

The  
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THE  
**ADYAR BULLETIN**

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THE CROW'S NEST

THE Editor writes :

"When I knew that the World-Teacher would soon take possession of His vehicle, I asked permission of my own Guru to resign the Presidency of the Society, so that I might go with him everywhere. The request was refused, and I was told to go on with my own work. My life lies in utter obedience to my Guru, so I, of course, said no more. I know that he is the *World-Teacher*, and that each hearer must take to himself or herself that which is appropriate to his or her dharma. It would be delightful to run about with him and live in his wonderful presence, but each 'reaches perfection by fulfilling his own dharma,' and 'the dharma of another is full of danger'. My dharma lies in obeying the order of the Head of the Hierarchy to 'claim India's place among the Nations,' and to preserve the connexion with Britain by the helping of the world . . . The Will of the Inner Government will be done at last, no matter what may be the size of

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the present parties. In the end, Their Will will triumph—the time is nothing.”

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“Needs be that offences come; but woe into him through whom they come,” is as true now, as it was thousands of years ago. People receive new presentations of old truths just as far as they are able to understand and assimilate them and each one will receive the same truth differently. As many are the ways to Truth as are the lives of the children of men. The danger is only when various sets of people try to force their own views on others. The Theosophical Society is expressly formed to give perfect freedom to all phases of thought, to all religions, whilst it encourages all who are ready to explore beyond what is at present common property. It identifies itself with no particular religion or philosophy, but tries to help all aspirants to Truth. No true member of the Society quarrels with any one; but of course he follows what to him seems the right line of thought.

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December has been very full of events. The Convention of the Indian Section, as well as of the whole Theosophical Society took place in Benares, and the residents there outdid themselves in trying to make visiting members comfortable. The presence of the President was missed, for Krishna-ji, whom she delegated to take her place, was recovering from a bad cold and the exertion of the Star School, and was unable to preside at many meetings. Dr. Arundale and Mr. Schwarz filled up gaps and many other members rose to the occasion and were helpful.

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The January, 1929, Star Camp at Guindy, near Adyar, is just over. Krishna-ji's powerful urge to rid ourselves of all pretence so that the Divine Spark in each may flame forth and make a life beautiful, is still echoing in our ears. Ommen.

Ojai, Benares and now Guindy, each has its meeting, so that all round the World opportunities will constantly recur to come into contact with the World-Teacher personally. A Camp fire beautifully concluded the meetings at the Guindy School Grounds and Krishna-ji recited some of his poems and bade all “goodbye” until the next meeting.

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The nomination of Mr. A. P. Warrington to be Vice-President of the T.S. has now been confirmed at the meeting of the General Council. He is one of the discoverers of Ojai and is well known throughout the Americas as a strenuous worker for Theosophy.

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The address of Mr. C. Jinarājadāsa is still: c/o The Theosophical Society, Wheaton, Illinois, U.S.A. He will soon be in Costa Rica and Mexico. He expects to be at the T.S. World Congress in Chicago where so many members hope to gather in August and will then come back to us in India.

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Dr. and Mrs. Cousins keep us well informed of activities in Geneva, Ireland and England, where they have both been helping all with whom they came into contact to understand India better. They have begun their lecturing tour in the United States and will meet many others of our leaders at the T. S. World Congress in Chicago next August.

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Dr. Arundale and Srimati Rukmini have arrived in Java. They left Adyar on January 9th on board a coasting steamer, so were a long time on the journey. Australia, and ultimately America, are their objectives this year. We were happy to have them with us so long at Adyar and their stay amongst us will not be forgotten. Dr. Arundale's office work, as General Secretary of the T.S. in India, was conducted from Adyar. This T.S. Benares Convention elected Mr. Dwarkanath

Telang to be the Indian General Secretary for the year, and he has already left for Benares to be in touch with his office and also to be near his Brother, Mr. P. K. Telang, whose health does not improve as we could wish.

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Mr. Ernest Wood has been nominated to the responsible post of Recording Secretary left vacant by Mr. Aria's sudden departure from this life. Mr. and Mrs. Wood leave at once for Sydney to settle up their work there. The article on "Broadcasting" in this number shows us something of his work.

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In Japan we now have two Theosophical Lodges. The older is Mahāyana Lodge, in Kyoto, of which Mr. Nishu Utsuki is the President and Mrs. Beatrice Lane Suzuki the Secretary. The members are Japanese Buddhists, with the exception of three foreign women, which accounts for the name. Mahāyana means "Great Way," the term given to Northern Buddhism, the form which that religion takes in Japan.

During the season 1927-1928, Mahāyana Lodge had four meetings, all held at the Suzuki home. The first was on "The Order of the Star," at the next Mr. Jukaku, a young monk, read his university thesis on William Blake.

Prof. D. T. Suzuki, the foremost scholar of the Zen sect, took the remaining meetings, speaking once on "Why I am a Buddhist" and, later, on "Mahāyana Buddhism".

## The Fifty-third Anniversary of the Theosophical Society

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### THE PRESIDENTIAL ADDRESS

BRETHREN:

You have re-elected me for the fourth time as your President in the year that is now closing, so once more, though absent, I welcome you gladly to the Headquarters of the Indian Section in the sacred City of Benares, one of the chief centres in the physical world, of the Theosophical Society of our Masters.

We are opening my fourth term of office, and I thank those who have elected me again to the Presidential Chair. I can only say that I will do my best to fill it worthily, so that the Society will not need to be ashamed of its very ancient President. As we were nearing the date for the nomination of the Vice-President I received a cable from my much-loved brother, C. Jinarajadasa, that the Forty-fourth National Society had been formed in Paraguay, and I hope that other countries in South America will follow ere long. South America is fortunate in having had the services of Mrs. Gowland, now General Secretary for South Africa; these were succeeded by those of our much honored brother, who asked me not to re-nominate him as Vice-President of the Theosophical Society. He is so much loved and honored that the Society will deeply regret

his request not to be re-nominated. He would have been, I am sure, unanimously re-elected. His work and his blessing will ever remain with us none the less, and I hope that next year he will consent to join our Executive Council in Adyar. I have nominated to the vacant office of Vice-President Mr. A. P. Warrington, as one of the oldest and most devoted workers in our largest Section. All who know him love and trust him, and that love and trust can only be increased as they know him better.

Before I begin the detailed report of the growing activities of our beloved Society, you will join with me in our annual 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; energise it with Their activity.

#### *The Presence of the World Teacher*

"Is not His Word like a Fire, and like a hammer that breaketh the rocks in pieces?" The words might have been written of our beloved Krishnaji, and I often think of them when He is speaking. Like a Fire they burn, often very painfully, but like a Fire they purify, for they devour the dross but cannot harm the gold. Those who feel the sting of the burning, welcome it, if they are wise; if they are otherwise, they resent it. May I softly whisper: "Be wise," to any of you who are scorched?

Moreover, we need discernment as we listen. He who is an embodiment of Truth cannot tolerate conscious, or even unconscious, hypocrisy. Ruthlessly he urges his hearers to examine their foundations, and if they find them rotten, to

break them up and build new ones. "Do not accept a thing because I say it," He cries, recalling the word of the Lord Buddha to His disciples; after noting the various wrong reasons for beliefs, He concludes: "Do not believe a thing though I say it"—He, the Illuminated One—"but when of your own selves you know it to be true, then believe." When S. Paul says that, as a wise master-builder, he has laid the foundation, he adds: "And another buildeth thereon. But let every man take heed how he buildeth thereupon . . . The fire shall try every man's work of what sort it is." Those who build with "wood, hay, stubble," will see their work burnt up. And so loose thinking, drifting thoughts, unbridled emotions, will yield a result fitted only for destruction.

No one, I think, can listen to Krishnaji with indifference, unless he goes to sleep. But sometimes He uses words which exactly express the fact, and careless hearers are offended. One day, in his search for Truth, He went to a Theosophical meeting, and found no help in "Theosophical jargon". Every science, every philosophy, has its "jargon". This jargon is made of the new and precise words which express the new ideas tersely and exactly. Thus in botany we have petals, sepals, bracts, technical words for the parts of a flower under description; is the botanist to be sneered at because he has his jargon, instead of constantly repeating the description of each? When H. P. B. asked me to translate Theosophical names into English she was asking me to create a new jargon, and I promptly created it, and helped the man in the street to understand his own composition. I strongly advise all who go to hear Krishnaji to go with open minds, and listen to Him without blurring what He says by mixing it up with their own prejudices and conventions; then they will surely learn something worth taking away.

Another thing: newspapers like to state inaccurate news in order that it may be corrected. All stories of quarrel between Krishnaji and myself are inventions or misunderstandings. We cannot quarrel. Sometimes I do not understand Him. Then I put the statement aside until I do. Suspension of judgment while waiting for further data is a quite legitimate state. I am fully convinced that, in Krishnaji, the human consciousness has been taken up into the superhuman. It is therefore the path of wisdom for me to learn from Him anything I am able to understand. Some day I shall understand more. Meanwhile I try to live such parts of His teaching as are applicable to myself, remembering that many things He says are for the world, not for a special individual. I realise that His Ideals are great and precious Truths in bud, which will unfold more and more as generations become more and more capable of living them. I try to live the fragments of them I can assimilate, and hope by this to gain further knowledge and to become more capable of larger assimilation; there is plenty of time, that is, plenty of successive stages of consciousness.

#### **The World University**

The World University has continued its work in the three centres mentioned last year: Adyar, London and Java. To these must be added the centre in Holland and one in France.

Dr. and Mrs. Cousins are away on a world tour, and Mrs. Cousins has founded a new International Lodge in Geneva. Wherever they go, they inspire fresh energy and spread Theosophical ideals.

Mr. Knudsen has efficiently re-placed Dr. Cousins in carrying on the Brahma-Vidyāshrama. Let me say, however, that our National Societies do not send, as they should send, two or three of their most promising students and speakers to take

advantage of its methods of applying Theosophy to the illumination of the ordinary science and philosophy.

#### **Our International Lecturers**

The two mentioned last year, Fruk. Dijkgraaf and Herr Vigeveno, continue their valuable work. Dr. Anna Kamensky, who is General Secretary for the National Society of Russians outside Russia, has taken a doctorate in the University of Geneva, and with that added dignity, has been lecturing to undergraduates on the *Bhagavad-Gītā*.

#### **Our National Societies**

*United States:* The report from America shows a year full of activities and an excellent condition in the Society. There is a loss in the number of Lodges—11 newly organized and 17 disbanded, but in a number of instances the loss in numbers means gain in strength; in these cases the dissolutions were caused by the uniting of two Lodges into one. There were 1,140 new members admitted, 225 lost by resignation and death, and several hundred have relapsed into the inactive list from whence they temporarily emerged last year during the visit of the President. The present active membership is 7,859. The spirit of the membership, the General Secretary reports, has never been better. Mr. Jinarajadasa visited National Headquarters at Wheaton during the 8-day summer school, speaking twice and sometimes thrice daily during the session. This was the first term of the Summer School, which will be a permanent institution, aimed to train speakers and teachers along many lines for public Theosophical work.

*England:* England has a total membership of 5,170, of whom 504 are new members admitted during the year. "There is a new spirit stirring in our National Society, and

this," the report says, "rather than statistics, is the feature of our year's work." Some results of this are seen in the large attendance of English members at the European Congress in Brussels. There have been fewer but more important propaganda meetings; more standard Theosophical books placed within the reach of all. Bishop J. I. Wedgwood and Mr. C. Jinarajadasa and Dr. Cousins have all been of great benefit to the Society through their lectures and talks. A Reincarnation Campaign was carried through with considerable success and for this a special series of booklets and leaflets were printed, and over eleven hundred booklets have been sent in response to personal applications, many letters of appreciation and requests for further information have resulted. Two more Lodges—Orpheus Lodge, Eastbourne, and Wirral Lodge, Birkenhead—have established themselves in their own Headquarters. There is a tendency among the Lodges to develop the social, artistic and dramatic side of their work; this tendency is growing in strength and influence. Through personal service from members, the Headquarters has been able to improve its accommodation for enquirers. The *Theosophical Review* has ceased, but *The Link*, published by the London Lodge, has been heartily welcomed. *Notes and News* continues.

*India:* The Presence of the World Teacher among us has drawn much outside attention to the Society, and there has been a general awakening of interest among the members. The present active membership shows a gain of 540 over the last report, the total now stands at 6,076. This does not include the youth members, whose total has reached 829—a gain of 149 for the year. There has been a union of the two Telugu Federations forming the Andhra Theosophical Federation. Three Tamil Federations have also united to form one Tamil Districts Federation. Others remain as before. The report shows progress and good work in all autonomous

Federations which depend on their honorary workers for their life. Both the Federations and the Section suffer for want of funds. Branches of the T. S. Muslim Association are being formed in various important places. Field work is well organized in the South Indian Federations; they have been ably assisted by our Joint-General Secretary, Bro. T. Ramchandra Rao. Our Educational Institutions are winning more and more recognition from the general public. The Woman's Indian Association, which owes its inception to Theosophists, is progressing, many of our workers taking part in it.

*Australia:* This Section holds a special interest for us because of Bishop Leadbeater's presence and work there. "The body of the Australian Section has many members working along very different lines, but the head to whom we always look for guidance is Bishop Leadbeater," the General Secretary writes. The total membership is 1,628. The report shows a loss by death, resignation and transference of 200, and a gain of 130 new members. *The Australian Theosophist* was discontinued for lack of funds, but was revived again under the editorship of Bishop Leadbeater, and is a most valuable periodical with a steadily growing subscription list. The generosity and self-sacrifice of the Australian members has produced a very unusual financial response to meet a heavy budget. They were asked for £75 per week (1s. 6d. per member) and the response so far indicates that the goal will be reached by Easter, when they hope Bishop Arundale will be with them to see the victory of his splendid scheme. The Broadcasting Station 2GB is recognised officially as the premier 'B' Class Station in Australia. It is an unequalled instrument for Theosophical propaganda. This Station has paid its way since last Easter—within 18 months of its inauguration. In New South Wales alone it is computed that there are between 300,000 and 400,000 listeners—a rather large Theosophical audience!

*Sweden*: Thirty-nine new members were admitted during the year; the total membership is now 1,103. Sweden, also, is feeling the stir of new life due to the presence of the World Teacher, and is adapting itself more and more to his teaching.

*New Zealand*: Mr. Crawford reports that throughout the Section there is a spirit of united service and active co-operation with all kindred movements. There is a fine co-operation among the different Lodges, a friendly exchange of lecturers between them, and a notable increase of able speakers from other related organizations. Eight Lodges now possess buildings of their own and the General Secretary observed in the course of his travels as National Lecturer, that many Lodges were making a special feature of beauty in their surroundings. He reports an active membership of 953, 44 new members added this year. The Vasanta School, opened in 1919, is making excellent progress.

*The Netherlands*: After visiting thirty Lodges and six Centres the General Secretary finds in the Section everywhere a serious wish to carry on the Theosophical work in the right spirit. There have been difficult problems to face, but there is so much goodwill and sympathy and so many devoted members that all difficulties dissolve. One new Centre has become a Lodge and 5 new Centres formed. There are now 47 Lodges, and 22 Centres with a total membership of 2,794. The New Headquarters building is under construction. The Library has outgrown its present quarters. The Publishing House is developing most satisfactorily. The Young Theosophists have 13 local Groups and are very active in the Youth Peace Movement.

*France*: During the last twelve months 6 new Lodges have been formed; 6 Lodges were transferred to the Great Section. The total number of active members is 3,375, 417 of whom are new members; and 77 active Lodges. The figures show a net loss of 81, but as 498 were transferred to other

Sections there has really been a substantial gain. Friendship, harmony and understanding exist among the members and, says the General Secretary, "we aim to make it prevail in the work." Mlle. Adele Beyer made a very successful lecture tour in North Africa, Tunisia, Algeria and Morocco; these countries belong to the French Section. Mr. Jinarajadasa visited 5 Lodges in France and will be vividly remembered. A number of other lecturers have brought help to the Section. The young and active M. G. E. Monod Herzen, is the leader of the group of Young Theosophists, and by his co-operation with Professor Marcault the Association for the Theosophical University has been put in good standing in France.

*Italy*: The T. S. in Italy has had many external difficulties to meet; these have affected its growth; it has decreased in membership but increased in strength and there is a growing interest in Theosophy outside the Society. The report shows 625 active members and 37 active Lodges.

*Germany*: The retiring General Secretary, Mr. Axel von Felitz-Coniar, writes: "Professor Dr. Johannes M. Verweyen, Professor of Philosophy and Psychology at the University at Bonn am Rhein, was on September 2nd, elected General Secretary. He is not only very well known in the world of Science, but as a pioneer in spiritual movements. I am sure that the T. S. in Germany will greatly prosper under his able leadership." This Section has a total membership of 902, which is a gain of 101 over last year. New Lodges have been founded in Berlin, Leipzig, Dresden, München, Nurnburg and Weimar. The Lodges are carrying on their regular work, and the members are endeavouring to come more and more into contact with other progressive movements.

*Cuba*: The Cuban Section Headquarters has removed to new spacious quarters, having not only adequate office space but two lecture Halls—one to accommodate an audience of 200, the other, 400. The report shows an increasing distribution

of Theosophical literature; the installation of a broadcasting station is under way; the Theosophical Library is growing; propaganda is very active—greatly aided by the visits of Mr. Warrington, Bishop Cooper and others; leading newspapers are giving space to Theosophical teachings. A Latin-American Federation is being organised and is to hold its first Congress during the visit of Mr. Jinarajadasa this Spring. The report shows also a great deal of vitality in the allied activities and among the Young Theosophists. Three new Lodges have been chartered, 12 new Centres organized, 144 new members enrolled; loss by death, and resignation and transfer to other Sections 12—total active membership 565.

*Hungary:* The past year has been one of hard struggle, due to the denunciation of the T. S. to the Government by two expelled members—the Government enquiry lasted throughout the year and was finally put aside by the authorities concerned. Nevertheless the Society has gone ahead with splendid enthusiasm, due to loyal co-operation of the members. Four new Lodges have been formed and one Lodge of Young Theosophists was dissolved at the request of the Government, but the Young Theosophists have joined other Lodges. The total membership is 352—a gain of 33 over last year. The Library has greatly improved—"it is now the pride of the T. S." A Publishing Trust was recently formed and has the use of a printing machine, with this they plan to publish many translations which have long been waiting. They have been greatly helped during the year by visiting lecturers.

*Finland:* The T. S. in Finland has gained one new Lodge this year and has increased its membership by 38, its total membership now being 658. The Society has published 6 books, one by Dr. Besant, the others mainly by J. Krishnamurti and J. J. van der Leeuw, LL. D. Propaganda has gone on through lectures and the sale of books. The members report the completion of their Headquarter's building, the foundation stone of

which was laid in August, 1927, by the President of the T.S. A new bookshop has been opened in the Headquarters building, which is most adequately arranged for offices, halls and some residential quarters. This is the greatest achievement of the year.

*Russia:* The "R. T. S. outside Russia" counts now 13 Lodges and about 309 members, of whom 179 are active F.T.S. Three new Lodges were formed during the year, one in Harbine (Eastern Siberia, China), one in Brussels and one in Rumania; two Lodges in Bulgaria have been lost—so Russia claims a total of 13 Lodges—9 in Europe, 3 in Asia, 1 in U. S. A. In Tientsin the Lodge has held many public lectures in Russian and English. The newest undertaking is a "Babies' Welfare Centre," started by a group of the T.O.S. The Lodge, through two Chinese Buddhists, has formed a Chinese group working in Chinese. The Lodge at Prague is a Community holding regular Lodge meetings three times a week. This Lodge is in contact with most prominent Russian Exiles, and has organized public lectures in the People's University. The chief events of the year for the Russian T.S. have been the visits to Geneva of Dr. Annie Besant, Bishop Wedgwood, Miss Dijkgraaf and Dr. and Mrs. Cousins. The General Secretary has lectured in Paris, Brussels, Lausanne, Neuchatel and Geneva. Miss Helmholt has lectured in Paris, Berlin and Prague. The "R.T.S.—outside Russia" has certainly surmounted the difficulties of being spread all over the earth, and shows admirable activity and growth.

*Czecho-Slovakia:* The Section consists of 7 Lodges and 8 Centres, with a total membership of 114. Twenty-one new members were admitted this year. The T.S. activities have gone on through lectures, through *Esper-Teozofia*—the only Theosophical paper giving Esperantists Theosophical information. The Section distributed 450 leaflets on the Peace movement to Government authorities. The members are

co-operating with other Societies and organizations with similar ideals.

