £5-10-0	73	0	0
Scotland, " " " " £17-4-6	228	13	10
Wales, " " " " £12-12-0	167	6	7
South Africa, " " " " £19-4-0	255	2	0
Ceylon 10% Dues for year ending September 1927	28	4	0
Mrs. Sarah Townsend Deacon, Toronto, per 1927, £1	13	4	0
T.S. in Australia, 10% Dues, 1,568 members per 1927, £78-8-0	1,038	0	0
T.S. in Chili { 1% Dues, £13-3-0	174	0	0
{ 1% Dues for World Congress £1-6-3	17	0	0

DONATIONS

T.S. in Scotland, £8-17-6	117	14	9
" " Holland, "Convention Collection," £21-14-5	287	0	0
	8,533	1	11

Adyar
10th October, 1927

A. SCHWARZ,
Hon. Treasurer, T.S.

vi SUPPLEMENT TO THE THEOSOPHIST NOVEMBER
OLCOTT PANCHAMA FREE SCHOOLS
FINANCIAL STATEMENT

The following receipts, from 11th September to 10th October, 1927, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Mr. Peter de Abrew, Colombo	16	0	0
„ J. Chisholm, San Francisco, for Food Fund, £1	13	1	0
Anon., Adyar	30	0	0
Rao Bahadur Syam Sunderlal, C.I.E., Kishangarh State	25	0	0
T.S. Workers' Co-operative Credit Society, Adyar	35	1	0
	119	2	0

Adyar
10th October, 1927

A. SCHWARZ,
Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Guayanilla, Porto Rico	Voz de la Verdad Lodge	29-5-1927
Mayaguez, Porto Rico	G. S. Arundale	28-8-1927
Utua, Porto Rico	H. P. Blavatsky	17-7-1927
*Chilliwack, B.C., Canada	Chilliwack	12-9-1927

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
* Hamilton, Ontario, Canada...	Annie Besant Lodge	11-8-1927
† Mt. Vernon, U.S., America...	Mt. Vernon	9-9-1927
† Wilkes-Barre, Pa., U.S.,...	Wilkes-Barre	8-9-1927
† Three Forks, Mont.,	Three Forks	30-6-1927
† Bay City, Michigan,	Bay City	30-6-1927

Adyar
10th October, 1927

A. SCHWARZ,
Ag. Recording Secretary, T.S.

* This Lodge is attached to Adyar Headquarters direct.
† No activities being reported for over a year the Board of Directors has decided to cancel these Charters.

1927 SUPPLEMENT TO THE THEOSOPHIST vii
THE THEOSOPHICAL SOCIETY

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The half-yearly volumes begin with the October and April numbers.

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INDIA: *Bombay Daily Mail*: "Of special interest as affecting existing trade relations."

HOLLAND: *Handelsblad*: "De *Asiatic Review* toch is een publicatie, welke met inachtneming van degelijkheid en betrouwbaarheid zooveel mogelijk het beginsel huldigt der vrije tribune. Bovenal is zij er op uit haar inlichting slechts te verkrijgen van de meest bevoegde zijde. Te dien einde verleent zij bijvoorbeeld geregeld gastvrijheid aan de verslagen der steeds zeer competente sprekers der East India Association. . . . En last, not least kan men bij haar deopstellen terug vinden van den *Asian Circle*, een studiekring voor Oostersche aangelegenheden. . . . Behalve deze bijdragen bevat de *Asiatic Review*, ook, en zelfs voornamelijk, nog haar elgen artikelen, desgelijks van hoog gehalte Ongetwijfeld zoude or dus door de medewerking van Nederlandsche specialiteiten op koloniaal gebied met behulp der *Asiatic Review* veel goeds zijn te bereiken."

Gazette de Hollande: "The well known *Asiatic Review* now includes a Netherland Indies Section."

SPECIAL FEATURE: Book Reviews described by the *Review of Reviews* as "very representative," and by the *Morning Post* as "covering a very wide field".

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INDIA: Lord Irwin, H. H. The Maharaja of Patiala, The Marquess Curzon, Dr. Zia Uddin Ahmed, Lady Chatterjee, Sir Howard d'Egville, Prof. N. Gangulee.