*South Africa*: The T.S. in South Africa, which has a total membership of 524, admitted 76 new members this year; 55 were lost. Six new Lodges have come into being during the year, which is a record for the Section. Everywhere there are signs of new life and increasing interest in Theosophy. The discontinued magazine *Theosophy in South Africa*, was resuscitated by Dr. Humphrey, and goes to all members with no cost to the Section; it is proving of great service in the work of the T.S. The Book Depots at Cape Town, Durban and Johannesburg are valuable adjuncts to the Section's work. A notable achievement during the year is the erection of their own building by the Pretoria Lodge, Transvaal; this is the first Lodge in the Section to build its own headquarters.

*Scotland*: During the year there has been a gain of 50 new members, but through drastic revision of the membership list, the record shows a loss of 40 compared with last year—it leaves an active membership of 743. One new and flourishing Centre has been founded at Straunraer. Many lecturers from England have visited the Section; Mr. Jinarajadasa paid a visit to Scotland on his way to Iceland, and gave great inspiration and help. Drama and Art have characterised the work in Glasgow and Dundee. The Young Theosophists continue to radiate happiness with excellent results to the Society.

*Switzerland*: The Swiss Section seems to have overcome its difficulties. The membership is steadily increasing—growing from 160 to 245. The report states this is due largely to the work of Madame Kamensky. Around her at Geneva is grouped a phalanx of fine workers; as Geneva is an international centre it is not possible to estimate how far-reaching may be the results of the Theosophical activities there. Theosophy in Geneva has been greatly helped by lectures from Bishop Wedgwood, Miss Dijkgraaf, Dr. and

Mrs. Cousins, Dr. de Henseler and Mr. Meautis. A new Lodge has been formed in Lausanne. La Chaux de Fonds—a small town of 40,000 inhabitants—boasts a Vegetarian restaurant, and also has inaugurated special work, which is an example to towns where slums still exist; this is called "*L'interieur gai*," showing what fresh wall paper, soap and water, simple gay designs and sunshine can do to miserable dwellings. The report states that "the activity of the French part of Switzerland is satisfactory, but the German part is increasing by leaps and bounds". New Lodges have been formed at Basle, Zürich and Berne. The most important event was the organization by Mrs. Cousins of a plan to make Geneva an International Theosophical Centre. Geneva on account of its international activities gives a great opportunity to spread Theosophical ideas.

*Belgium*: The Belgium Section shows a net gain in membership of 26 over last year, 66 new members were admitted, but 40 lost through various causes. Two significant events characterised the year—the transfer of Headquarters of the Belgian T.S. to its own building, and the building, by the Vrede Lodge at Ghent, of a large hall on one of the most important streets in Ghent. A new Lodge was formed at Liège, making 13 Lodges in all. The report expresses appreciation of the help received from many visiting lecturers, in addition to the regular lecturers. All Lodges in Brussels meet in the New Headquarters. A successful Reincarnation Campaign was started and will continue next year. The Library and Book Depots show progress. The great event was the European Congress held in Brussels, "the only shadow was the absence of our dear President".

*Netherlands-Indies*: There has been a steady growth of the Theosophical movement in these islands, and it is the only force working for peace, harmony and goodwill in the different races and nationalities among whom are much strife and

misunderstanding. This Section is a veritable school for the Brotherhood of races. The total membership has grown to 2,183 which is an increase of 155 for the year. There are 28 Lodges and 17 Centres in Java, 1 in Sumatra, 1 in Celebes, and 1 in Borneo. The Djokja Lodge has erected its own building—this is the 10th Lodge in the Section to own its own building. The work increases mainly in the direction of allied movements. The Young Theosophists' Movement is growing steadily, having its own magazine and several Lodges.

*Burma*: Theosophy is spreading among the Burma Buddhists in various ways, especially by linking it to Buddhism through propaganda among the Burmese—aimed to remove their deep-rooted prejudices and to revive Buddhism in Burma. It is interesting to note that of the 293 members 80 are Bhikkhus.

*Austria*: Two new Lodges and 3 new Centres bear witness to the growth in the T. S. in Austria, in spite of unusual difficulties, which were largely overcome by the help resulting from the President's visit, and also from the visit of a number of prominent Indians and others. The publication of translations into German of a number of recent books is something of which the Section feels justly proud.

*Norway*: In spite of declining health, Mrs. Sparre has visited and lectured for most of the Lodges in the Section. The great event of the year is reported to be the removal of Headquarters to new rooms in the heart of the city. The T.S. in Norway shows strength and solidarity.

*Denmark*: Denmark reports 3 new Lodges and 63 new members for the year. Much good work has been done in the Lodges "but no stirring events". Many of the most active members have devoted themselves chiefly to the Order of the Star, the Liberal Catholic Church and Co-Masonry.

*Ireland*: There is little general interest in Theosophy in Ireland. In Belfast three devoted members bought a house ("Vasanta House"), in which the Lodges, the L.C.C. and

Co-Masonry all find suitable accommodation. Great help has been given by a number of distinguished visitors during the past year. The influence of the World Teacher is making an impression, and Ireland is stirring in her sleep of centuries.

*Mexico*: Mexico sends no report.

*Canada*: Canada sends no report.

*Argentina*: Argentina, amongst other good works, has taken a practical interest in the Happy Valley; the subscription opened for this has produced a fund of \$ 777'00, already sent to Ojai. The General Secretary visited Chile last March; this visit strengthened the bonds of Brotherhood between these two Sections. Ninety new members have been enrolled during the year and 2 new Lodges formed, and 3 new Groups. The Section magazine has been improved and increased in size. This year marks four records in the T. S. in Argentina: the highest total membership record; the largest number of new members admitted; the lowest number of members lost; the largest amount of money in cash. May these four records be broken every year.

*Chile*: The work of the T. S. in Chile is coloured by the great desire on the part of the members of the Section to increase the spirit of international Brotherhood; with this in view they maintain a correspondence with all the Sections in the world; they have given enthusiastic co-operation to the Latin-American Theosophical Federation, and have done their utmost to contribute to the realisation of the International Peace Movement. The spirit of Co-operation characterises all the Sectional life.

*Brazil*: The passing out of General Raymundo Pinto Seidl, the late General Secretary, was a great loss to the Section, he is deeply loved and missed. The Brazilian Section approves the formation of the Confederation of American National Sections which the Cuban Section has initiated. The Society is active in propaganda and is energetically pushing

the distribution of Theosophical books written in Spanish and Portuguese, the sale of which has far exceeded any former year. Aleixo de Souza is engaged in translating the *Secret Doctrine* into Portuguese. The press is especially favorable to Theosophical material, and much publicity is gained through this means.

*Bulgaria*: In Bulgaria a professor of Theology—the official public lecturer of the St. Synod, which is the governing body of the Orthodox Church—in a lecture given in many towns, said that humanity is much indebted to Theosophy, because it has checked the materialistic wave which threatened to stifle humanity. He says some other less complimentary things about it, but the 200 Theosophists in Bulgaria should feel that their efforts in propaganda have not been in vain.

*Iceland*: Iceland shows growth and increased activity. They have translated three books, all related to the Coming of the World Teacher, showing that as a society their attention is fixed on that great event. The Young Theosophists are represented there and are doing fine work.

*Spain*: Spain sends no report.

*Portugal*: The Society in Portugal is doing much excellent work through its interest and activity in such organizations as The National League for the Protection of Animals, the Fraternal League for assisting the Poor, and the Children's Home where destitute children (girls) are educated and cared for. Miss Dijkgraaf's 6-days' visit to Portugal and Mr. C. Jinarajadasa's 4-hours' stop—while his boat was in port—were outstanding events.

*Wales* reports steady progress throughout the year. All Lodges and Centres in Wales joined in the Reincarnation Campaign. In order to encourage research in Druidic teachings in this direction, Miss Charlotte Woods has offered a prize of £5 to the 1929 National Eisteddfod for the best essay on

"The Idea of Rebirth in Keltic Tradition". Several groups of young Theosophists have been formed and are active in their own way. Much good work has been done by members in Animal Welfare, World Peace, Healing and similar causes. Goodwill Day (May 18th) is becoming an event of international importance.

*Poland* sends a report covering two years; 1926-27 was a year of intense and fruitful work, great expansion, successful lecture tours, well-attended public lectures. Bishop Wedgwood's visit and the starting of the L. C. C. was the greatest event of that year. International links were strengthened and new bonds of friendship made with many groups. Last year was marked by the visit of the President, who brought strength to endure and overcome all our difficulties. It has been a year of endurance rather than expansion. The Section has published two books—Dr. Besant's *Initiation* and Bishop Cooper's *Reincarnation*.

*Uruguay* has made the unifying of the Sectional organization its chief concern. There has been a decrease in membership and in the number of Lodges. Out of it has emerged the fact that it is possible to accomplish more with a few purposeful and unselfish workers than with a greater number, not so qualified. An office for translations has been organized with the help of competent people.

*Porto Rico*: On July 31st, 1927, the corner-stone of the new National Headquarters was truly laid with Masonic Rites, and on November 30th with immense rejoicing the Temple was consecrated by Bro. A. P. Warrington. This is the first Theosophical building in Porto Rico. Much help was received from Mr. Warrington, Bishop Cooper and the Rev. Jose B. Acuña, who arrived one after another, just as the Headquarters building was completed.

*Rumania*: Last December in Bucharist a large hall was taken in the centre of the town for Sectional Headquarters.

A new Lodge was founded in Bessarabia due to the activity of Mr. Rostislov Smislov, who has been warmly congratulated by the orthodox priests who attended his meetings. The second Congress was held in Timisoara in order to come into closer touch with the members in Transylvania—the lectures were given in German, Hungarian and Rumanian. It is characteristic of the Lodges throughout Rumania that the various nationalities represented among them meet together in perfect harmony.

*Yugoslavia*: The National T.S. is now three years old; members feel that their greatest need is some sort of Headquarters where all the work of the different departments can be carried on, so they have taken the house of Mrs. Mayerhoffei—the Recording Secretary—altered and rearranged it, so that it is now adapted to the needs of the head office. Yugoslavia was well represented at the Ninth Congress of the T.S. in Europe. The Order of Service is very active; the members are co-operating with the Association for the Protection of Animals, the Yugoslav League of Total Abstinence, the Vegetarian Club and especially with the League of Nations Association.

*Ceylon* writes that “the report is more a report of what should be done, and how we should change ourselves, than a tale of what has been achieved”. Mr. N. K. Choksy's resignation as General Secretary was deeply regretted, writes Mrs. Lourensz who succeeded him. Although there is a revival of interest in the work, the fact remains that out of the 124 members, 77 have not paid their dues, 32 have been placed on the suspended list. This state of affairs is reflected in every part of the Section's life. The real vitality in the movement is in the Young Theosophists and the Youth Lodge to which they belong—they are the hope of the future of the T.S. in Ceylon.

*Greece* became a National Society this year, after 5 years of strenuous work under the patronage of the French Section. Miss Dijkgraaf spent a fortnight here giving 5 lectures. Her

one public lecture was attended by representatives of the Athenian Society and of the Greek Press. It was during Miss Dijkgraaf's visit and with her assistance that the National Society was decided upon. Plans are being made to form a Balkan Theosophical Union, functioning under the European Theosophical Federation, to forward the cause of permanent peace in the Balkans by constantly trying to put aside causes of discord between Balkan peoples. This new Section has already issued translations of Theosophical literature.

#### Unsectionalised

*China*: Hongkong Lodge reports the resignation of Mr. Manuk, who had been their President since the Lodge was formed five years ago; but as Presidential Agent for China he continues in close touch with them. The Lodge has carried on most effectively a full programme of meetings, classes and public lectures. The Chinese Lodge, under the able leadership of Mr. Wei Tat, B.A., as President, conducts all its sessions in Chinese; it has done good work in putting Theosophy before the young and educated Chinese, who will in time be the leaders and educators of their race. They carry on regular public lectures, a Chinese library and a Correspondence Course in Theosophy. A fine vernacular school for girls is also being maintained and carried on by two brothers, Lee Tinsik and Fung Jackson; great attention is paid to moral training and Theosophical ideals. The Shanghai Lodge is bravely meeting adverse conditions and carrying forward the work. The Besant School for girls, Miss Dorothy Arnold reports, has come through a severe crisis, and is once more in a flourishing condition. Three hundred and forty students were enrolled at the beginning of the Autumn term. The success and fine spirit of this school are due largely to the untiring efforts, self-sacrifice and devotion of Miss Arnold. She has shouldered

almost a superhuman task in establishing and running this school.

*Japan*: The Mahayana Lodge has this year translated and printed its first booklet in Japanese—*Information for Enquirers*. The Secretary says the Japanese are slow to come to Theosophy, because it is so much like their own Buddhist teaching. Miroker Lodge was chartered only a few months ago. One of the young members, Mr. S. Moroi, has composed a musical score for the translation of "The Hymn" from *The Path* by Mr. J. Krishnamurti. This has been produced in a concert of 50 voices and 50 Orchestral pieces.

*Egypt*: The T. S. Federation in Egypt reports a quiet year. The number of members is small but they are staunch and united. Several young Egyptians have joined the English Lodge and show a keen interest in Theosophical ideals.

*Singapore* Lodge reports steady work. A Service Group has been organized.

*Barbados* Lodge starts its year free from debt, and is carrying out a useful programme of study, lectures and work.

*Canadian* Theosophical Federation has secured a charter for a new Lodge at Saskatchewan; the members are all Icelanders except one. Forty-six new members have been added, the total membership is now 227. The Federation has been able to assist in financing lecture tours in Canada. Miss Watson and Mrs. Hampton have been lecturing for the Lodges in the Federation; Mr. Fritz Kunz made an extended stay in Vancouver, B.C., under the auspices of Hermes Lodge, making an intensive campaign among various service clubs and organizations in the city. Bishop Cooper also visited the Federation Lodges and brought inspiration and instruction. The T. O. S. is strong in Calgary. Krishna Lodge has done good work through this Order, in connection with Animal Welfare, Child Welfare and World Peace. Members of Sirius Lodge at West Summerland, B.C., held a successful Summer

School on the shore of Lake Okanagan under the inspiration of Mr. Logie. This is the 6th session of the Summer School, called "Besant College". The first issue of the Federation Magazine was in the press at the time of making the report.

#### **The Adyar Library**

The Library, under the continued directorship of Dr. C. Kunhan Raja has made progress in all directions—in publications, in better provision for accommodation of books, the acquisition of new books, better financial arrangements for members of the staff. Many scholars from distant parts of India and other countries have used the Library and expressed their appreciation of it. The library is constantly used by the students of the Brahmavidya Ashrama. The re-arrangements of books in the Eastern Section is complete. The second part of the catalogue of manuscripts was published during the year. Many books and manuscripts have been acquired.

#### **Children of the Mother Society**

##### **Brahmavidya Ashrama**

Mr. A. F. Knudsen, Acting Principal, has taken Dr. Cousins' place during his absence. The work of the session this year has been carried on by a discussion method, the theory of intuition, its use in the waking consciousness has been the main topic. Mr. L. B. Raje gave a course of lectures on Astrology, Mr. Sundara Sarma on Indian Art and Prof. M. D. Kini of the Government Engineering College, on Science.

#### **The Olcott Panchama Free School**

An important event in the Olcott Free School was the opening of its new building by the President on October 1st.

An atmosphere of freedom and joyousness pervades the school, and the children are responsive to it.

#### **Women's Indian Association**

This movement is growing, becoming an increasing power throughout India for social welfare, education and progress of girls and women, social reform (such as the Bill to raise the age of Marriage). The Association has recently secured a fine National Headquarters in Madras which will grow into an important Centre for Women's work.

#### **The Order of the Round Table**

This Order is established in thirty Countries, which means that a small army of children and young people have been drawn together to work for and to follow the King, by living nobly and truly and doing good works.

#### **Employees' Co-operative Society at Adyar**

The Society has grown during the year from 128 to 199 members. The number of depositors has increased from 13 to 21. The financial statement shows that the progress of the Society is satisfactory. It is serving its members well.

### **THE COMING OF A WORLD-TEACHER**

*(Address by Dr. Annie Besant, in the Church of S. Michael and All Angels, Huizen, Holland, 16th August, 1927, to a Conference of Priests of the L.C.C., presided over by the Right Rev. J. I. Wedgwood, D.Sc., Paris University.)*

*The wording is mostly Christian, because the audience was Christian. A. B.*

#### **FRIENDS:**

There is so much confusion and bewilderment on the question of the Coming of the World-Teacher that I think it might be well, as I am in your midst, to try to clear up some of the confusion, to throw a little light which may enable you to understand better, and so to think and act more wisely. I would ask you to remember that in speaking to you here, I am not in any way committing, and could not commit, the Liberal Catholic Church to the ideas which I shall lay before you; but in what I say I am putting to you the view that I personally take of the stages of this great event, asking you only to *consider* what I shall say, for the responsibility of opinion lies upon each individual member. That is a view which, I know, is absolutely endorsed by Krishnaji, for I have heard him say over and over again quite lately at the Ommen Camp, from which I have just come, that he does not want in any way to impose his own thought on others, but asks each to search within himself for the truth. He does now assert himself definitely to be the World-Teacher, in the sense that I wish to explain to you presently; but he holds that any belief

or opinion must come from within the individual, and not be imposed upon him by authority from outside.

In order to try to make this matter fairly clear to you, I am going to ask you to consider the many forms of manifestation of the Divine Life in our world; because I think that may help you to realise how many and how various are those forms, the degrees of manifestation that may be observed, the various grades of knowledge possessed by different people on the matter, and also the fact that none of us who are down here can apprehend those greater, and ever greater, lives and consciousnesses that rise above us. Especially the manner of the connection of such a consciousness with a physical body has always been looked upon by those who understood something of the matter as a mystery; that is, an event which cannot be definitely cognised by the minds of men, which is beyond our thinking in very many respects. So that, for instance, in the Christian Church, when they speak of the relation of the Christ to the body of the disciple which He took for His three years of ministry, you find it spoken of in the *formulae* of the Church as the Mystery of the Incarnation, that being so little understood that no one would venture to dogmatise on the subject.

What I say to you is the result of knowledge, partly gained superphysically, and partly gained from study, and in this particular case, partly gained from observation. I have continually said, especially during the last year, that I was not making beforehand an image of what I thought ought to happen; on the contrary, I was trying to keep my mind exceedingly clear and empty, as it were, in order to observe what *did* happen and to learn from that; and among other courses of study that I took during some years past, has been the throwing of myself back into Palestine to the time of the last Coming, and observing the thoughts of the Hebrews at that time with respect to the World-Teacher as He walked among them then, trying to read their consciousness, to see

how He appeared to them, His contemporaries, knowing well that looking through almost two millennia of worship of that human figure, there must inevitably be an atmosphere through which we see it very differently from the thoughts of the people amongst whom for such brief space He lived and walked.

But before I come to that, I am going to run with you over some descending grades of manifestation, because unless you have some idea of those, you will inevitably either exaggerate or underestimate the condition of the Teacher at the present time. Think for the moment of the One Divine Being, the One without a second, of whom an Indian Scripture speaks, One Life transcendent, as we look back at it in its Immanence in our world. That One without a second manifests Itself to bring a universe into being. That is the primary Sacrifice, the Eternal Sacrifice, made by the One, the One God or the One Life, in order that that Life might multiply Itself into innumerable forms, every form existing by virtue of the One Life that dwells within it. But when that manifestation was to be made, the Life would, as it were, manifest Itself not only as the single Life, but manifest Itself in three great Modes of Consciousness, known in the religions of the world as the Trinity, to use the Christian word; Trimūrti, they call that manifestation in Hinduism; but that only means three Figures or Persons.

The first of those Persons, in every religion, is the very Essence of the Life Itself; then, in names of the Christian Faith, that which here we speak of as the Son; while the One Omnipresent Life is spoken of as the Father; the Creative Spirit, the agent, as it were, for the forms to be made; and sometimes These are symbolised by the three great modes of consciousness, Will, Wisdom and Creative Activity. Imaging, then, to yourselves for a moment that first Descent, as it is sometimes called—we have not the right words to express the

Reality—we see this first great manifestation of the Divine; and you may remember that in the beginning of the fourth Gospel it is said that “the Word was with God, and the Word was God”. The Greek word there, Logos, is the word that we who are Theosophists prefer, and generally use with respect to the great Being who brings a universe or a solar system into being. One often speaks of the Three Logoi, as it were, to assert Their essential quality.

Now in following the one line of descent down which I wish to lead you, it is the middle figure, the Second Person of the Trinity, who in all the great religions is the One who, to use the Hindū expression, comes down into manifestation among the beings of that universe, in order to help them. I will only take one of those religions, the Hindū for the moment, that runs parallel with Christianity on this. The Second Person of the Trinity is called Vishṇu, the Preserver. The manifestations that come forth from Him, His descents—Avaṭāras—take place at great cycles in the evolution of the world, and just as He is the Second Person in the Hindū Trinity, so is the word “Christ” used as representing the Son in the Christian Trinity. Their functions are identical. Both become closely connected with humanity, and Both in that connection take on some special form—in the later appearances, the human form—in order to come closely into contact with man as the highest object in our world of matter. It is Vishṇu who was Kṛṣṇa in the latest of His incarnations (who from the standpoint of the Christian should be called the Christ, for He is the incarnation of the Son, the Preserver,) who came down into the world when Hinduism was becoming too intellectual and would not be understood by the masses of the people. He came to give an impulse to that religion by adding what you may call a religion of devotion. He dwelt among them for a brief time, by His person inspiring a supreme devotion to Himself, so that in every Hindū household you

find the image of the Child Kṛṣṇa; very often in the arms of His Mother, just as you find the Madonna and the Child among Christian peoples.

Now the World-Teacher is in His own nature, as you will see from what I have said, in His own consciousness, a Divine Being. Think of Him first purely in that character, because He exists perpetually, and only occasionally descends, taking one of our grosser physical bodies at special times in the world's history. Think of Him as you would think of the Christ, omnipresent, so that He is everywhere about us. In your liturgy, those of you who belong to the Liberal Catholic Church, you speak of Him as being Indivisible, as being “on a thousand altars” to-day. And that is true. The words seem, of course, a contradiction, but that Consciousness is one, the Divine Consciousness omnipresent; and therefore the Hearer of every prayer, the Witness of every sorrow, the Uplifter of those who are in grief, the Helper and the Pardoner of those who sin. When He comes into the world, He teaches certain great ideals in which the new forms of the everlasting truths are taught; but in His own nature, in His ever-continued existence, think of Him as the Christ Himself, the Son, taking care of every Faith, whether founded by Himself or by His predecessor.

Think of Him as caring for every Faith all the time, none ever out of His consciousness, none outside His care, inspiring them continually with spiritual life, sending out His love and His compassion, and His strength, wherever there is need in any Faith, bringing about any great reform in any religion, when by lapse of time superstitions have appeared in it, and the best definition of a superstition being the unessential taken as the essential. Think of Him, then, as the great Reformer, the great Builder, right through the course of history, since His great Predecessor, the Lord Buddha, surrendered to Him the place of the World-Teacher, when He Himself left this earth. Try and keep that image in your

mind; and if you have gained some idea of the wonder and the splendour of that Consciousness, ask yourselves whether it is possible that that Consciousness could manifest Itself perfectly through the limitations in time and space which condition a physical human body. Try to imagine Him as He is in His marvellous body, human in the sense that it is like unto man, but in its dazzling beauty, its marvellous radiancy, utterly outstripping anything that imagination could create, so that one word of His illuminates a whole subject, one hint from Him could be worked out into many and many a page of human language or writing, and all the time caring for what He once called "My many Faiths," for all are His. There is that wonderful verse you must have read in the *Bhagavad-Gītā*: "Mankind comes to Me along many roads, and on whatever road a man approaches me, on that road do I welcome him; for all roads are Mine."

Some of us have seen Him in that wonderful body, have talked with Him, have received instructions from Him, so that we could identify with that Consciousness Divine in its extent, in its wonder, in its marvellous character, in its omnipresence, that part of His Consciousness which He could put down into the limitations of a human body, limitations of time and space. No human brain could receive all His knowledge; no human brain could think His thought, or the marvellous language which illuminates all that it teaches, as it were, by a phrase. So that we who have been privileged to see and speak with Him, of whom One of those Mighty Beings (whom we Theosophists speak of as the Great Lords of Justice, the Chohans, above those of the liberated Beings who are called Masters, and who take pupils) One of those Mighty Beings spoke of the Lord Maitreya—giving Him for the moment His Hindū Name—and said:

"In His Presence we feel as the dust of His Feet."

Try and think of that and then you may be able to realise why, if such a Being uses a human being for His temple for the time, how there must be a mystery in such an event.

And now let me turn to the body that He chose. For if I speak to you of that, I think you may realise perhaps a little more of what we who know Him speak, when we say that the World-Teacher is here. It was in 1909 that my brother Charles Leadbeater and myself received the first indication of the body that was chosen by the Lord, which He said, if when it grew up to manhood it proved to be worthy, would be His tabernacle for a period when He was once again among men. Krishna-ji was then quite a little boy, and we did not know him. He came to Adyar, he and his little brother, with their father a widower, a member of the Society, who having lost his wife, wanted to live in Adyar with his two young children. There was an elder brother, but a good deal older. Now the name of Kṛṣṇa was given to him merely because he was the eighth child in his family. The Kṛṣṇa of the Hindūs was an eighth child, and it is often the Hindū custom. There is nothing special in the name as far as he is concerned, for it is a habit of the Hindūs of higher caste to use a name like that for an eighth child. And because they do not use that name lightly, they had to add something to show that the child is not that great Being, is not thought of as the great Kṛṣṇa Himself, some word that indicates a likeness; so they added this affix of "mūrti," which means an image, and so the name of Kṛṣṇamūrti simply means "the image of Kṛṣṇa". I only mention this in passing, because people outside sometimes make so much of a little thing, constantly occurring in India.

In the year after that, this little boy passed through the first of the five Great Initiations. At that he was put in charge of my brother Leadbeater and myself; my brother Leadbeater as his teacher, and myself as his protector. Ever since

until comparatively lately—a few months ago—rather more than that now—when we gave up our guardianship into the hands of its true owner. Difficulties surrounded those early days, because of the great prejudice caused in India by a Brāhmaṇa of pure descent placing his two little boys—the brothers were not separated—in the care of two white people; for that would make him an outcaste when he came to the age when he ought to be recognised as a Brāhmaṇa by the ceremony of taking the sacred thread. So much pressure was brought to bear that the father tried to take the children away from me. I resisted it of course by law, and he brought a suit against me and ultimately the Privy Council confirmed my guardianship.

I took him out of India, when I knew that a suit was likely to be brought, for being his guardian, I felt bound to put him out of the way of Indian law in case they tried to take him by force. I took him to England to be educated privately. He lived in the house of a dear friend, the Countess De La Warr, and was educated with her son; but when the boy went to Eton, Krishnaji and his brother did not go, it would not have done to send them to a public school. His education went on privately.

Then he had a curious spasm of revolt against his destiny. He described it to me himself. He could not believe that what had been told him was real and true. He did not wish to be brought before the public in any way. He was very shy. That went on up to a few weeks ago. He was always a very charming boy, but by no means desiring the position which he was inclined to think had been rather thrust upon him; he has described in one of his poems that time of doubt and difficulty. When he grew out of that his brother fell ill—he has since died; they were both sent to California for the sake of the younger brother, who was suffering from consumption.

There his inner preparation, beyond the care taken in training him, definitely began. He had always, of course, been brought up to keep an absolutely pure body, never touching meat or alcohol; to be always pure in his thoughts and actions. To that it was part of my duty to see; and so he grew up to manhood. And while his brother was ill and he nursed him, he went through the special preparation for the coming of the Lord, and that was a very trying and painful time. He had many years before passed the two first Initiations, and there he passed his third and signalised it by writing a remarkable little poem, which I published in *The Theosophist* at the time. I called it "The Hymn of the Initiate Triumphant," a hymn of devotion to his Guru; for passing through that, he reached that stage of consciousness where he became conscious of the One Consciousness, when he realised the One Life in him and everything around him. He described it in words at the time which reminded one of a statement made by Plotinus when he went through that experience, the recognition of the unity of life—words very vivid and graphic. He said that as he was lying under a tree in his garden, he suddenly felt himself to be part of everything around him, part of the trees, part of other objects, part of a motor car that went along the road at the end of the garden, of the driver of the car, and the road over which it passed, and then of the man who was mending the road, of the stones in the road. Of course, I knew, as soon as he sent me that description, quite apart from any other knowledge that I possessed, that he had passed through his third Initiation, because that is the great mark of it, the recognition of the One Life in all, identification with the One Life of Spirit in the human body with the life all around it.

A very, very terrible and painful experience of training he went through every night for a couple of hours; he had agonizing pain in the head, he outside the body looking on entirely indifferent to it, and the body moaning and groaning

and crying out in the agony, and he himself outside quietly saying: "Go on; don't mind what the body does." This happened every night for a couple of hours for some weeks. There was even a little trace of it left last winter; and then, when he left the seclusion, it entirely stopped. It only recurred when he came back and went again into seclusion. Then there was a time, you will remember, in 1925, when the Lord spoke through him at Adyar; the words were taken down by the shorthand writer who was reporting the lecture—just a few short phrases, saying that He was coming to those who desired happiness, and going on to say that he came to reform, to fulfil, not to destroy, but to complete. I asked Krishnaji after that what he felt at the time, because he changed; his voice changed, his face changed, and anyone clairvoyant could see what was going on. He said he felt nothing, except that he was dazed, and when he reached his chair, he felt as if he woke out of a deep sleep. He did not know what had happened. That was the first public manifestation that the Christ had taken possession of him and used the body, and then the force, of course, left the body again.

Then, some time after that, my brother Leadbeater and myself went to the Lord Maitreya and gave up our guardianship to the real owner. Things went quietly on. That same year in Ooty, when he was out walking, he saw the Lord Maitreya walking near him and saw everything else through Him, and after that he saw the Lord whenever he wished to see him, practically almost all the time. And he found that he had to give up going into crowds, because when he did so, he lost sight of Him, and, in fact, the Lord told him that he must cease going into crowded places as much as possible. Then he went over again to California and again was in seclusion—that was in 1926—and I went with him then. I was asked if I was willing, and of course I was willing and went with him, and stayed with him for

several months. And the changes became very, very rapid. The villagers of the little village where he has his house noticed the very great difference from what he had been. He had been so shy and reserved the year before, and now he was so friendly, affection seemed to flow out from him. They all grew very devoted to him. And on the 28th December again he was taken possession of, before perhaps three hundred people, and again on the 11th January, when the Lord spoke through him for a considerable part of his lecture; it was a really wonderful and beautiful scene on that occasion.

And then he began more and more to feel his unity with the Lord; in his meditation he became identified with Him, coming and going in that way gradually. I ought, perhaps, to have said that that terrible preparation was really getting the body ready to stand the great vibrations of the Lord, which would otherwise have shattered it, but it now received them quite easily and smoothly, and the great change that took place was that he was not taken possession of, on the 11th January, in the same way. And he said to me one day: "My consciousness seems to be blending with that of the Lord," and from time to time, week by week, he was telling me of changes going on. I only waited and observed; I had no theories; I saw that the theory of stepping out and in was not going on; it was a mistake that there would be what is called dual personality, but there was a gradual unfolding of the higher consciousness in him, just as a flower opens out, and he became more and more beautiful, more and more radiant, more and more wonderful in every way. Thinking over it there is one verse in the Athanasian Creed spoken as to the Son in the great Trinity—on a much higher plane, of course—but which just seemed to me to represent on the lower physical plane a similar kind of change, though infinitely lower, of course. That is the verse many of you will remember, speaking of the Christ as not two, though

He be God and Man, yet He is not two, but One Christ: "One; not by conversion of the Godhead into flesh, but by taking of the Manhood into God." That seemed to me to represent what was going on in our Krishnaji, steadily, day by day, week by week, and his meditations were accompanied by a whole series of what I can only call prose-poems, in which he described what he saw, in which he described what he felt in his meditation, and this blending went on, and it was only complete a few weeks ago. There were, of course, outside physical changes that people observed and he lost the whole of the extreme nervousness that he had always had in speaking. Any of you who were with him in early days will remember that he was very, very fidgety, nervous, and hesitating. The hesitation had left him some time before, but the nervousness remained; and with this gradual blending it diminished, and finally disappeared.

When he first went to Eerde Castle, he said to me: "Amma," (he always called me that), "I don't want you to come to Eerde Castle." I asked him, "Why not?" and he said: "Because I am nervous when you are there." Well, I thought if he wanted this, I should accommodate myself to it, even though I was rather sorry, because I knew the final stage was approaching, and should have liked to be there; but I did not mind in the least personally, because I knew that he knew best what he wanted.

After some weeks, he asked me to come a week before those two months closed, and that was when he came over to see us here in Huizen. He wanted me, because in all the things he has done as far as the public is concerned, he has always asked me to help him, and he felt, and I felt, that the Objects of the Order of the Star in the East ought to be changed. And on the ensuing day, when we had all the representatives of the Star there, we considered the ideas I had proposed; we discussed, and changed them, and I recognised then that this blending was complete.

You must not misunderstand. I do not mean that Krishnaji shares, or can share in the limitations of a physical body, the consciousness of the World-Teacher as it is in His Own Body—the World-Teacher's Own Body, the World-Teacher's manifestation of Consciousness. A fragment of that wonderful Consciousness, within the limitations of a physical body, is what we have in our Krishnaji. His own consciousness, the consciousness, as he calls it, of Krishnamurti, has gone; the individuality has been merged in the greater; but that fragment of the World-Teacher's consciousness is now what you may call the only consciousness in him. And that, of course, expresses itself in the physical body in the ways of the physical body to a very great extent. How else could it express itself? We don't mean that if Krishnaji says: "I am going for a walk," that that is necessarily an expression of the World-Teacher. You must not be foolish about these things. That is the nature of the body, to keep healthy and well; and the World-Teacher cares for these things naturally, and when necessary steps in, as in the case taken as an illustration.

I have tried to tell you the facts as accurately as I know them. In His teaching there are some points on which I think I ought to say a word or two. In the first place, He only holds up ideals to those who desire to learn from Him, with comparatively few details; and in the Objects of the Star, those who regard him as the incarnation (as I have described it) of the World-Teacher—promise to help Him to establish His ideals. If you will look back to the teachings of the same great Being when He was in Palestine, you will find that He did not proclaim to the world doctrines, save in the form of ideals, and left it to those who came after to work them out in detail. For the working out of ideals changes with the centuries and generations of men. Details that are fitting to-day would not be fitting two thousand years hence. That ideal that Christ taught: "If a man take away thy coat,

give him thy cloak also," has been made literal by some, and others say it is foolish and mistaken. It is only spoken in its inner meaning to those who are prepared to carry it out.

Sometimes he says things that to many people sound very difficult, but so, you remember, did the Christ. There was a time when the Christ said: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you"; and many of His disciples went back and walked with Him no more, and the people said: "How can this man give us his flesh to eat?" You do not want to be too literal, when trying to interpret the sayings of the Great Teacher.

There is one thing that has troubled many of you; when he speaks about ceremonial. The World-Teacher does not use the ceremonies of the physical bodies of the people amongst whom He comes. That was one reason why they murdered Him last time. He is above them all; they do not help Him; they probably hinder Him. What is a ceremony meant to do? It is just a piece of apparatus for utilising the spiritual life and sending it out to other people. It may help yourself as well; but the primary use of ceremonial is to send life out for the use of other people. I use a simile for it myself. All scientific people who want to use forces make apparatus, so that the forces may be useful. Electricity has been known about for thousands of years, but only in the destructive form of lightning. Then scientists came along and made various kinds of apparatus, which give you electric light, motor cars, electric trains; and the Occultist uses ceremonies exactly in that way, uses them to spread abroad the great spiritual forces through apparatus which enables him to apply them to the needs of men. But ceremonial is not that which a World-Teacher teaches; those change from time to time, vary with different nations at different times; different nations have different forms of ceremonial, apparatus for bringing spiritual forces into forms

in which they can guide, nourish and help evolving man. That is what ceremonies are.

When he speaks about leaving ceremonies alone, what is the object of it? To gain liberation? Quite so; the liberated Spirit does not need ceremony. And you must learn, if you wish to learn, not to take stray phrases of that sort which are being spoken to special people who are being taught, people whom he is trying to teach the way to liberation, as though they were intended to apply to everybody in the world. As he said lately, ceremonies are needed by people at a certain stage, but not at a later stage, because then they can use spiritual forces without ceremonies, since the Spirit, when he is liberated, can do without. But, as we know, great spiritual beings like the Masters use ceremonial for that very same purpose, to make applicable to human beings those forces which otherwise would shatter them.

I would ask you in dealing with these things, to try and catch the spirit of what is said, and to remember that it is spoken for a certain number of people whom he is trying to teach and guide along the way of liberation. Just as the Christ spoke of the coat and the cloak in the Sermon on the Mount—principles which would be ruinous in a State, if the thief were to be allowed to rob and steal generally, but which are practised by the Sannyāsi; for when you have renounced, you have nothing of your own. Having myself renounced, when I knew that something had been stolen and who had stolen it, I did not prosecute, although I knew. Of course it is the duty of the State to look after the interests of its subjects. It is not the duty of the Sannyāsi. In all these teachings given by the Great Teachers, there are these difficulties.

Now the last point I want to put is this: that Krishnaji does not desire to impose any doctrines upon you. He says constantly that each must find for himself. The Truth is

there; each must find it for himself. There are many ways of finding; each man must find his own way. He speaks strongly against the idea that He is to be followed by anything save the intuition that recognizes Him. He tells His people not to impose Him upon others. He said one day jokingly: "I suppose you will build a temple to me when I am dead; but please do not do it now!" And so I have told you of the facts I know, and leave you to judge.

I believe in Him, for I know the World-Teacher in the other world and know that He has put in Krishnaji a part of His Consciousness. Remember the *Gītā*: "I have established this universe with one fragment of myself, and I remain." And so I should accept His statements, and if they seem to me strange I should study them, not reject them. I am not going to be one of those who "walked no more with Him," because they did not understand. Each of you must choose for yourself. Try to hear the voice of the Spirit in you, and then, and then only, will you know the Teacher.

ANNIE BESANT, D.L.

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EERDE, OCTOBER, 1928

"I THINK the most interesting and useful evening was the one on which Krishnaji spoke to the residents about the importance of three items in the regulating of a life engaged in office and other duties: allowing enough time for quiet contemplation; keeping intellectually awake and alert by reading and study; and taking exercise and doing some sort of manual work out of doors regularly. This was a kind of parting message from him and emphasised the importance of the harmonising of the three bodies: the mind, the emotions and the physical body, about which he had talked at some length during the previous summer."

V. C. P.

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## WHAT INDIA IS FOR THE WORLD

IN the midst of a crisis, such as the present, every effort must be made by those who have the inner knowledge to carry through one of the greatest triumphs the world shall ever know. To-day is a supreme moment in the history of the world, and those who truly know must work from every part of the world to what is a common end. Whatever you may be doing for the one you must dedicate to the all. Try to perceive the Great Plan as a whole, however much you may be concentrated upon a particular part of it. It is all one Plan, and each part is but a part, however much it may seem to be a whole, all by itself.

India is the keynote. India is the centre of that great storm which shall usher in a splendid Peace. Wherever else you may be working, remember India, think of Her, know Her to be the true Hope of the Nations of the world. Think truly about India, without the slightest trace of racial, creedal or color prejudice. Drive these away, and know India as She is, as She is apart from, above, those who happen to be Her sons for awhile. They are not India. They are not the Mother. They are but the children, among Her children. Work for India as opportunity offers. You hasten the growth of all that is dear to you as you hasten the growth of India. No true Theosophist, and certainly no one who is working for the Inner Government of the world, will be careless of India's welfare, for the sake of the people of India, but far more for the sake of all that India is, the mighty Power She is, as the

veritable Holy Land of the world. Take away the people of India, and India remains. But help the people to become worthy of India.

We hear talk of apathy in India. But there is an apathy far more dangerous than that of the people generally, and it is the apathy of those who have been appointed to help and guide India. The apathy of those who know, and who have been entrusted with service which demands the most constant alertness, is infinitely more dangerous than the apathy of those who do not really know, even though many of them may think they know. The apathy of those who know destroys. The apathy of the ignorant is but an obstacle in the way. What answer can you expect to your call for unity, if there be absence of unity among yourselves—among you who know? What answer can you expect to your call for sacrifice, if there be absence of sacrifice among yourselves—among you who know? Will you not try to remember that just for this life, at least, you might give up living for yourselves, and lavish your all upon the common need? A need which has brought Our Lord Himself into your world, and Others with Him? Indeed you cannot offer better service to yourselves than this, though sometimes it may seem as if you are spending time upon apparently unremunerative activity, which could be more profitably spent upon yourselves individually. The more you lavish upon the common need, the greater is your claim upon the Higher Ones, and They well know how to be lavish towards those who know how to spend of their own substance in the service of others. The more intensely you strive for the Freedom of others, for the Freedom of the world, the sooner will you yourselves be numbered among the Free. You enter your own larger Self as you serve the larger Self in all. Apathy? Is there apathy in you? Is there apathy in those movements which should lead the way in enthusiasm and delighted absorption in the Great Cause they exist to serve?