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NEAR EAST: Sir Arnold Wilson, Prince Andre Lobanow-Rostovsky.

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FRENCH COLONIES: Auguste Brunet (Deputy).

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THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues from 11th October to 10th November, 1927, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Porto Rico, 10% Dues per 1927, £13-13-10	181	7	0
Uruguay—balance of dues per 1927-28, £5-17-0	77	9	9
Sweden, 10% Dues per 1926	536	6	0
Finland, " " " 1927, £12-3-0	161	5	0
Holland, " " " £94-15-6	1,259	2	7
Canada, " " " £26-9-1	351	6	0
Italy, " " " £9-3-6	121	12	8
England, " " " July-Sep. 1927, £20-2-1	267	0	0
Norway, 10% Dues per 1927, £8-0-0	106	2	9
Singapore Lodge—Entrance fee and annual dues of 2 new members per 1927, £1-0-0	13	4	0
T.S. in Indian Section, Benares, part payment, 10% Dues per 1927	137	0	0
T.S. in Brazil, 10% Dues per 1927, £13-15-9	183	0	11
Argentina, 10% Dues per 1927, £15-12-4	207	8	0
Burma, " " " \$160-90	436	0	0
Cuba, " " " " " "	69	10	0
Barbados Lodge, Barbados, 21 members per 1927, £5-5-0	265	9	10
T.S. in Mexico, 341 members per 1927, £20-0-0	78	13	0
H. P. B. Lodge, Toronto, Entrance fee of 2 new members and annual dues of 22 members per 1927-28, £5-19-0			

WORLD CONGRESS FUND

T.S. in Zagreb, Yugo-Slavia, 1% Dues £0-6-3	4	2	4
Indian Section, Benares, 1% Dues	193	0	0
Burma Section, 1% Dues	10	0	0
Cuba, " " " per 1927, \$16-09	43	10	0

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DONATIONS

	Rs.	A.	P.
Total brought forward	4,753	13	10
"A Friend," Adyar, ...	1,000	0	0
Brighton Lodge, T.S., England for "Adyar Day," £1-5-6	16	15	0
T.S. in Cuba, for "Adyar Day," \$8 ...	21	11	0
	5,792	7	10

Adyar
11th November, 1927

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DONATIONS

	Rs.	A.	P.
U.S. Adyar Committee for "Adyar Day" ...	1,000	0	0
"A Friend," Adyar ...	900	0	0
" " for Food Fund ...	300	0	0
Christian Rosenkreutz Co-Masonic Lodge, Edinburgh, £3-3-0 ...	41	12	0
	2,241	12	0

Adyar
11th November, 1927

A. SCHWARZ,
Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Napoli, Italy	... Vortice Lodge	... 20-4-1927
Valdivia, Chile	... Kut Humi Lodge	... 18-5-1927
Trieste, Italy	... Luce	... 15-6-1927
Pavia, Italy	... K. H.	... 9-7-1927
Colombo, Ceylon	... Saraswathi	... 7-8-1927
Nawalapitiya, Ceylon	... Besant	... do.
Larkhana, India	... Sindhu	... 19-9-1927
Pontypridd, Wales	... Pontypridd	... 24-9-1927
Nuneaton, England	... Nuneaton	... 27-9-1927
*Ipoh, Perak, F.M.S.	... Perak	... 12-10-1927

Adyar
10th November, 1927

A. SCHWARZ,
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3 VICT' attached to Adyar Headquarters direct.

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 law 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 whi-

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

The Theosophical Society has spread far and wide over the civil-
ized world, and members of all religions have become members of it.
In order to secure this special dogmas, teachings and beliefs
of the Society, it is thought desirable to emphasise the
fact that there is no doctrine, no opinion, or whatsoever taught
or held by the Society in any way binding on any member of the Society,
and that every member is not free to accept or reject. Approval
of the Society is the sole condition of membership. No
teacher, whether from H. P. Blavatsky downwards, has an
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
opinion on others. Neither a candidate for any office, nor any vote
can be rendered ineligible to stand or vote because of any opinion
he may hold, or because of membership in any school of thought to
which he may belong. Candidates should 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 right of liberty of thought and of expression thereof,
within the limits of courtesy and consideration for others.

JL
Q.M. m 2, M78.
N22-49-1-3