What comes first with you? Even if the smaller, the individual, must still dominate, shall it not dominate less, shall not the larger loom larger?

Brotherhood among yourselves, true, unclouded Brotherhood, is the need, the imperative need, to-day. And for this each one of you is individually responsible. You must establish and maintain Brotherhood in your own immediate surroundings, in every movement to which you belong. You *must* do this, at whatever cost to yourselves. Where you are, there must Brotherhood be. Dissension, quarrel, dispute, misunderstanding—of these must you be rapidly intolerant. You must be impatient of them, ruthless in crushing them. It is of no importance that you may not succeed. It is supremely important that you make ceaseless effort. If you are never dismayed, never despairing, never hopeless, never discouraged, success is yours. Challenge yourselves as to your membership of the Theosophical Society, as to your membership of the Order of the Star, as to your membership of the Co-Masonic Movement, as to your membership of any Association or Society which exists to promote Brotherhood. Do you bring disruption, or virility? Be utterly frank and true. Is there aught of disruption? Have you not then a share of the responsibility for it? Have you not contributed to it? Have you fought it with all your power? Have you been, above all else, a harmonising influence, a strong unbreakable link in an otherwise crumbling chain? Have you ever shown a spirit of sweet reasonableness and ever willing accommodation? Have you always given way, save in matters of vital principle, and even as regards these, have you maintained them gently, respectfully, in a spirit of true comradeship? Change if there be need for change. Do not hesitate. But maintain Brotherhood within. Brotherhood without depends upon the Brotherhood within. There would be little brotherhood but for the Great Brotherhood. India and the world shall not know Brotherhood save

as there is Brotherhood in movements dedicated to Brotherhood. Unbrotherliness in the heart means disruption in the body.

### Masonry

Masonry offers a very special opportunity for the practice of Brotherhood, Masonry, which has been revived in India for India's service. In Masonry there is an ordered progression, of which full advantage should be taken, and which should not be ignored, as it is being ignored at the present time. There must be most careful selection in the beginning as regards admission, and insistence on the most scrupulous observance of the Obligations. No one should be admitted who has not already, through available literature, a clear conception as to the true purpose of Masonry, and who is not prepared to make Brotherhood henceforth the dominant ideal of his or her life. Entry into Masonry must make a real change. If there be no change, there has been entry into forms but no entry into Life. Advancement from one degree to another must also be a matter for careful decision, and no mere matter of lapse of time, and hurried, and often careless, repetition of formulæ. There is no meaning in a higher degree if it has not been earned, and if it does not definitely mean entry into higher knowledge. Membership of a higher degree means added responsibility. This should never be forgotten.

Master Masons should be a picked body of men and women, with an ever-present sense of the vast responsibility of the Master's Obligation, as a most searching expression of Brotherhood. There is the most reprehensible looseness both of admission and of passing to higher degrees, with the result that among those who are in the enjoyment of such degrees, few are worthy. And the dignity of our Masonic Order is thus lowered. When we come to degrees beyond that of the

Master Mason the responsibility increases, as it were, geometrically. Take, for example, the 18th degree, members of which have become servants of the Lord of Love Himself, break bread with Him, and are supposed to be as the fingers of His hand. What a magnificence of Brotherhood is theirs to display, what a summit they should have reached from the lesser hills and the valleys beneath! In these regions, lack of Brotherhood is not merely a crime, it is a direct attack from within upon Those whose senior officers Knights of the Rose Croix are. It is an act of treason. It is the act of Judas. Think of the Obligation, and then think what it means to profess it in words and to deny it in Life. Membership of the true Masonic Fraternity is no mere form. It is a tremendous Reality at every point.

Those who, knowing the Real, turn their backs upon it and wander forth into the darkness of the unreal, will find the Real shut off from them for many a life,<sup>1</sup> and through much suffering will they have to pass, as they seek for that which they have known, for that which they remember, but which they had not cherished when they might. Longing, ardent longing, passionate longing, will be with them, and for many lives it will remain unsatisfied—until the debt of rejection be paid to the full.

Co-Masonry has been given to India that it may be a powerful, organised force for India's service. Has it fulfilled that expectation? In part, yes; but only in part. The Order needs drastic readjustment, if it is to be what it should be.

*New India*

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<sup>1</sup> This applies not only to the quarrels amongst Free Masons referred to above, but to all opportunities recognised and wilfully neglected.

H. P. B.

[In the first number of *The Vāhan*, which she founded December 1, 1890.]

IT has always been held that a true Theosophist must have no personal ends to serve, no favourite hobby to propagate, no special doctrine to enforce or defend. For, to merit the honourable title of "Theosophist," one must be an altruist above all, one ever ready to help equally foe or friend, to act rather than to speak, and urge others to action while never losing an opportunity to work himself. But, if no true Theosophist will ever dictate to his fellow or neighbour what this one should believe or disbelieve in, nor force him to act on lines which may be distasteful to him, however proper they may appear to himself, there are other duties which he has to attend to: (a) to warn his brother of any danger the latter may fail to see; (b) to share his knowledge—if he has acquired such—with those who have been less fortunate than himself in opportunities for acquiring it.

Verily, of philanthropical, political and religious bodies we have many. Clubs, congresses, associations, unions, refuges, societies, each of these moved by its own party or sectarian spirit. But which of them is strictly *universal*, good for all and prejudicial to none? Which of them answers fully to the noble injunction of the Buddhist Arhats and also of King Ashoka? "When thou plantest trees along the roads, allow their shade to protect the wicked as the good. When thou buildest a Rest-House, let its doors be thrown open to men of

all religions, to the opponents of thine own creed, and to thy personal enemies as well as to thy friends." None, we say, none save our own Society, a purely unsectarian, unselfish body; the only one which has no party object in view, which is open to all men, the good and the bad, the lowly and the high, the foolish and the wise, and which calls them all "Brothers," regardless of their religion, race, colour, or station in life. To all these we now say: as "there is no religion higher than truth," no deity greater than the latter, no duty nobler than self-sacrifice; and as the time for action is so short—shall not each of you put his shoulder to the wheel of the heavy car of our Society, and help us to land it safely across the abyss of matter, on to the safe side?

H. P. B.

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#### MAGAZINES, ETC., RECEIVED

WE acknowledge, with best thanks, the following:

The Report for 1927 of the Women's Indian Association, Madras. *Isis*, 1928. *Advance! Australia*, October, 1928. *The Theosophical Messenger*, Wheaton, Illinois, November, 1928. *Revista Teosófica Cubana*, October, 1928. *Revista Teosófica Chilena*, September, 1928. *The South India Boy Scout*, November, 1928. *The Canadian Theosophist*, September, 1928.

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## MAN: WHAT IS HE?

By E. M. AMERY

(Continued from page 194 of "Occult Research:  
Its Possibility")

MAN, as he appears to himself, is a being with a physical body of a recognised type, that body being composed of matter of various kinds in one of the states commonly recognised by Science—solid, liquid or gaseous.

Consciousness in man first manifests itself in this physical body, and that consciousness comes by way of discomfort and pain. The baby "new to earth and sky" does not find his physical body to his liking, and announces his objection to it as noisily as he can, and it is not till he has learnt "the use of 'I' and 'me,'" and found out with some degree of clearness that "I am not what I see, and other than the things I touch," that he is able to accommodate himself to his new surroundings and find pleasure in them. He identifies himself with his physical body, and life runs fairly smoothly for a while.

By and by he finds, that he is not his body, but that it is his to use. He does not put the fact into words, indeed his mind is hardly capable of comprehending, much less of formulating such an idea, but he acts upon it without realising it, and finds it practicable. So, at this stage, he uses his body as a means to obtain what he wants, regardless of his body's likes and dislikes; he eats what pleases his appetite or curiosity, regardless of the body's rebellion, and when the body shows its resentment by producing pain, he forces it to take medicine

to gratify his desire to be rid of the discomfort. As he advances a little, he trains his body to make it more responsive to his desires: he tires it, and disregards its protests in order to attain facility and skill in sports, and in this and many other ways, he demonstrates in practice that he is other than his physical body, and uses it for the gratification of that other self with which he is now identified, and which we shall call the desire body.

By degrees it dawns upon him that the gratification of his desires brings less and less of pleasure, and more and more of unpleasant consequences, not only in protests from the physical body, but in the weariness that comes from the repetition of the old sensations and the lack of new. He becomes aware that he is not the desire body, and begins to try to master that body by means of the mind, which now appears to be himself.

This brings about a struggle with the desire body, which has now for long been master. The struggles between the physical body and the desire body had almost always ended in the victory of the higher, the desire body, and the result had been satisfaction; but now in the struggle between the mind body and the desire body, the victory is most often with the lower, and the man, thinking that he is the mind, and therefore that he is using his strongest and most powerful part in the struggle, finding himself so constantly defeated, becomes ever more and more restless and dissatisfied, and at last cries out with the great Christian Initiate, S. Paul, "Oh! wretched man that I am, who shall deliver me from this body of death?"

It is at this point that a knowledge of the constitution of man and of his higher powers is helpful. If the man can be made to realise, or even to think it possible, that he is not his bodies, neither the physical body, nor the desire body, nor the mental body; if he can understand that just as the two higher of these bodies has in turn striven to overcome the one below

it, so he, the Man, must become master of them all, then, in the light of this understanding, he can set about his task with a certainty of being ultimately victorious, and will not grow weary of the struggle, nor be too much cast down, because the end may be long delayed.

Let us then look at what has been taught us about Man and his bodies, so that we can come to an understanding of the work that lies before him and his capacity for it, for man, we are told, "is immortal, and his future is the future of a thing whose growth and splendor have no limit."

In Mr. Krishnamurti's book, *At the Feet of the Master*, he says: "You are God, . . . but you must dig deep down into yourself to find the God within you." What is this God within us, and how does He come to be buried so deep? For even when we have learnt not to identify ourselves with our physical bodies, nor with our desire bodies, even when we have begun to realise that our mind, too, is ours to use, and not our Self, yet we know very well that the thing we call "I" is very far from being God, in any sense of the term; hence a sentence like this makes us wonder how many more "I"s there are to discover and conquer, before we come to the God within, and free Him from its prison-house, so that He may unite with the God without.

Perhaps the best way to understand something of all this, is to begin with the God without, who is one with the God within, and watch the process of infolding, or burying, and then try to see how the process of unfolding may be hastened.

If we go back in thought to what we are accustomed to call the beginnings of things, we find ourselves more and more at a loss for words to describe the immensity and wonder of the Beings who throw some dim shadow of that immensity on our little minds, and at last we come to an Existence, whom no English word can describe, and the Samskrt

word *Paramātmā*, tells nothing of Him but His beyondness. He dwells "in the silence and the darkness" and our reverence for Him is best expressed by silence.

But "from the depths of this One Existence, from the One beyond all thought and all speech," there comes forth One whom we call a Logos, a Word, a Breath, a Creative Energy, and He, limiting Himself, veiling Himself in *Māyā*<sup>1</sup> that He may become manifest, marks out for Himself a vast area of space in which He will create a Universe.

From Him, as from a flame, there come forth countless sparks, all of them sharing His nature, some of them destined to become in their turn flames, all of them to be one day drawn back into the parent flame, and thence again into the "silence and darkness".

These sparks, which are sometimes called Monads, are the sparks or germs of divine life, which are hidden in us, and which we have to dig out, or unfold, but long before we have finished the task, we shall have left our mere human evolution far behind.

The Logos, having marked out the limits of His universe, sends out into it a great stream of force, generally spoken of as the First Life Wave, which acts upon the primitive matter somewhat as a child acts on soapy water with a pipe, blowing bubbles, making holes surrounded with a fine layer of matter, and then when the whole is worked up into these bubbles, doing the same again with the mass of bubbles, making bubbles surrounded with walls of bubbles, and so on again and again through seven times seven sets of bubbles, thus preparing seven types of matter, each of seven degrees of fineness.

To these seven kinds of matter, we give the name *planes*, and represent them diagrammatically as one above the other. This representation is only true in the sense that each one

<sup>1</sup> *Māyā*=Illusion, that which makes us think we see, while we are really seeing, only the veil which hides.

extends in space beyond the one below, but each is interpenetrated by the higher, so that the lowest or densest of the seven is interpenetrated by all the other six. At present we are only concerned with the three lower ones, which we call, beginning from above :

(a) the Mental Plane, the plane or condition of matter in which mind works, and which is divided into two parts, the upper or formless, (*arupa*), consisting of the three finest of the degrees of sub-divided matter, and the lower, or form-bearing (*rupa*), consisting of the other four divisions ;

(b) the Astral Plane, sometimes also called the Emotional Plane, in the matter of which desires and emotions work ;

(c) the Physical Plane, which is also divided into two parts ; the lower contains matter of the three forms known to Science as solid, liquid and gaseous, and the upper contains that same physical matter in its finer form of ether, which is divided into four degrees of fineness.

Into this prepared matter, the Logos sends out another great stream of force, the Second Life Wave, and gathers these aggregations of bubbles into more or less permanent shapes. To some of these collections of bubbles, on the lower part of the Mental Plane, are attached fine threads, or threadlike films, which have been let down from the higher part of the Mental Plane, by the Monads, who, while remaining themselves upon the second plane, have gathered together for themselves on the three planes next below, bodies which they can use on those planes. They cannot come lower down than this, but if they are to grow into flames, they must acquire experience of the lower planes, and so they send out these threads, which are attached to the groups of bubbles on the lower Mental Plane. Not all groups on this level get attached to the threads, but those which do, become more permanent, and when the Life Wave passes down on to the next, the Astral Plane, they attach to themselves an atom of

the matter of that Plane, and later on, when the next Plane is reached, a physical one as well, and these collections are known as permanent atoms.

The forms built on the Mental and Astral Planes of matter by the Life Wave as it goes down, belong to what are called the Elemental Kingdoms, of which there are three, but we are not concerned with them at present.

When the Life Wave reaches the lowest Plane, it begins to go up again, and the forms which it has built in the densest matter of the Physical Plane, minerals, have attached to them a shadowy counterpart of astral matter.

To some of these minerals permanent atoms are attached, not singly, but grouped together in a sort of triple bag or envelope of the finest matter of the three planes, a very large number of them together, so that the number of bags is very small, compared with the number of permanent atoms. These envelopes are called group souls.

When these group souls have been attached to minerals for a long time, the Life Wave, moving upward, draws them a little higher, and attaches them to vegetable forms ; at this level the inner envelope of physical matter is absorbed. Similarly, after a long time spent in the vegetable kingdom, the group souls are drawn higher, attached to animal forms, and the envelope of astral matter is absorbed, leaving them enclosed in a film of mental matter only.

E. M. Amery

(To be continued)

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## BUILDING FOR THE FUTURE AT OJAI

By DR. ANNIE BESANT

MOST thoughtful people, observing the signs of the time, realize that the world is on the eve of great changes and think that the only way of avoiding a repetition of the catastrophes which have ended previous civilisations—now found only in their entombed ruins—is by solving the questions which menace the peace of society by gradually substituting for the present civilisation of recurrent wars between Nations, of industrial struggles, of social inequalities, a civilisation founded on the practical realization of Brotherhood.

Many look with special anxiety on industrial struggles, and on the dangerous extremes of wealth and poverty, existing side by side. These cause in Europe an ever-recurring danger of a revolution of physical violence. Even in the United States, where extreme poverty is only found among the immigrant population, so much fear is felt as to Communism and "Bolshevik emissaries," that we see panic precautions against Socialism in general, however peaceful may be its propaganda. There is a widespread feeling that the world is on the eve of great industrial changes, which, speaking generally, will lead to greater co-operation among the producers of wealth, and a fairer sharing of the results obtained by capital and labor under good organization.

While the older economists recognized three factors in wealth-production, land (materials), capital and labor, modern Americans have added a fourth—management. The trusts, made illegal, but returning because inevitable, would have led

peacefully to Socialism—as I showed in one of the widely circulated *Fabian Essays*, published in the eighties of the last century—by the managers working for the community instead of for the filling of their own pockets. These Essays proved how combination increased profits by eliminating competition and advertisement; they are returning under disguises, because they are based on common sense. For the moment competitive traders have forced, or persuaded, Mr. Henry Ford to close his shops for selling goods; but presently they will be combining into huge co-operative stores, as in London and in some parts of the States.

## AMERICA LEADING THE WAY

The United States are leading the way in the industrial world to a peaceful solution of the long struggle between capital and labor, by such devices as: The buying up of businesses by Trade Unions and the financing of them by Trade Union Banks, the businesses being thereafter worked co-operatively; by the periodical payment by employers to employees of dividend-bearing shares instead of cash, the manual workers thus becoming shareholders in the company; by the occasional occurrence of owners holding for themselves a share of the capital of their business, sufficient to give them a competence for life, and giving over the rest to their most skilled employees. Such instances show tendencies towards a fairer industrial system.

But much more is needed to gain universal success, and that is the feeling of true brotherhood in social living; this can best be done by evoking and training this feeling by association in selected areas—practically "colonies"—in which families, or groups of families, living in their own houses, should associate together in such matters as can conveniently be worked in association, fostering thus the true communal, the family, spirit,

while not forcing it unduly. The sense of moral obligation—developed from the family to the village, from the village to the tribe, from the tribe to the nation, has stopped with the nation. To murder as many of another nation by the most brutal means, including poisons, is “glorious war”; to steal the land and property of another nation is the legitimate spoil of successful murder, or, in the case of non-white nations, is “spreading the blessings of civilization”; to tell clever lies to another nation is “diplomacy”. There was a period in India when villages were widely separated by jungle, when to kill a man of another village was expiated by keeping a lamp burning in the murderer’s village temple. There is at present no international morality, but the need for it is recognized by the creation of an International Court of Law at The Hague.

Another danger is that Science, which should be the hand-maid of happiness, has bent its energies to the discovery of hidden powers in Nature which can be swifter and more wholesale in the destruction of human life than those already in human hands; poison gases, worse than even the diabolical ones used in the late war, are being sought, and their use is defended in the press. The torture of animals by vivisection has long been practised, and now that vivisectionists have discovered that the reaction on animals and humans of food and drugs is different, experiments are being tried in hospitals—as described by German and Austrian vivisectionists—on patients whose recovery is hopeless. These developments of Science forewent the growth of the social conscience, and are the marks of a civilization doomed to destruction by the “Power which makes for righteousness,” unless it turns into a more righteous path. It is recognised that a more than human power is needed to change the lives of men and thus save our civilization from plunging into the gulf into which others have plunged before it.

From many sides a cry for help arises, and in all lands that cry goes up—from Christians for the coming of Christ; from Muslims for the twelfth Imām; from Buddhists for the Bodhi-sattva; from Hindūs for the Lord Maitreya; from Hebrews for the Messiah; all appeal and hope. They need a new principle as basis of a new civilization, and that can only come from one Being, the Divine Man, the World-Teacher. But in history His coming has synchronized with a new human type. What of that, the only certain sign?

### THE NEW TYPE IS HERE

Of this there is now no doubt; it is proved by American anthropologists; it is proved by American school-teachers who, in California—where the type is multiplying rapidly—are obliged to separate the new from the old, because they cannot be taught together. The new children of three years and three and a half, are the equals of those of five years in the older type; of four and four and a half years to those of five and seven. There are plenty of observations on these and other points with which I have not space to deal here, but which anyone can read for himself. The New Race is with us and is multiplying rapidly in California. History once more repeats itself.

Because of these two facts it is desirable and indeed necessary to build up suitable surroundings, the cradle of the new type, already seen as a new sub-race, the sixth daughter of the Mother Race, the Āryan—to give its old name, which remains the best. The first step to be taken to meet this necessity in these days of swift transportation and transmission is to establish colonies in which the coming civilization shall be practically worked out with understanding and care. This is being taken in the Ojai Valley in Southern California, not far from Ventura. Several families of a remarkably friendly

and neighborly type have been drawn thither, unconsciously to themselves, and the valley has remained very secluded and with a sparse population. In the most beautiful part of this beautiful valley a tract of land has been secured of four hundred and sixty-five acres, and we have named this *The Happy Valley, Ojai*. The whole cost of purchase is \$120,000, but it has been secured by a cash payment of \$40,000, the remainder to be paid off by an annual sum well within our power. The seller of by far the largest part insisted that I must be personally the purchaser, and I have promised to assume the management during my life-time; but I have associated with myself a strong Organization Committee.

To make clear what follows, I must interpolate a fragment of occult teaching. There are three great Beings, Superhuman Men, who form part of the Inner Government of the World. They are: (1) The Manu, who guides the evolution of races; each Mother-Race has its own Manu; (2) The Bodhisattva, the Christ, the World-Teacher, who gives to each Mother-Race and to its daughter-races its religions by which its civilisation is colored and moulded; (3) the Mahā-Chohan, or Great Lord, who directs the forces which build up individuals according to their temperaments—or combinations, each dominated by its special characteristic. These Three co-operate in the evolution of Humanity.

The Happy Valley, as the cradle of the new type, is dedicated to the work of the Manu and is the eastern part of the Upper Ojai Valley.

Another large tract of land in the western part, is Star Land, the religious centre of the new sub-race, dedicated to the work of the World-Teacher. The first centre dedicated to His work is at Ommen in Holland, where a Dutch nobleman presented eight thousand acres and his castle to it, and lives himself in a room in the castle. That is progressing quietly and steadily. The teachings given there by Krishnamurti in 1926 are

published in London and New York under the title of *The Kingdom of Happiness*. The World-Teacher powerfully overshadowed His Disciple, and the result is given to the world.

The Mahā-Chohan aids all along His own lines of work, completing "the threefold cord" which cannot be broken.

### ORIGIN OF THE PROJECT

This brief outline of the whole great work given, I return to the Happy Valley, with which this article is specially concerned, adding only that, before this work was contemplated, a body of students—forming the American part of what was originally called The Second Section of the Theosophical Society, students taught by myself—had established their Headquarters for the Americas there in 1924, and it was that which led me to visit Ojai. Little did they, or did I, guess that their Secretary, Mr. A. P. Warrington, was guided there to prepare the way for the surprising doings of 1926 and 1927. But we are accustomed to such guidance, sometimes unknown, as there, or known, as in the cases of creating the Indian Headquarters of The Theosophical Society in Benares in 1894, the starting of the Central Hindū School and College in 1898, and now in the purchase of the Happy Valley Foundation in 1927.

I have the happy fortune to be a disciple of the Manu of the Sixth Mother-Race, and it is from the Sixth Sub-Race—that for which we are preparing the Happy Valley—that the beginnings of that Mother-Race will be mostly selected, and about six centuries hence will be led to their later colony in Lower California, Mexico.

We have, therefore, to lead in the Happy Valley lives which will accustom us to the much higher civilization of the Sixth Root Race, and many will have but short periods out of re-birth so as to stabilize the type. That our goal is to become well-developed members of that Mother-Race signifies a steady

and progressive discipline, evolving its qualities and eliminating all defects. Only those who are prepared to adapt themselves to that discipline will be of any use in the Foundation.

It was because of this that I made my appeal for the money to secure the land to the members of the Esoteric Section. I knew that they would realize what was wanted, and that if they secured the land they would, if otherwise suitable, have the first claim as members of the Foundation. It must be built on and by sacrifice and love, if it is to last through centuries to come, and to rear generations manifesting those divine qualities. These have been wonderfully shown in the gifts which secured the land, mostly of small sums from one dollar upwards. Seven hundred and twenty-one gifts were the answer to my appeal. The discipline of the Esoteric Section has been a good training for its members.

The Manu of the Sixth Mother-Race—the Lieutenant Manu of the Fifth—is the Inner Head of the Foundation. I have worked directly under Him since Madame H. P. Blavatsky passed away on May 8, 1891, as the Outer Head of the Esoteric Section of the Theosophical Society. He being the Inner, and as He appointed me the Outer Head of the Foundation, I have that office. I shall continue to work under Him as the Head of the Valley Government; it is for that reason that, in asking for the money, I promised to undertake the management for life. Initiated disciples the world over will form the Cabinet. The Government of the Sixth Mother-Race will be of this character though the respective offices will be filled by persons of higher occult rank, the present Manu-to-be being there the regnant Manu. "The Fellowship of Angels and of Men" is beginning to form, and will gradually be active in the Valley. The admission of members will be wholly in the hands of the above named Government. The Mahā-Chohan will give it the benefit of His counsel, and the World-Teacher will be its religious Guide.

#### FOURFOLD EDUCATION

Education will be fourfold, embracing the health, growth and evolution of the physical body, the emotions and the mind, and the unfolding of the Spirit as will, wisdom and creative activity. Physical education will be carefully planned in the Valley school, and adapted throughout to the age of the pupil; it will be carried on in manhood, by games, the gymnasium and the playground for adults. Similarly, the emotions will be trained, so as to make good citizens in a Co-operative Commonwealth, as well as of the Motherland and of humanity. The mind will be developed and stimulated so that when the education of the youth is over, both men and women will train themselves in culture.

Physical education will also include, throughout, manual dexterity, courtesy, grace of manners and of speech, as well as of the body, so that social intercourse will be pleasant and helpful to every member of the community. Emotional education will include the study and practice of arts or crafts, of high ideals, of the larger virtues and of the relative permanence of these pleasures compared with those of the body. Mental capacities will be trained on similar lines. This will open the way to the delights of the Spirit, wherein true and lasting happiness will be found. And the motive of all, to render Service, becoming ever more efficient, until conscious co-operation with the Divine Will raises Service into perfect Freedom.

The Foundation will include a school—later, I hope a college—which will endeavor to train the boys and girls to be good citizens in the New Civilisation, and will include literature, science, art and manual occupations. The trades admitted must not include any which are connected directly, and later we hope indirectly, with the killing of animals; it has already secured the heads of an Arts and Crafts Centre; a

bindery, of which the highest department will produce binding suitable for special books of which only a single copy is wanted, as well as that of ordinary books, but in good taste and finished; of a handloom industry, producing artistic and beautiful work; of a printery. The aim will be perfection, and the effort to make the nearest approach to it of which the craftsman is capable. Plans are being carefully worked out, remembering that beauty is the result to be aimed at in all human, as it is the characteristic of all non-human Nature's works.

We must be worthy of the great task entrusted to us, fine craftsmen in the world's workshop.

The public buildings will be massed on three hills, adjoining each other; a temple, a school, a library, a club, a Co-Masonic Lodge, a theatre, a public hall, a gymnasium, a cafeteria, and any others that may be desired. They will be grouped in the centre of the residential area. An avenue will lead from the public road to this centre of the Foundation's life.

The avenues will be lined with trees, will have flower-bordered lawns in front of the houses to the sidewalks. There will be spaces set aside for play-grounds for adults as well as for children.

Agriculture, orchards of fruit-trees—orange, lemon, peach, apricot, grapes, walnut, almond—bee-keeping, with the industries above mentioned will be the principal avocations open to settlers. Carpenters, plumbers, masons, etc., will also be needed.

Such is a rough sketch of the beginning of the life in the Happy Valley; as it opens up and grows, it will be richer and fuller, for we shall need writers, musicians, painters, sculptors, actors, all who make life beautiful, to create with us a cherished Home.

*California Graphic*

Annie Besant, D.L.

## BROADCASTING THEOSOPHY

By ERNEST WOOD

THE day of wireless broadcasting has come. This is the means to reach people, not only in the place where the station is, but for a great distance around, and not only those who, knowing something, are sufficiently eager to know more and take the trouble to come to lectures, but also those who, with the most casual curiosity, or even by mere accident, tune in to the Theosophical lecture, or talk. I am sure that when I give my Sunday evening lectures in the Adyar Hall in Sydney, though there may be only 400 people present (and we could easily double that number with a little more judicious advertising) there must be at least ten times that number listening in, for it is broadcast through our Theosophical broadcasting station 2GB. I know that there are many parties specifically for listening-in to these lectures; a number of friends gather and listen and have a discussion afterwards. I know that some clergymen and authors are listening in to stimulate their own thought. For a long time I had the pleasure of speaking through that station no fewer than nine times a week, and though at first I had a peculiar feeling of speaking to nobody, that soon disappeared, and I developed a feeling of a large audience and often found myself gesticulating before the microphone to emphasize a point. This, of course, applies to those lectures at which there is not at the same time a visible audience.

This is the way to spread Theosophy, for thousands will listen who would never go near a Theosophical Lodge, on

account of prejudice, indifference, ignorance or inconvenience, or because it would be displeasing to their relatives. We build up our own ever-increasing clientele of listeners-in, and it is curious that there arises a personal element or relation between speaker and audience just as much, I think, as when the speaker is seen. We are known by our voices as much as by our faces. We had some testimony of this in Sydney when a certain Professor Wood of Sydney University suddenly died. Many listeners wrote letters of condolence in very affectionate terms, thinking it was their own Professor Wood who had gone. This idea was accentuated for the visual auditors (if I may use the expression) because one of the leading newspapers published by mistake my photograph as that of the dead man! I would strongly recommend any Lodge of the Theosophical Society, that can possibly do so, to start a broadcasting station, however small, and to strain every nerve and all resources for this purpose. Sometimes it may be possible to join with other bodies in the possession or use of a station, and this is quite as good as complete possession, because we require only a small section of the time for our direct purposes, and the rest has to be given over to various kinds of entertainment and advertising.

One defect in the present organisation of our Society is that it does not conveniently provide for the inclusion within the organisation of large numbers of people who do not care to be associated with Lodges or cannot conveniently do so. Yet such people, if they are Theosophists, are through their own ordinary activities agencies for the spread of Theosophy. Our organisation has been too narrow, and ill adapted to any but the rather Teutonic type of mind. I am of opinion that what is required is an arrangement similar to that employed by the American National Geographical Society having its Headquarters at Washington, D.C. This Society conducts a very excellent and reliable Geographical Magazine. Membership in the

Society is obtained simply by the recommendation of one existing member and the payment of a subscription of three dollars a year, of which about two dollars is set aside for the magazine, which is sent to every member monthly. The magazine is so good because the membership is so great—about two millions, I am told. And the membership is so great because the magazine is so good and the membership fees are so low. The balance of money keeps the Headquarters going (a thing which ought not to cost relatively much in a well-regulated Society) and provides also for a constant series of highly important geographical expeditions.

We have three objects: the first, Brotherhood, related to our human principle of love; the second, study, connected with the principle of thought; and the third, experiment or investigation, meaning practical work, therefore connected with the principle of will. We ought not to leave out any of these principles. They provide us with a complete theosophical field of service comparable with that which the Geographical Society has on its specific lines. Some say that Brotherhood includes the other two, but it can equally be argued that any one of the three includes the other two. I know these three objects are not sacro-sanct, but they do appear to me very pertinent.

A world-wide organisation on these lines would attract many members, I should think at least ten times as many as we have at present, and they would be earnest and honestly interested in the understanding of life. Such of these members as desired it could be organised into Lodges and Sections as at present and for this of course they would pay a separate subscription to their National Societies registered, in their own countries.

Ernest Wood

## THE THEOSOPHICAL SOCIETY

## THE THEOSOPHICAL ORDER OF SERVICE

WE had most tangible evidence of the spreading influence of the Theosophical Order of Service during my recent 10,000-mile trip in the United States. Many gratifying symbols of our new status as a working body have appeared.

The effect of our peace work has been nation-wide, penetrating gently but irresistibly into churches, schools, factories and homes.

At Oklahoma City where we have some consecrated peace workers, "who slumber not, nor sleep," the Governor of the State has given valued aid to our work. He was present at one of my lectures and expressed his great appreciation of our Order of Service work, especially that of the world peace department. He placed in my hands his Armistice Day proclamation, read by 2,500,000 people in his State. The proclamation, which is too long to quote in full, ends with this noble passage:

*"—And may the Life of the Most High God, aside from which nothing can exist, imbue us with finer ideals from day to day and may this Almighty Spirit fill our hearts with eternal love and peace."*

Our dear and faithful peace workers will recognize the inspiration of that passage, and will be nerved to new effort and achievements.

I have visited thirty centres, and have found that where the T. O. S., is active, a new and vital spirit enters into lodge life. The channel of Divine Life opens and widens, and everyone shares in the bright effulgence . . .

*If you love others you will seek to help them. If you love yourself most you will pursue your own life at all events, without regard to others, and that's all there is to it.*

We all have our problems and burdens to bear, but we must not let them deter us from lifting the burdens of others.

MAX WARDALL

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 ADYAR BULLETIN

VOL. XXII

ADYAR, 15TH APRIL, 1929

No. 2

### THE CROW'S NEST

INTERESTING news from Mr. C. Jinarājadāsa shows that he is working hard to speak to South Americans in their own languages, instead of being merely translated. He has gone so far as to read his speech in Spanish and this is much appreciated by the people; South America has almost as many vernaculars as India, though Spanish, French or Italian are spoken by most of the educated.

On his way out he recalled an interesting incident of his last life. "At Bahia the steamer entered the harbour after dark, so I could not see much. It was somewhere in the hinterland of Bahia that my last incarnation finished." He was, as a child, put to death there for refusing to trample upon the Cross. (See pp. 186-305 of *The Perfume of Egypt*, by C. W. Leadbeater, where under the title, "Saved by a Ghost," the whole story is vividly told.)

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Senhor Aleixo Alves de Souza acted as Secretary for Mr. Jinarājadāsa, whose work began at Rio de Janeiro. At the request of the proper authorities he also consecrated a Rose Croix Temple (Co-Masonic); the first in Brazil. He writes:

"Brazil is a remarkable country; the people are entirely free of colour prejudice, though about one-third of them are negroes and mulattos. The sense of brotherhood is very keen, and is definitely inculcated by the State as the duty of the citizen. Race intermixture is taking place steadily, and in three centuries there will probably be no negroes. There seems to be no deterioration visible in the white race; the negroes are given white standards of living, and seem to live up to them so far as economic conditions allow. There are new facts here about the coloured problem which completely upset one's previous conclusions. The race will be a very handsome one, the white temperament becoming gentler and more sensitive. I have seen nowhere else such numbers of beautiful children."

After Brazil Mr. Jinarājadāsa visited Uruguay, Argentine, Paraguay, Chile, Bolivia and Peru, working northwards. By May or June he will be in Central America and Mexico.

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From *The Adyar Notes and News* we glean that Krishnaji paid a short visit to Cairo on his way from India to Europe. He landed at Suez and motored to Cairo where he arrived about midday. He sent a wireless announcing his coming. It was a pleasant surprise. He had just time to have lunch, rest a bit, visit the Museum, admire the Tutankh-Amen finds, go into the big Pyramid, have a look at the Sphinx, and catch his train at 6 p.m. for Port Said to take the "Narkunda" one hour or so before she left for Marseille.

\* \*

The Star building at Adyar is now completed and the work goes on therein. It is well placed amongst fine old trees

between Blavatsky Gardens and the Palm Grove. Krishnaji's books can be obtained there as well as the monthly Magazine for India, *Ānanda*, of which Mr. N. S. Rāma Rao and Mrs. Adair are the editors. May it be a centre of helpful work!

\* \*

The South India Theosophical Conference was successfully held at Adyar during Easter. Much of the confusion prevailing in the minds of some of our members seems to have been cleared away by the "Symposium," presided over by Mr. A. Ranganatham Mudaliar, M.L.C., at which Mr. Manjeri Rama Aiyar, Dr. G. Srinivasa Murti, Mr. Sri Ram and others spoke helpfully.

\* \*

One of the oldest members of the Theosophical Society, a gentle, loving, and deeply religious old man, left us on March 18. Though the path by which he went Home was very short it was rough for his old feet to tread, but it took him to the Feet of the Masters he loved and served. His life of service was all the preparation he needed, for the fearless Spirit casts off the outworn mortal body, and in due course takes another garment of flesh, entering into a body which is new.

Adyar Headquarters is the poorer for his loss, and we shall hear no more his soft chanting at our eventide meditation. But all of us take brief sleep when the hour strikes for us, carrying away with us the materials by which the Soul, the Individual, grows, to return to our work in the world after developing those materials into increased capacities and faculties, once more to take up "the Great Work," until this evolving world has reached the limit of its growth. We know whither we go, and the way we go; we know our Leaders in that work and we trust Them utterly. Death is a recurring incident in an endless Life. Why then should we grieve when a comrade passes from one room to another in the One Father's House? We do not say to him "Goodbye," save in

its real meaning: "God be with you," as, in truth He ever is. We say: "To come again." (See also p. 91.)

\* \* \*

Mr. Knudsen, Acting Principal of the Brahmavidyā Āshrama, informs us that it will re-open after the vacation, on October the first. Dr. J. H. Cousins is expected back from his world lecturing tour in time to conduct the next session.

\* \* \*

*The Adyar Notes and News* is resting after a picturesque and very useful life of one year. Even Adyar residents have gleaned much from its bright pages, both about Adyar itself and the doings of our members there and the various kinds of work that make Adyar what it is; while old residents, whose karma has now taken them to live in other parts of the world, have enjoyed many an un-hoped for glimpse of the place and life where they had felt so much at home and in the centre of things. Its sub-editors, Dr. G. S. Arundale and latterly Mrs. Rogers, will both be away and the President-Editor will be in Europe this Summer; on April 20 Dr. Besant leaves Bombay in the P. and O. s.s. *Rawalpindi*.

\* \* \*

Mrs. Rogers leaves us for the U.S.A., California, about the same time that Dr. Besant leaves for Europe. Mrs. Rogers takes with her Miss Mavis Parker, whose skill with the Roneo, as well as her charming personality, will make many hard workers want her back again. Sons and home cannot spare Mrs. Rogers to us longer just now, but she will be heartily welcomed whenever she may come.

[I have just returned home, and must add a sentence of deep gratitude to this whole-hearted servant of our Masters, for the most capable and whole-hearted help given to me by her. I do not like to let her go, and shall silently hope that my karma may be good enough to bring her again to Adyar.]

\* \* \*

Bishop G. S. Arundale and Mrs. Rukmini Arundale arrived in Sydney from Java on March 25th, in time for the Australian Convention, after a successful visit to Java. They remain in Australia until the general muster of Theosophists at the World Congress in Chicago in August next.

\* \* \*

Three thousand Dollars was the American collection for Adyar Day. This represents about Rs. 8,170, which will be distributed thus:

|           |                                       |
|-----------|---------------------------------------|
| Rs. 2,500 | to the Adyar Library.                 |
| „ 3,170   | „ „ Adyar Headquarters.               |
| „ 2,000   | „ „ Order of the Brothers of Service. |
| „ 500     | „ „ Olcott Panchama Free School.      |

The President receives gladly such help and the good wishes accompanying it. Many members do not realise that useful activities once started fall upon the President's shoulders when the original subscribers fall away, and it is often difficult for her to meet the many calls upon her. "Grateful thanks go to our American Brothers for their great and steady help."

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THIS Theosophical Society is one of the great world-movements, destined to produce effects far greater than any that we have yet seen. The history of its work so far is but a prologue to that which is to come, and its importance is out of all proportion to what it has hitherto appeared to be.

C. W. L.

*See the March "Australian Theosophist" which contains valuable articles on "Krishnaji and Theosophy," etc.*

## THE PRESIDENTIAL ADDRESS

The remainder of the Presidential Address is printed *hereunder*. (See p. 5, "*The Adyar Bulletin*" for January, 1929.)

**Headquarters**

Our dear brother *J. R. Aria*, an ardent Mason, has departed to the great Lodge above. He served as the Recording Secretary of the T. S. for nearly twenty years. The gratitude of all of us has followed him to the other side of death. *Mr. A. Schwarz*, our admirable Treasurer, who performs the right duties of a Treasurer by wiping out deficits, looks up, for the time, the work of the Recording Secretary in addition to his own; and he is helped by *Mr. Ganesan*, a capable clerk, who was trained by Brother Aria.

We owe much gratitude to our Treasurer for his constant generosity. He always tries to hide himself away, but I really must, now and again, pull off the veil in which he seeks to shroud himself. He reconstructed the building which accommodates the Olcott Panchama Free School at Adyar at his own cost, and I opened it triumphantly, as though I had done it myself, but gave due recognition to the particular Master Builder concerned. The little village was very happy, and we have provided a playground for children in the adjoining land of the T.S. which marches with one side of the village.

*Miss Neff* is doing most valuable work for the future in her patient labour on the "archives". She quite succeeds to Colonel Olcott's interest in "archives".

*Mrs. Rogers* has joined the staff of workers at the Headquarters and has taken up the very arduous work of the Sub-Editor of *The Theosophist*. She is very helpful to me, but she cannot stay here very long, because her sons clamour for her return home. Well, I must grant that they have the first claim on her. So I cover my regrets with gratitude.

*Baroness Isselmuden* very kindly helps in the preparation of *The Theosophist*.

*Mrs. Cannan*, who was the Sub-Editor, is now in Britain and is doing admirable and continuous lecturing work for Theosophy and for India.

*Mrs. Ransom* has come over to Adyar to help for a short time in the work in the Theosophical Publishing House, which help is considered to be very valuable by *Mr. Rajaram*.

*Mrs. Dinshaw* has lately returned and is again giving her very efficient help in proof-correcting.

*Mme. d'Amato* looks after the comforts of the dwellers in Leadbeater Chambers, and makes them quite happy.

*Mr. S. Rajaram* has been the Manager of the Theosophical Publishing House now for many years. He has been carrying on the work against the inevitable difficulties, as National Societies, very rightly, more and more publish their own magazine in their own tongue. May I whisper that it would give me so much pleasure if every Lodge would take one copy of *The Theosophist* and, if possible, of *The Adyar Bulletin* also. Then I should feel that I could speak through *The Theosophist* to the whole world-wide Society which it is my duty and joy to serve.

*Mr. J. Srinivasa Rao* continues to be in charge of the Bhojanashala (The Indian Dining House). Twenty years of strenuous work is to his credit and he continues to be a devoted servant. [As our readers will see in this number, he has passed away to the Ashrama of our Masters by the sudden and swift opening, by murder, of the door into the higher worlds. He

needed no "preparation for death," for he was a faithful servant of our Masters, and peace is with him. But we miss our comrade, as needs must be.]

*Mr. Shah* has been in charge of the Dairy, but has now handed it over to our largest customer, the Head Master of the Guindy School. Recently I have given him charge of the ornamental side of the Headquarter's garden, and he has made our entrance road very beautiful.

*Mr. Jassawala* had been in charge of the extensive area of the productive side of the gardens as well as of the ornamental side. Hereafter he will be able to be more at liberty to improve the production of fruit and vegetables, which seems to be his special branch of work.

And there are other workers on whom Headquarters depends for its comfort. *Mr. Zuurman*, most efficient head of the Power House, ready to respond at any time, day or night, and Superintendent of the Engineering Department, and Messrs. C. Ramaiyya, and C. Subbaramaiyya, and C. Subbarayadu.

The now very excellent Laundry continues to be supervised by Brother *Mudaliyandan Chetty*, and his work has been successful, guided by his great devotion.

*Miss Whittam* is in charge of the general arrangement of the Headquarters, and keeps them very trim and neat. *Miss Parker* continues to help Mrs. Rogers and myself in my impossibly large correspondence.

*Mrs. Jinarajadasa* does splendid work in the Indian Women's Movement; she has a great talent for organisation and for inspiring others in her work. When I think of the difference in Indian women during the last nearly forty years, during which I have worked in India, I marvel at the vast reservoir of activity, created by Indian women and their few foreign co-workers, for the uplift of their country. India now has both her eyes open, and cannot long remain in bondage.

What I may call my personal staff is composed of *Miss Willson* who is attending to things concerned with my personal household, while *Mrs. Jinarajadasa* is helpful to me in how many ways I can't say.

*Mr. Ranganadham, M.L.C.*, has brought to us by his residence here, a constant touch with the legislative side of Indian politics, and helps very largely in popularising Svadeshi articles.

*Dr. G. Shrinivasamurti* finds looking after the health of every one in the Headquarters, such a pleasant task, that he insists that the pleasure is enough repayment for his ever-ready care.

*Mr. Dwarakanath Telang* has been lent by me to the T. S. in India, but we all regard him as peculiarly our own, and belonging to our family, wherever he is. He looked after the management of *New India* very effectively. I must myself be lacking as Editor, since I have been unable to keep up the daily, in spite of the first-rate staff which helps me: *Mr. B. Shiva Rao* and *Mr. Shri Ram* are both very able writers, Shiva Rao especially on Labor questions as well as on political, and Mr. Shri Ram being a fund of information on a very wide variety of subjects and reliable in all.

*Mr. Raje*, formerly a leading Accountant in Bombay, has now devoted himself to the financial side of *New India*, and I wish I had more money to hand over to his admirable accounts.

And what shall I say of the head of the Vasanta Press *Mr. Sitarama Shastri*, most admirable Printer, and of *Mr. S. Rajaram*, late Secretary of Kumbhakonam Municipality, and now the head of the Theosophical Publishing House? They really must keep on living indefinitely, as I should be lost, and the work would suffer, without them. My original trio, *Rao Sahab Soobbiah Chetty*, *Mr. Sitarama Shastri* and *Mr. Ranga Reddy* are my never failing helpers. [Dear old J. Srinivasa Rao was snatched suddenly away from us physically, but he cannot leave us.]

My beloved Brothers, C. W. Leadbeater and C. Jinarājadāsa are doing splendid service to the Society, one in Australia and the other in Central and South America. We, who live among Theosophists can scarcely imagine the help and joy given to those in far-off lands, when someone comes among them from the countries often visited by writers whose books are widely read, and who talks to them face to face.

And though he is not a resident and not a member of the Society, I must gratefully thank Sir C. P. Ramaswami Aiyar, K.C.I.E., for constant help by wise advice in public affairs and steady comradeship in political work. And another good comrade is the newly returned fellow-worker, the *Right Hon. V. S. Srinivasa Shāstri*, so balanced and so steady in toiling for India's Freedom. And eloquent *Sarojini Naidu*, now India's ambassador to the United States, is another true servant of India, whom I keep in my heart. But I must stop, for so many are kinder to me than I deserve. Never was a woman more fortunate in strong and capable workers, I think, than I. And some also in England, in other lands also: my very dear Brothers, C. W. Leadbeater, George and Rukmini Arundale, Graham Pole and his wife and Esther Bright, and Countess De La Warr, and Mrs. Sharpe and Lady Emily Lutyens, and others whom I cannot mention by name, but whom I love and trust. What shall I, what can I, say of my close tie with Krishnaji, whom I love and try to serve, carrying my thought to the far Himālayan Home, the source of what strength I have.

So now for another seven years of work, I suppose. I beg to remark that on October 1st, 1929, I shall have 82 years of life behind me, and there does not seem to be a statute of limitations. I hope some one will tell me when I show signs of senility, if I do not notice them myself.

ANNIE BESANT

## QUALIFICATIONS FOR CHELASHIP

By MOHINI M. CHATTERJI

(*This is the first statement of the Qualifications  
made in Europe, 1884.*)

THE power of the Adepts over forces of nature, not generally recognised, has been enlarged upon on various occasions, but no account of them can possibly be satisfactory without bringing into prominence their goodness and their solicitude for the welfare of the race, which an ordinary man can no more comprehend than the Polynesian savage measure the intellectual height of a Newton or a Galileo.

Surprise is often expressed that the philanthropy of the Mahātmās does not induce them to abandon their seclusion and work for men, among men. But the reason for such apparently strange conduct on the part of these god-like men is not very far to seek. The productive power of our energies varies in accordance with the plane on which they operate. A bricklayer labouring from sunrise to sunset produces work which, when estimated in money, will be found to be but a small fraction of the money-value of an hour's work by a man of science. The difference in the effects generated by a given quantity of energy on the physical and intellectual planes is thus apparent. Those who are acquainted with the laws of spiritual dynamics know that the work produced by a given amount of energy on the intellectual plane is in its turn

immeasurably less than that produced by the same quantity of energy acting on the plane of spirit—the highest principle in man, according to the occult doctrine. It is more unreasonable, therefore, to expect an Adept to work with us on the ordinary plane than it would be to suggest to Sir William Thompson to turn shoemaker.

The value of a scientific discovery as an intellectual triumph can be best estimated by a proper study of the various steps which have led up to it. Similarly, the excellence achieved by an Adept can only be appreciated, though in a very rough and incomplete manner no doubt, by a careful consideration of his preliminary training.

According to the most authoritative treatises on that occult science of which the Adept is a master, verified by the experience of its living students, none are admitted into the inner sanctuary for instruction until they reach a certain stage of spiritual development, characterised by the attainment of what, in the Brahmanical books, are called the four “sādhana” or accomplishments.

The first “accomplishment,” which a neophyte must have, is the right knowledge of the real and the unreal. The object to be obtained by the help of the “Great Science,” as it is called, being the realisation of the true, and Adeptship being but the mark of a certain stage of this realisation, it is clear that the first step to be taken is to gain an intellectual apprehension of what the truth is. But what is the truth? It will not do for the neophyte to ask the question like the jesting proconsul, and refuse to wait for the answer. Had Pilate asked the question in Samskr̥t he might have been answered out of his own mouth. For the Samskr̥t word itself offers a clue to the nature of truth. In that language truth and reality bear the same name, and reality is defined to be that which is unaffected by time, or, in the quaint phraseology of the original, remains witness of the three divisions of time—

the past, the present, and the future. The first accomplishment, therefore, consists in an intimate intellectual conviction of the fact that all and everything which appears to have an existence separate from Parabrahm is merely illusion (Māyā). Hence, it is clear that at the present stage of the Theosophical movement the duty that lies upon the Society and all its members is to disseminate the knowledge of the Esoteric Doctrine, the true philosophy of the real and the unreal, as that alone is capable of laying the foundation of any progress whatsoever.

The second accomplishment marks the next step on the path, and is the permanent effect produced on the mind by the theoretical knowledge, which forms the preceding accomplishment. When the neophyte has once grasped the unreal character of the objects around him, he ceases to crave for them, and is thus prepared to acquire the second accomplishment, which is a perfect indifference to the enjoyment of the fruit of one's actions, both here and hereafter.

Exoteric students fall into a grievous error by their failure to catch the true spirit of the injunction against acting under the impulse of desire. They erroneously suppose that the best preparation for spiritual life is to forcibly repress all outward expression of desire, entirely losing sight of the fact that even the most rigid abstinence from physical acts does not produce inactivity on the higher planes of spiritual or mental existence. Sankarāchārya, in his commentaries on the *Bhagavad-Gītā*, one of the most authoritative of the Brahmanical sacred writings, says that such a conclusion is simply delusive. A hasty supposition might here be made that these considerations will have the effect of sanctioning persistence in evil, but when the desire for improvement is constantly present in the mind, and the character of the evil thoroughly realised, each failure to harmonise the inward with the outward nature will, by the revulsion of feeling thus produced, strengthen the determination

to such an extent that the evil desire will be speedily crushed. This is why Eliphas Levi so vehemently denounces the institution of forced celibacy among the Roman priests. The personality of a man at any one moment is the result of all his previous acts, thoughts, and emotions, the energy of which constantly inclines the mind to act in a particular way. All attempts, therefore, to cure this mental bias by repressing its expression on the other plane is as hurtful as to throw back into the circulation unhealthy blood seeking a natural outlet. The internal desire is always forging fresh links in the chain of material existence, even though denied outward manifestation. The only way to free oneself from the bonds of Karma, producing birth and death, is to let the stored-up energy exhaust itself merely as a portion of the great cosmic energy, and not to colour it with personality by referring it to self. The *Bhagavad-Gītā* itself speaks on this subject with no uncertain sound. The great teacher Kṛṣṇa reproves his pupil Arjuna for having expressed a disinclination to perform the duties pertaining to his sphere of life. The reason is perfectly plain: in reference to the great reality everything of this world is unreal; therefore, to renounce the duties entailed upon us by our birth for something equally unreal only accentuates the ignorance which makes the unreal appear as the real. The wisest course, suggested by Kṛṣṇa, is that Arjuna should perform all his duties unselfishly. "Thy right is only to the act," says the teacher, "it ends with the performance of the act and never extends to the results." We must perform our duty for its own sake and never allow the mind to dwell on the fruit of our actions, either with pleasure or with pain. Purified from the taint of selfishness, the act passes by like water over the lotus-leaf, without wetting it. But if the act is done as a means to the attainment of a personal end, the mind acquires a tendency to repeat the act, and thus necessitates further incarnations to exhaust the tendency.

From the above considerations it is abundantly clear that occultism enjoins upon its votaries the necessity of an ardent and sleepless desire for the performance of duty, the sphere of which is enlarged by the first accomplishment, which requires a thorough recognition of the unity of the individual with the all. It is not enough to have a sentimental perception of this great truth, but it must be realised in every act of life. The student, therefore, to begin with, must do everything in his power to benefit all on the ordinary physical plane, transferring his activity, however, to the higher intellectual and spiritual planes as his development proceeds.

This leads us to the consideration of the third accomplishment, which is the acquisition of the "six qualifications," in the order they are treated of here. The first of them is called in Samskr̥t "Sama"; it consists in obtaining perfect mastery over the mind (the seat of emotions and desires), and forcing it to act in subordination to the intellect, which has already been purified and strengthened in attaining the two degrees of development already dwelt upon. This done, the mind is thoroughly cleansed of all evil and foolish desires.

The injunction to chasten our minds before purifying our acts might at first sight appear strange, but the practical utility of the course laid down will be obvious on reflection. We have already seen how varying effects are produced by a fixed amount of energy, according to the plane on which it is expended, and certainly the plane of the mind is superior to the plane of our senses. In the next place, forced abstinence from physical evil goes but very little way towards the evolution of that energy which alone can give us the power of approaching the truth. Our thoughts, governed under ordinary circumstances by the law of association, make us contemplate incidents in our past life and thus produce as much mental disturbance and draw as much on our mental energy as if we had repeated the acts in question many times over. "Sama"

then is really the breaking-up of the law of the association of ideas, which enslaves our imagination; when our imagination is purified, the chief difficulty is removed.

The next qualification, the complete mastery over our bodily acts ("Dama" in Samskr̥t) follows, as a necessary consequence, from the one already discussed, and does not require much explanation.

The third qualification, known by the Brahmins as "Uparāṭi," is the renunciation of all formal religion and the power of contemplating objects without being in the least disturbed in the performance of the great task one has set before oneself. What is here expected of the aspirant for spiritual knowledge is that he should not allow his sympathies and usefulness to be narrowed by the domination of any particular ecclesiastical system, and that his renunciation of worldly objects should not proceed merely from an incapacity, to appreciate their value. When this stage is reached, danger from temptation is removed. They alone, the Hindū poet says, are possessed of true fortitude, who preserve the equanimity of their minds in the presence of temptation.

Fourth in order comes the cessation of desire and a constant readiness to part with everything in the world (Tīṭiksha). The typical illustration of this, given in our mystical literature, is the absence of resentment of wrong. When this qualification is completely attained, there arises in the mind a perennial spring of cheerfulness, washing away every trace of solicitude and care.

Then is acquired the qualification called "Samādhāna," which renders the student constitutionally incapable of deviating from the right path. In one sense this qualification is the complement of the third as given above. First, all egotistical motives, tempting the man to travel out of his chosen path, lose their hold over him, and finally he perfects himself to such an extent that, at the call of duty, he can

unhesitatingly engage in any worldly occupation with the certainty of returning to his habitual life after completing his self-imposed task.

One other qualification is necessary to crown the neophyte's work, and that is an implicit confidence in his Master's power to teach and his own power to learn (Sraddha). The importance of this qualification is liable to be misunderstood. An unswerving confidence in the Master is not required as a means to build up a system of priestcraft, but for an entirely different reason. It will perhaps be readily granted that the capacity for receiving truth is not the same in every mind. There exists a saturation-point for truth in the human mind, as there is one for aqueous vapour in the atmosphere. When that point is reached in any mind, fresh truth becomes to it undistinguishable from falsehood. Truth must by slow degrees grow in our minds, and a strict injunction is laid down in the *Bhagavad-Gītā* against "unsettling the faith of the multitude" by a too sudden revelation of esoteric knowledge. At the same time it must be remembered that no man can be expected to seek after a thing, the reality of which is improbable; the dream-land of the opium-eater will never be a subject of exploration to anyone else. The truth perceived by the higher faculties of the Adepts cannot be proved to one who has not developed those faculties, otherwise than by showing its consistency with known truths and by the assertion of those who claim to know. The sanction of a competent authority is a sufficient guarantee that the investigation will not be fruitless. But to accept any authority as final, and to dispense with the necessity of independent investigation is destructive of all progress. Nothing, in fact, should be taken upon blind, unquestioning faith. Indeed, the Eastern sages go so far as to say that to rely solely on the authority of even the Scriptures is sinful. The wisdom of the course actually followed is almost self-evident. Reason is the immediate

perception of the fact that the eternal alone is true, and reasoning is the attempt to trace the existence of a thing all through the scale of time; the longer the period over which this operation extends the more complete and satisfactory is the reasoning considered to be. But the moment any fact of knowledge is realised on the plane of eternity, reason becomes changed into consciousness—the son is merged in the father, as the Christian mystic would say. Why, then, it may be asked, should confidence in the teaching of the master be a requisite qualification at all? The reply lies on the surface. No one takes the trouble to enquire about what he does not believe to be true. Such confidence in no way demands surrender of reason. The second part of this qualification, the confidence in one's own power to learn, is an indispensable basis of all endeavours to progress. The poet uttered a deeper truth than he was aware of, when he sang:

“Yes, self abasement leads the way  
To villain bonds and despot's sway.”

The moment a man thoroughly believes himself incapable of realising the highest ideal he can conceive of, he becomes so; the conviction of weakness, that apparently supports him, really robs him of his strength: none aspire for what they consider absolutely beyond their reach. Occultism teaches us that infinite perfection is the heritage of man. He must not blaspheme against his innermost divine self, the Augoeides of the Greeks and the Ātma of the Brahmins, by self-abasement, for that would be the unpardonable sin, the sin against the Holy Ghost. Christian doctors have tried in vain to identify this particular sin, the deadliest of all; its true significance lies far beyond the narrow horizon of their theology.

The last accomplishment required is an intense desire for liberation from conditioned existence and for transformation into the One Life (Mumukshaṭva). It may be thought at first sight that this qualification is a mere redundancy being,

practically involved in the second. But such a supposition would be as erroneous as to conceive Nirvāṇa as the annihilation of all life. The second accomplishment is absence of desire for life as a means of selfish enjoyment; while the fourth is a positive and intense desire for a kind of life of which none but those, who have attained the first three accomplishments, can form any adequate conception. All that need here be stated is, that the neophyte is expected to know the real nature of his Ego and to have a fixed determination to retain that knowledge permanently and thus get rid of the body, created by allowing the notion of “I” to fasten itself upon an illusory object.

We shall now pass to the consideration of the minimum amount of these accomplishments indispensable to a successful study of occultism. If the desire for liberation, which constitutes the last accomplishment, is only moderately strong, but the second, indifference to the fruits of one's action, is fully developed and the six qualifications well marked, success is attained by the help of the Master, who moulds the future incarnations of the pupil and smooths his path to Adeptship. But if all the accomplishments are equally strong, Adeptship is reached by the pupil in the same incarnation. Without the second and fourth accomplishments, however, the six qualifications “water but the desert.” In recent Theosophical publications two classes of the Mahāṭma's pupils are mentioned—accepted and probationary pupils (chelas). The first class consists of those who have acquired the four accomplishments up to a certain point and are being practically trained for Adeptship in this life; to the other class belong such pupils as are qualifying themselves, under the guidance of their Masters, for acceptance.

A few words may here be said regarding those who study occultism without any intention of aspiring for regular chelaship. It is evident that by theoretical study of the Esoteric Doctrine

the first of the four accomplishments can be achieved; the effect of this in regulating a person's next incarnation cannot be over estimated. The spiritual energy thus generated will cause him to be born under conditions favourable to the acquirement of the other qualifications and to spiritual progress in general.

One of the greatest of India's occult teachers says on this point that a theoretical study of the philosophy, though unaccompanied by the requisite accomplishments, produces more merit than the performance of all the duties enjoined by the formalities of religion eighty times over.

Mohini M. Chatterji

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#### NOTE

The Vaisākh Full Moon will be on May 23, 1929.

The local time of this Full Moon will be :

At Greenwich 0.50 p.m. on May 23rd.

At Madras 6.11 " " " "

At Bombay 5.41 " " " "

At Benares 6.20 " " " "

At Calcutta 6.43 " " " "

The time of the Ashādh Full Moon will be :

At Greenwich 7.21 p.m. on July 21st.

At Madras 0.42 a.m. " " 22nd.

At Bombay 0.12 " " " "

At Benares 0.51 " " " "

At Calcutta 1.14 " " " "

The Rt. Rev. Bishop C. W. Leadbeater tells us about this in *The Masters and the Path*, Chapter 14.

A. B.

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## J. SRINIVASA RAO

### A BRIEF SKETCH

By DIWAN BAHADUR P. KESAVA PILLAI

THIS kind-hearted and venerable personage, so well-known and familiar to all Theosophists and non-Theosophists who have visited Adyar during the last twenty-five years was a permanent resident and a pleasant feature at the Headquarters; and none could have escaped his hospitable welcome and attention.

Jamgamcota Srinivasa Rao was a native of Gooty, Anantapur District, and the second son of a famous Tahsildar of the old Bellary District, known as Kasi Rao, who, for meritorious services rendered in the suppression of dacoits and thugs in the early unsettled state of the country, was rewarded by the British Government with a gold thoda or bangle. The horrors committed by that well-organised secret society of cold-blooded assassins, who so long preyed on the travellers in those days of bullock carts and country ponies, are portrayed by Colonel Meadows Taylor in his historical novel, *Confessions of a Thug*. They extended their nefarious operations to the Ceded Districts and the Mysore territory. It needed great courage and resourcefulness to take part in the Government campaign to exterminate this dangerous pest and their patrons all along the routes, who received their booty and disposed of them for profit.

Mr. Srinivasa Rao practised at Gooty as a pleader, while his elder brother, who was a graduate, served as a Tahsildar in the District of Kurnool. They owned lands and houses at Gooty, and elsewhere. He was appointed along with me as a member of the District Board of Anantapur in 1884. He was the trusted Vice-President of Mr. P. T. Rajagopalachariar, Deputy-Collector, President of the Gooty Taluk Board, for years. He was the most prominent man, and a public-spirited and philanthropic leader in the Anantapur District in the eighties and nineties. He was the President of the Gooty People's Association which laboured to find relief for the ryots and the famine-stricken during the too frequent years of drought and scarcity, and for the sick in the years of plague and cholera. He headed deputations to the Governors and the Collectors along with the late Rev. W. W. Stephenson of the London Mission to seek redress for public grievances.

It was not quite a safe matter in those days in the eighties and nineties to expose abuses of power, especially by the local police and revenue officials. But he never hesitated to stand by the ill-used people, and face the music. Once, he carried out a Bardoli non-violent resistance in two or three villages, near Gooty, where the revenue officials wanted to collect revenue from the half-starved ryots by coercive processes. The villagers were advised to stand together, leave their carts in the streets, pen their cattle or drive them away in a mass and furnish no information as to the ownership of the cattle, carts and other movables. And the defaulters had no grain in their pots to attach. Revenue authorities were thwarted and the ryots got suspension of revenue and eventually remissions for the failure of crops. He was the one man that firmly stood and fought openly, by addressing communications to the Government and the Press, for putting up the memorial stone by the roadside to the Guntakal gate-keeper, Hampanna, who lost his life in giving shelter in the railway

shed, to two Hindū women that ran for protection when some soldiers followed them. A threat of police prosecution under Section 124-A was hanging over us till the Government of Lord Wenlock prudently let it alone.

#### LITERARY AND OTHER ACTIVITIES

Mr. Srinivasa Rao joined the Theosophical Society in 1884, along with Mr. T. Ramachandra Rao, the venerable retired Sub-Judge (now an honorary Inspector of Theosophical Lodges) and was loyal to Col. Olcott during the stormy days when Madame Coulomb's letters attacking Madame Blavatsky were published in *The Christian College Magazine*.

As a Samskr̥t and Telugu scholar, he was able to collaborate with Col. Olcott in delivering lectures, and helped in the establishment of schools and libraries, for teaching Indians to understand and value their past, to feel and maintain self-respect, and to labour for the removal of barricades raised by castes and creeds.

He was a simple and pure orthodox Brahmin without prejudices and conceits, more mindful of his duties than of his privileges.

For more than ten years he was the Joint Editor, with another, of the Telugu Theosophical Magazine, *Divya Jñāna Dipika*. He has been contributing articles, in Telugu as well as in Kanada to the Magazines. He also published a few Telugu books on Theosophy, and also on Hindū Social Customs, advocating progressive ideas, especially on marriage.

He has written a book in Telugu on marriage laws, vigorously protesting against consummation of marriage before girls attained their 16th year, and pleaded for the eradication of other social evils, quoting ancient Shāstras and modern science for his authorities.

Domestic afflictions and other vicissitudes of life have made him quit society and seek rest and work at Adyar. He

had always served the delegates and visitors with love and enthusiasm during the Theosophical Conventions since 1884, in the days of Col. Olcott, and continuously as the Honorary Superintendent of the *Bhojanasāla*, for nearly twenty-five years after Dr. Besant assumed charge.

At the mature age of 79, while lying on an easy chair after his midday meal quietly resting or contemplating, he is attacked with a tapper's knife by his once favourite Malayāli servant whom he had dismissed for illicit love for a married maid-servant. All this occurred in a sudden flash, as it were; the passion-maddened assassin first killed the woman, then his master and then hanged himself.

Such events are a bewildering enigma to poor mortals who do not know of re-birth and the necessary payment of kārmic debts before a holy man can make a definite forward step in evolution.

Mr. Srinivasa Rao was a friend in need to all that knew him and relied upon him, a very courageous public man, sympathetic and compassionate, and brave and cheerful in the face of calamities and adversities that would overwhelm a man of less faith and piety.

It is some consolation to know that his body was cremated with due ceremonies on March 18th night by his eldest son, helped by loving friends. The venerable Dr. Besant attended and delivered a funeral oration, and remained till the pyre caught fire.

*(The above is taken from "The Hindu" and other sources.)*

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THE water flows now high, now low,  
While forging onward with a will.  
Thus life should have now joy, now woe;  
For only stagnant pools are still!

R. MCCANN

## ARE FORMS NECESSARY?

MUCH misunderstanding is abroad in the Theosophical world on the point of what is meant by Mr. Krishnamurti in his talks about forms being non-essential; yet there is nothing at all difficult about it to the mind that does not get into a panic because it cannot understand everything instantaneously. Whether forms and mechanisms are necessary depends upon what we have in mind. The difficulty is that when something is said about a purely spiritual thing the hearer tries to apply the principle involved to some *material* thing.

You may turn within yourself and reach a new condition of spirituality. No form was necessary. But that does not mean that no mechanism is necessary for accomplishing certain desired results in human affairs.

The Theosophical Society is a form, and organisation for teaching the world certain great truths of nature—reincarnation, karma, life after death, the evolution of the soul, the existence of supermen, etc.—that will hasten human evolution and more quickly bring people to the point where they will at least realize that there is something more than the material life.

The Order of the Star is a form for spreading specific knowledge of a fragment of the general Theosophical wisdom. Both organizations publish books, and thus contact the masses that otherwise could never be reached. A publishing house in New York that brings out the works of Mr. Krishnamurti is a form, a mechanism, with a certain business ceremony or procedure. Every city government is a form necessary to the

welfare of its citizens. Without it there would be anarchy, disease and death. The whole expression of the Logos on this plane is a form, a mechanism necessary to life in a physical body, and to experience in a physical world, by which alone the countless millions of souls evolve.

A very little thinking should show anybody that what Mr. Krishnamurti has been saying is misinterpreted so far as its application to organizations for accomplishing physical-plane work is concerned. To drop out of an organization that is doing useful work for humanity is anything but Theosophical. What we greatly need in these interesting and really thrilling days is a little hard thinking and a little more common sense.

L. W. ROGERS in *The Theosophical Messenger*, January, 1929.

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### FULL EDUCATION FOR ALL

"ALL parties in theory acknowledge the new-found right of the child to full education and it will not be long, we hope, before the theory is put into practice. Meanwhile, it will become increasingly clear that politics and economics have no reality in themselves, that they are but two departments of the same thing, namely the administration of the country for the furtherance of the interests of the individual citizen, understood in an ever higher sense."

J. E. MARCAULT

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## THEOSOPHICAL ORGANIZATION AND THE CHANGING TIMES

By ERNEST WOOD

IT is necessary at the present time to consider the ways in which the Theosophical Society will endeavour in the future to put its ideas before the world. The Society must have modes of propaganda and of public education, as it is an instrument for conveying something to the modern world. Because the Society is only an instrument it cannot in itself have any platform or dogma, but because we are theosophists it can be an instrument for the expression of our understanding of life. Successful propaganda must therefore depend upon the fact that we are theosophists first and Members of the Theosophical Society afterwards—if possible, a long way afterwards.

Let us first realise that it is not because we believe in reincarnation and karma and a few other not yet popularly accepted facts of nature that we are theosophists, but on the contrary it is because we are theosophists at heart that we believe in reincarnation and karma. The theosophist of ancient India, of Greek times and of the present day, all come within the same definition: "a theosophist is one who believes that man can know God." Neo-theosophy, if different from this, would be no theosophy. But if we can thus define the theosophist it does not mean that we can define God, because "God" is a word of discovery, not a word of definition. It is a word in which we can embark on a voyage of exploration on

the currents of thought and experience. Theosophists have always been distinguished by the idea that whatever is great in the consciousness of man (order, unity, freedom, truth, goodness, beauty) shines even more greatly through all facts and events, so that the world of experience is also the world of his education. To have this idea about the presence of God is to believe easily or rather naturally in reincarnation, and in karma as an educative agency, which is the only logical belief in karma. In view of this I may amend a little the above definition of a theosophist, and say that he is one who believes not only that we can know God, but that we are knowing God through all experience. "To the poet, to the sage, to the philosopher, all days are holy, all events profitable, all men divine." Theosophy is the understanding of life in all things.

I maintain that we can never conduct theosophical propaganda or Lodges properly if we regard theosophy as anything but the understanding of life, or as a special department of knowledge. The chief value of attendance at Lodge meetings is that there we obtain strength by association with other theosophists, and we obtain matter for thought which, when applied to all parts of life, enables us better to understand that life and to employ the power which always results from knowledge and the absence of confusion in our own minds. If I were a motor-car engineer having a private factory and trying to construct an improved type of machine, I might in the morning work upon some improvement in the mechanism, in the afternoon try it out upon the road and see what happens there, in the evening think over or meditate upon this experience and decide what further modifications to make in the machinery next morning. But suppose I had a few friends, who were also engineers engaged in a similar pursuit, and instead of sitting separately in the evening, cogitating our problems, we met together occasionally and all discussed each problem; I think we should all get on better.

Such is or ought to be the nature of a theosophical Lodge. If brotherhood is not a pooling of experience and thought, I cannot imagine what it is. Sometimes it is said that people must think for themselves and there is no kindness in presenting them with our opinions and ideas, because if they do not exert themselves in thought how will their capacity to think grow? We need not be anxious about that, because with every problem solved new problems appear, as the breadth and scope of our life is enlarged in the process. Our Lodges should be "bring your problems" centres, where the problems can be discussed—nothing more than that, for they can only be *solved* in the practical application. That the proof of the pudding is in the eating applies to all these things, since the test of truth is power.

The only function of the Theosophical Society is to enable theosophists to present their thoughts to the world, and we who have been active theosophical workers for many years well know that if the world comes to us it is as to a "bring your problems" society, to receive our thoughts for consideration. Any Member who makes theosophy a dogma or a set of dogmas destroys the function of the Society. Such narrowness has already spoiled ninety-nine per cent of the work which it might have done. There is no objection to a theosophist having definite opinions upon the astral plane, upon devas or upon planetary chains. He may have arrived at his beliefs through observation, reasoning or the testimony of others whom his own observation and reasoning have led him to regard as credible witnesses. He may say: "I am sure [am right," but if he goes further and says: "You are wrong," he is a dogmatist and no theosophist. "Whoso calleth his brother a fool is in danger of hell fire." Still more involved is that conceited person who says: "You cannot agree with me now, because you cannot understand; put the matter aside, some day you will grow up and then you will

understand." He thinks he is the centre of the picture, but he is only one stroke on the canvas, like everybody else.

If the world has not accepted theosophy it is not the world's fault but our fault. Of this I am convinced as the result of nearly thirty year's constant experience. I know a Lodge in which the President is most kind, brotherly and self-sacrificing. It is in a large town, and has a few members. It has a building of its own which somebody gave it, with books and furniture. The President deplored the situation; he could not understand why the people did not "take to theosophy". It was simply that with all his kindness he was an unutterable bore, an absurd and childish dogmatist, and he and his few companions, so far from spreading theosophy had long ago driven away all those most likely to be interested in it. Some of our "best workers" are the worst enemies of theosophy.

As to libraries. If I had my way I would print prominently in the front of every book Emerson's words: "Read for correction, not for information," which means: have thoughts of your own, and then refine, enlarge and correct them if need be with the aid of a larger experience obtainable through books, for books are friends. In the management of libraries, let us consider the convenience of the readers above the convenience of the government. When there has been a lecture and a hundred or two hundred people are going out one librarian is inadequate; people cannot be expected to wait. Some Lodges do not keep the library open before and after all lectures and members' meetings, because it is inconvenient. If that is so, will not the government please be so kind as to provide a special library of twenty or thirty selected books for these occasions, and appoint two or three brothers to look after them who will not treat the enquirers with a superior air? In some Lodges even though there are glass-fronted cabinets, all the books are shrouded in monotonous and

depressing covers. This can be to some extent compensated only by a really good subjects catalogue. Would it not be better for the librarian to have a quantity of adaptable covers and to slip one on when handing out a book?

The aspect of a Lodge has a psychological effect. A number of chairs placed permanently in rows conduces to the inferiority complex in some people and irritability in some others. This arrangement may be necessary for lectures when space is limited, but even for a lecture at which the auditors are few the aspect of a club room is more agreeable, with comfortable armchairs irregularly disposed towards the speaker. I have also found the occasion very much more intimate and effective when the speaker also is seated, and have a mind to try this method even with audiences of two or three hundred. If the Lodge has the aspect of a club, it can also very well arrange for "tea talks". These remarks apply of course to Western Lodges. In India, instead of chairs we may have many cushions and mats, and chaukis round the walls, with nice sitting cloths and back bolsters, and such lamps and other things as may delight the eye and refine the body.

Ernest Wood

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"A LEGION of bogeys about sex need to be dispelled extensively; science has long ago dispelled them, but they still persist in the popular mind. One of these bogeys is that continence is impossible to young men. Another, that it is harmful. Both have been scientifically disproved; but is the public yet convinced? Young men are continually poisoned by elder ones with the superstition that they will come to harm if they live a chaste, continent life. What are we doing to disabuse their minds of these horrible lies?"

*Advance! Australia*, p. 271, 1928.

## MAN: WHAT IS HE?

By E. M. AMERY

*(Continued from page 55)*

## V

THE forming of the Causal Body gives to the Monad, the spark which is to become a flame, a body in which it can work on the higher Mental Plane, and that body in its turn, *causes*, (hence its name), the formation of other bodies on the lower Mental, Astral and Physical Planes to which the parts of its permanent atom belong, thus enabling the Monad to acquire experience of those planes also.

The newly formed causal body remains on the plane where it was formed, the higher levels of the Mental Plane; it has for its covering the envelope of mental matter which surrounded the permanent atom, and for its content the permanent atom and a quantity of higher mental matter, which is not yet able to respond to impulses from without. In appearance it is rather like a soap-bubble, faintly iridescent, with perhaps a flash or two of brighter colour, if the last animal body which the permanent atom ensouled had had some unusual mental or emotional development.

The last animal body dies, sometimes at the moment of the formation of the causal body and in any case some little time later, and there remains this new and entirely undeveloped causal body or soul of a man, which has to develop into

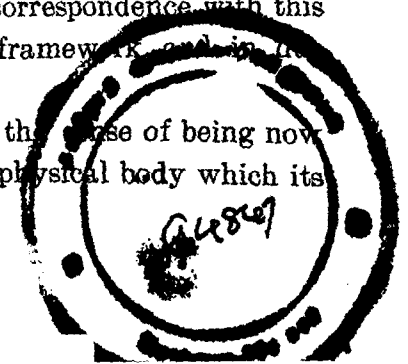
perfect man by gaining all possible experience on the planes to which his permanent atom relates him. It is quite evident that no one human life can bring about this development. The soul is at this stage unfit for any but a primitive body, and one such life will bring to it only a small portion of mental experience at any rate, and probably very little more of emotional experience. Before it can develop and manifest all its possibilities many lives must be lived, of many varieties, including the whole range of human experience.

Soon after its formation, the Causal body, acting in accordance with the will of the ensouling Monad, becomes as it were restless, and puts out from itself its permanent atom on to the lower levels of the Mental Plane.

The mental unit of the atom, formed of matter belonging to this level, has learned in its long attachment to mineral, vegetable and animal bodies, to vibrate at a certain rate. This vibration attracts to it other particles of mental matter which have the same rate of vibration, and an oval body of mental matter is formed. When this is complete, the Life behind it sinks the permanent atom, ensheathed in this mental body, down to the Astral or Emotional Plane, where the astral atom exercises its vibrations to draw round itself a body of similarly vibrating matter, and the astral or desire body is formed—inside the mental body because of its greater density, but interpenetrated by it in every part.

The next step is on to the higher or etheric levels of the Physical Plane, where the physical atom makes for itself in the same way a body of etheric matter, and this is guided to the body of a mother, where matter of the denser part of the Physical Plane, of a kind vibrating in correspondence with this etheric mould, is built in, as if into a framework, and in the time a child is born into the world.

This new human being, new in the sense of being new for the first time an individual, has a physical body which its



other bodies can use to gain experience. Certain characteristics of the desire body have already been developed in the animal lives that preceded the human, and the animal instincts—to eat, to sleep, to protect itself, to make itself as comfortable as possible—manifest themselves again, and are aided by the dawn of memory and reason, though these may also have been a little developed in the last few animal lives. Every physical experience during his life will make a slight change in the rate of vibration of the permanent physical atom, every emotional and mental experience will similarly affect the astral atom and the mental unit, and by and by the end of life approaches, and the physical body dies. The matter of which it was formed decomposes into its original elements and may be used again for other bodies, vegetable, animal or human, but the permanent physical atom is withdrawn by the thread, that attaches it to the permanent astral atom, on to the astral plane, where it waits—inactive, because it cannot respond to the influences of that plane—until the desire body in its turn dies and disintegrates, and the two permanent atoms are drawn into the mental body, to wait till that also dies.

As this is the first individual life, the experience gained is very limited, and probably consists mostly of mistakes on the Physical Plane, which the man will repeat again and again in after lives, before he learns by painful consequences that such acts are to be avoided, while on the Astral Plane there will be a quickening of desire, selfish desire, which only after many lives will begin to be transmuted by affection into unselfishness, and on the Mental Plane there will be almost no change.

So the permanent atom, having cast off its several bodies, returns to the causal body, where the mental unit transmits to the mental matter therein contained any infinitesimal change of vibration which it may have acquired and to which the mental matter at that level is capable of responding, for vibrations

even of the lower Mental Plane cannot be repeated here unless they are of a very high rate.

As so little is brought in, the permanent atom is very soon sent out again in search of more experience, and the process of collecting bodies and dispersing them is gone through again and again until experience is completed, and the causal body is no more an apparently empty bubble, but a globe of glorious living light and colour extending over a great distance, and benefiting by its vibrations all with which it comes in contact.

This, briefly, is the process by which man evolves from the primitive savage to the god-like man, but a fuller description of some of these stages is necessary.

When the various bodies are built, and the man is living his life on the Physical Plane, he makes changes in those bodies in various ways. His physical bodies, the dense physical and the etheric double, contain matter of all the seven degrees of fineness in which physical matter is capable of existing, and by his conduct and manner of life he can change the quantity of matter of the different degrees. If he lives coarsely and eats coarsely, he builds into his body much of the coarser varieties of matter, while a better life and cleaner, finer food will refine the matter of the body, by casting out the grosser particles and building in finer ones. The difference between the body of a drunkard or other evil-liver, and that of a man of clean refined life is obvious to every one, and as the physical particles of the body are completely changed once in seven years or so, it will be seen that a radical change in the composition of the body can be effected by a change in diet and mode of life.

What is not obvious to ordinary senses, is the corresponding change in the etheric and astral bodies. As the matter on the various sub-planes of the Physical is refined or coarsened, a corresponding change takes place in these

subtler bodies. At every stage of life, the quantity of astral matter of any given density corresponds exactly to the quantity of physical matter of the same grade, and any variation in the one is followed by a corresponding variation in the other. This has a great effect upon the life on the Astral Plane after the death of the physical body.

The physical body, if left to itself, would grow, mature and at last die of old age ; but in our complex civilisation this rarely happens, and physical bodies die at all ages, cut off by disease or accident. On the Astral Plane this is not so, the astral body wears itself out and dies a natural death. When freed from the physical body, the matter of which it is composed arranges itself in concentric shells around the permanent atom, the densest outside, and the body, thus arranged, lives on the level corresponding to its outside layer until that wears way and allows it to pass to the next level. The lower levels of the Astral Plane are distinctly unpleasant places, all the descriptions of hell with which priests of various religions have tried to frighten their adherents into better living have their counterparts here, but with this difference, that they are not everlasting. Those who, by low living and indulgence in evil habits have built into their bodies much material belonging to these levels and have made it active by placing there the centre of their consciousness, will have to spend long periods here, tormented by desires, which as they have no physical organs cannot be satisfied, until the matter of this kind has worn away ; but the pain of unsatisfied desire strengthens in the permanent atom any vibrations of disgust which it may contain for this mode of life.

Those who, by clean living, have got rid of most of this lower matter from their bodies will pass quickly through these lower stages, and as their consciousness has not been active in what little matter of this density there is, will be almost, if not quite, unconscious of all the unpleasantness of

these sub-planes and awake only when they reach the higher levels, where their consciousness is accustomed to work.

The permanent astral atom has had its rate of vibration changed by the impacts made on it by the desires and emotions experienced during the last life, and carries with it that changed rate when it is withdrawn to the Mental Plane at the death of the astral body.

The matter of the mental body depends not only on the material built into the physical and astral bodies, though that naturally affects it to some degree, but much more on the use that the man makes of his thinking capacity during his physical life. The permanent mental unit becomes used to a certain rate of vibration and that it transfers to the causal body when the mental body is in its turn worn out. No vibrations that come from evil thinking can cause any vibrations in the matter of the higher Mental Plane, and so the contribution from each life to that body is, at the worst, nothing. Any increased vibrations of the finer kind that it may bring are assimilated by the causal body, and the mental unit, during its stay there is strengthened and stabilised, by its contact with the matter of the higher levels, in all its vibrations, however feeble they may have been, that be manifested at that level, and so "aspiration becomes power".

So, when the causal body, having assimilated the results of any life, sends out its permanent atom again, it goes out with all the higher vibrations in it stabilised and strengthened, and its distaste for the lower increased. On its return to physical life, as it picks up on each plane matter corresponding to its vibrations, it is not likely that any particle which was used in its former bodies will be included in the new ones, each body will be completely new, except for the permanent atom—this accounts for the fact that we have as a rule no memory of previous lives, for memory is a faculty of the physical brain which is entirely new with each new life—but the new bodies

are in quality exact counterparts of the old, and may be refined or coarsened in the new life about to begin.

So, life after life the permanent atom gains new rates of vibration; on each journey it collects new bodies corresponding to those rates, and at its end it transfers its experience to the causal body until it can learn no more from the lower planes and the individual is ready to begin his experience on higher levels, then we say he is ready for Initiation, ready to join the ranks of those who have trodden the path before him and have achieved, and who are now using all their glorious powers to help their younger brethren.

E. M. Amery

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#### MAGAZINES RECEIVED

We acknowledge, with best thanks, the following:

*Theosophy in New Zealand*, January, February, 1929. *Revista Teosofica Chilena*, January, 1929. *Revista Teosofica Cubana*, February, 1929. *Modern Astrology*, January, February, March, 1929. *The Indian at Home and Abroad*, January, March 1929. *With and Without Christ*, by Sadhu Sundar Singh. (Price Cassell & Company, Ltd., London, Toronto, Melbourne and Sydney, 1929.) *The Young Builder* (Price Rs. 2 a year. Bandhu Ashram, Hyderabad, Sindh.) *Theosophy in India*, March, 1929. *Adyar Notes and News. C. I. and Rajputana T. S. Federation Bulletin*, March, 1929. *The Young Theosophist*, January and February, 1929. *The Theosophical Messenger*, Wheaton, U. S. A., March. *Service, A Quarterly Review*, No. 1, 1929.

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#### INCIDENTS IN THE LIFE OF SHRI KRISHNA

By C. KUNHAN RAJA

(A speech at the Adyar Lodge)

I do not know exactly what is the difference between the presence of the World-Teacher now among us and His eternal presence in the world. I do not know how we can speak of His "coming" when He is eternally here. Still I know that He is now among us in a way different from His eternal being among us. The fact of such a presence of His among us is the chief thing for us, not the psychological points raised by the question of His presence.

Our attempt should be to feel, to experience, to realize that presence, not merely to know of it. If a man simply knows of his presence, that does not make much difference to him. What makes a difference is the fact of his realizing it, his feeling it, his experiencing it. If a man, without any visible cause, without any cause that we can account for under ordinary conditions, is happy, has courage, has faith, becomes conscious of responsibility, feels that there is an opportunity for service to the world, feels that his life has a purpose, then he has realized the great Presence in this world, he has experienced that there is a great change in the world.

We cannot prescribe any regular course of study to prepare for realizing that change which has come over the world. There are various ways and each has to find his own

way. I wish to emphasize one of many such ways, and that is the way that I have chosen. If I want to learn mathematics, I read books on mathematics, and the impression which such reading leaves on my mind makes my mind sensitive to mathematical problems. To know about the presence of the World-Teacher, and thereby to be able to feel His presence, I read books relating to His past comings among men. There is an immense literature in Samskrit relating to one of His previous comings as Shri Krishna in Vrindāvan. Nearly the whole of the Purānic literature centres round that one great event. By reading such literature I find that even then there was something corresponding to the Order of the Star in the East. It was not so termed, and it cannot be, for obvious reasons.

Before every Avatāra, there is a preparation of the world for the Coming. Before both the Shri Rāma and Shri Krishna Avatāras, the Devas went to Mahā Vishnu and informed Him that the world needed His presence. He asked the Devas to prepare the world for the great event, by birth into the world of a sufficient number of persons evolved far enough to feel His presence, to understand His mission, and to co-operate with Him in fulfilling His purpose. When Shri Rāma came there were the "Vānaras" to help Him. "Vānar" is deva in Tamil. But "Vānar" means monkey in Samskrit and translators took "monkey" instead of "Deva". In the time of Shri Krishna there were the Gopabālas (cowherd boys) of Vrindāvana. They formed at that time the equivalent of our Order of the Star in the East.

I wish to place before you my interpretation of two or three events in the life of Shri Krishna, believing that the teaching that He gave to the people of His time through His life among them, may be of some help to you to make yourselves useful to the world at this time when there is such opportunity for service through His presence again among men.

I wish to draw your attention to a small incident described in the *Vishnu Purāna*, then to the story of Shri Krishna sending Uddhava as a messenger to the Gopis and then again to the incident of Shri Krishna lifting the mountain Govardhana.

Shri Krishna was a marvellous boy compared to the other boys of the settlement in Vrindāvana who regarded him as one among themselves. But His life was one of marvellous events occurring daily. He killed many Asuras, he tamed the dragon Kaliya. Then the boys grew nervous and one day they all asked Him who He was and how they were to regard Him; how were they to believe that a boy like one among themselves could perform all that He did. They were afraid of him. Some of the boys even feared that perhaps some evil power was among them in the guise of a boy intent on foul play. Then Shri Krishna said: "Well, you all have loved me till now. You all have regarded me as a brother among you. If you love me, regard me as a friend, as a companion, as a brother, there is nothing to be afraid of." The assurance consoled them.

The idea is that He wanted to teach them brotherhood by lifting them up to His level. He impressed Himself upon them by His marvellous powers and then He persuaded them to realize that He is a brother to them. That is what a great Personality does always. He does not come down to their level, but He lifts them all to His position of eminence and makes them realize their brotherhood with Him. He did not go to the centres of intellectualism to find adherents. He was not Himself an intellectualist. He had no great education, as was current in universities. He began his work with the simple, straightforward people, uncorrupted by reason and scepticism. He taught them what real brotherhood meant. Reason and intellect always tries to work upon differences. They want to classify and define. But His teaching was that

everybody has his own position and value in life, that no one is superior to any other, that every part contributes as much to the making of the whole as does any other part, so that you cannot classify and differentiate.

After teaching the Gopabālas and the Gopīs what ideal brotherhood meant, He turned His attention to the intellectual class. The type of the intellectualist of the day, was Uddhava. He was the chief disciple of Vrihaspati. He was the master of all branches of learning. He knew that the World-Teacher had come. He knew that the World-Teacher was a superior Personality. Uddhava began to imitate Him. He wore a peacock feather in his hair, because he heard that that was the way in which Shri Krishna wore 'His hair. He wore a yellow silk garment. In external appearance he was a perfect imitation of Shri Krishna. Imitation always means difference; you cannot imitate your equal. While the teaching of Shri Krishna was brotherhood, here was his learned follower perpetuating difference, in the fullest belief that he was following the Teacher and practising His teaching.

Shri Krishna wanted to correct this false notion of living up to His ideals. Shri Krishna went to Madura where was Uddhava, and naturally Uddhava became his greatest of friends and followers. Shri Krishna sent him over to Vrindāvana, so that he could have an opportunity to see what it means really to follow the Teaching. When Uddhava went there, the Gopīs were performing their household duties, singing songs about Shri Krishna; every two persons meeting talked of Shri Krishna; mothers sent their children to sleep by telling the story of Shri Krishna; everybody was living the life of Shri Krishna; thus the whole of Vrindāvana was full of the Shri Krishna spirit, though Shri Krishna was not there in body. Uddhava marvelled at the attachment of the inhabitants to the Lord. They did not imitate. He returned with the conviction that "never was such love and attachment seen

or heard of in this world," that "no good resulted from a mere study of the various branches of knowledge," that "even the learned Uddhava, he should bow before the simple Gopīs".

The other incident was when Shri Krishna was living in Vrindāvana. The settlers there used to perform a great annual sacrifice to the god of rain. They did not realize that it was the mountain Govardhana that gave them pasture, and that they ought to honour it. Shri Krishna asked them to perform the sacrifice in honour of Govardhana. The other people were afraid that the gods might get angry and might do them harm, but Shri Krishna assured them that he would take the whole responsibility. So one year the sacrifice was offered to the mountain, and Indra was angry and showered down all his spears of rain. But Shri Krishna showed them how to take shelter under the mountain.

This is very significant. People at that time concerned themselves too much about the beings in the higher worlds, they neglected the things of this world. Shri Krishna wanted to teach them that their business was mainly in this world and the things of this world. The affairs of the other worlds will be looked after by the inhabitants there. Even if any harm comes from worlds outside the physical, there is protection available in this physical world.

These incidents in the life of the Teacher among men are full of significance. The faculty to appreciate brotherhood is the faculty of becoming great when brought into contact with a great personality. If you can only worship the Lord, you are not following the Teaching of the Lord. This is the fundamental doctrine in Bhakti, and it is this doctrine that the Lord taught to man when He came here as Shri Krishna. As a matter of fact you cannot feel something greater than yourself. The object can never be greater than the subject, the container must be as big as the contained. If you want to follow the Lord, if you want to feel his greatness, if you want

to realize Him, be as great as He is. This is the great principle in Bhakti. A Bhakta is as great as the Lord.

He has come to us in this physical world to help us in this physical world. Let us not worry ourselves much about what will happen after death, what the inhabitants of the other world are doing. Our main concern is with this life here and let us try to perfect our life in this physical world. These are some of the teachings which the Lord left behind to us through the example of His life among men when He came here as Shri Krishna, and his teachings are embodied in the *Purānas*. To refine our minds with a study of the *Purānas* is, I think, a great preparation to be able to work with the Lord when the opportunity is given to us.

C. Kunhan Raja

### THE ROAD

Does the road wind up hill all the way ?

*Yes, to the very end.*

Will the day's journey take the whole long day ?

*From morn to night, my friend.*

But is there for the night a resting place ?

*A roof for when the slow dark hours begin.*

May not the darkness hide it from my face ?

*You cannot miss that inn.*

Shall I meet other wayfarers at night ?

*Those who have gone before.*

Then must I knock, or call when just in sight ?

*They will not keep you standing at that door.*

Shall I find comfort, travel-sore and weak ?

*Of labor you shall find the sum.*

Will there be beds for me and all who seek ?

*Yea, beds for all who come.*

CHRISTINA G. ROSSET

### THE FIRST AUSTRALIAN STAR CAMP

By CONSTANCE E. RADCLIFFE

*(An Unofficial Impression)*

THE Camp was at Bridgewater, near Adelaide, South Australia, from February 22nd to the 25th, this year. The site was ideal, a beautiful park-like valley, on the property of one of our members; secluded, yet only about fifteen or twenty minutes' walk from the Bridgewater railway station, and by motor a beautiful drive along a winding bitumen road, amongst Adelaide's fair hills. For weeks beforehand, members and friends had been busy collecting all details about the number of cottages available, and their respective rents; for ours was a community camp, families or groups of people hired cottages, and looked after themselves and some stayed at boarding houses, while others motored down for a day, or part of a day.

The men made ready a pathway, by clearing away the undergrowth, and a large space where rugs could be spread for the camp talks. Some scrubbed out a cottage which had long been neglected. A copper was hired and during the busy days they carried to it buckets of water, for the making of tea.

Early on Friday evening people began to wend their way to that Deva valley, pausing on the sloping pathway to look in wonder at its majestic trees, tall white stems, standing out like sentinels against a background of deep green.

Gently the daylight faded and the silver moonbeams took its place. People were reminded that it was the first Star Camp in Australia, and the hope expressed that it might be followed by many more. A few extracts were read from the writings of Mr. Krishnamurti and discussions followed. Then the humans filed away. A little sigh of re-adjustment seemed to sweep over the valley, the air was clear and fresh, and sweet with the fragrance of the Australian bush-land, its gum trees and its ferns. There was serene calmness, but not silence, for scattered crickets and many other little people of the grass, were lifting up their voices, some with notes of bird-like sweetness.

On Saturday morning visits were made to various cottages to find out where our friends were staying, and at about 11.30 a.m. we, with his kind hostess, welcomed Professor Wood, who had just arrived from India, and whom a member had motored to Bridgewater. A little later all assembled at Cathedral Park—as the valley has happily been called—bringing luncheon baskets, sunshades, rugs and cushions. One member journeyed 305 miles to be present, and during the Camp 96 people came; 45 members and 51 non-members. Krishnaji seemed so near that one would not have been at all surprised to meet him on some bushland path. We hope to have him with us physically next year. In his after-lunch address Professor Wood delivered the message that we may expect him, he will come unless something more urgent intervenes.

Our speaker gave us interesting addresses and answered questions. Throwing new light on old problems, and opening up fresh avenues of thought. And he brought with him and read to us verbatim reports of addresses just lately given by Mr. Krishnamurti in India. These will doubtless soon appear in print.

During the afternoon some stayed about in groups, or listened to a talk on the flora and soil of the valley, others

went off to play tennis, and the children had a treasure hunt, following the direction of blue arrows, marked on trees and stones.

In the evening we came together again, and then there was a camp-fire, not a very large fire, but the land had not had real rain for four months. Some—who spoke from experience—pleaded that it might not be lighted. However the permission of the police had been obtained—and of the ever kind owner of the land—and a guarantee given that precautions of clearing had been taken, and that a certain number of able-bodied men would be present. And it was Saturday. On Sundays the law does not permit even the burning of garden rubbish. So a torch was made and the fire was lit and the Professor chanted some Samskrit verses. But every swift upflying spark had to be watched, lest it should fly over the heads of the people and alight in the bushes beyond, then swiftest feet might not have been in time to beat it out; no water was available, only the gum boughs which catch so quickly, and in this land fire travels more swiftly than a fast horse. Anxiously some watched, while others listened to the address seemingly unaware that a sudden wilful breeze could have imprisoned them in a cage of fire; and even if escape had been possible, the heat would have been terrific.

Perhaps only those who have helped to put out a runaway-fire can know how terrible its beauty can become. And one feels sure that the Head of our Order would not wish any Camp to endanger property, and the lives of animals and humans. The remains were well covered with sand, and watched far into the night. Coolness came and dewy freshness, and all was safe.

On Sunday morning we met at 11 a.m. and Professor Wood answered written questions which had been handed to him. The lovely white stemmed eucalyptus trees are not generous

givers of shade, so at intervals the speaker paused, to allow time for the moving of rugs and cushions. And the tall trees whimsically cast off long streamers of bark and dropped them lightly on the people.

A robin red-breast flashed among the bushes. Then came lunch time and again we had the meal out of doors. Simply, in little scattered groups, and with gratitude to a young seller of ice cream who, with the assistance of two members, brought his wares right to the camp. Then followed a short talk on the use of colour in the promotion of health. After which the Professor again took charge. Next came an interval for tennis; or for picking blackberries which grew in plenty on the roadsides beyond the encircling hills of our valley. Little legs and arms got pricked, but the happiness outweighed the discomfort. A few had brought their tea, but most scattered for a while.

The evening session opened with community singing. One feels that special music is needed for such camps; sweet and simple, with words which will bear analysing and are free from every association of creed or dogma. A little girl danced "The Pipes of Pan," and the two beautiful horses with glossy coats watched, all alert with interest. Perhaps they had seen the fairy-people doing similar things, and wondered at the little human. The horses had been about the camp all the time, and were as tame as kittens, and obviously used to being petted, ready—too ready—to drink any unguarded milk or water, nosing the picnic baskets, and eating fruit from the hands of the people. Many things were learnt at the Camp, but one point is not yet mastered: that the vessels which contained wrapped luncheons are capable of holding the empty wrappers.

The Professor read two of those vital, refreshing talks which he had brought with him, and which claimed such eager attention.

The moon had that day reached its fulness, and cast its light through the branches. The speaker's voice ceased, and silence reigned, to be broken only when he added that he would not close the Camp, that such things should not be closed, their deeper work should go on all the time. And surely if the message has become part of us, that must be so. As one member briefly expressed it: "I'm different." The camp had worked its magic. Mutual kindness and helpfulness made all go smoothly.

One more night for sleep in that crystal, pure air; then in the early morning we threaded our way through the hills and in less than an hour reached home.

Constance E. Radcliffe

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## TO SCOUTS AND GUIDES

By ANNIE BESANT, D.L.

*(Foreword written for the Malayalam Scout Report, 1929)*

IF I had a dozen sons—I have only one—I would send them all into the Scout Movement, as soon as they could enter its lowest grade. And I would send the daughters into the Girl Guides, under similar conditions, to begin at the beginning. Now, do you think that I could say anything stronger than that, as a recommendation to you, who read this, in the way of advice as to joining the Scouts or the Guides, according as you are a boy or a girl?

If you are wondering why I write so strongly, I will tell you why I do. It is because I have seen Cubs and Scouts and Rovers, and I know what a useful lot they are, as boys and as men. And so also with the girls,

They are good citizens of their country, ready to work for it; ready to live for it; ready to die for it. That is the idea conveyed by the word "Citizen". It means a man who is fit to live in a city; in other words—a man who is fit to live in society, fit to live among a group of other people.

We put this in another way in our Scout pledge. We promise to "Do a good turn every day". As you know, a good turn is some helpful act, for which you are not paid in any way, except by love, which cannot be bought or sold. And you promise on your Honor. Honor leads you to do good things without being made to do them. It is the Voice of God within you, bidding you to do some good act which you are not ordered to do by someone who has the right to give an order to you.

You see why you should do a thing that you feel, inside you, that you ought to do. That inner feeling is God's Voice speaking inside you; and if you do it, you will become a good and noble man, and help your Nation to hold up her head among the Nations of the world.

And so good be with you Brothers, for I, in a woman's body, am your Brother Scout.

ANNIE BESANT

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SOME people say the whole wide world is sad,  
Because their own small thoughts are cross or blue;  
And yet you cannot say the road is bad  
Because you have a pebble in your shoe.

\* \* \* \*

A detached point of view is a wonderful thing,  
For it doesn't detach one from others.  
The less I'm wrapped up in my personal life,  
The closer I get to my brothers.

R. MC CANN

## ADEPTS

By H.

THIS, the most important feature in the Society of Theosophists, is a subject of deep interest to many, if not all, its fellows; and why? Because they all desire to prove to themselves that there is such a Brotherhood, and that they hope thereby to convince themselves of the reality of occultism. A most mistaken notion; is it possible for the mysteries of nature to hang upon so slight a thread, viz., the existence of some Adepts? Did not nature possess those laws at its very creation? Or has it acquired them only from the time that the Adepts have formed a lodge of their own? True that the Brethren guide and direct you, and lead you on the rugged path they have traversed with much Self-Sacrifice; but it is only humane charity which induces them to do so, and because they desire to benefit those who are in darkness, and for no gain to themselves. It is only when they see a willing object that they take him in hand; their rules are strict, that is no fault of theirs; nature teaches them these rules, and they are bound to adhere to them. They are not bound to communicate with every one, no more than any man may talk or not to another. Nature may command them to visit you and give instruction and disclose some of its mysteries; but can it be a fault if they do not repeat their visits? The Searcher of Truth should not look out for these Adepts. Every flower and living thing on earth has a hidden secret. Man has one in himself; let him search his own power and he will find an ample store of marvels which all the Adepts put together cannot produce, if he can only be so purified as to reach that perfected state

that is absolutely necessary for such phenomena. Now then that I have defended the Brethren, I have to tell you that you must not hope to see them as you have hoped. Hope for success to see wonderful things, and that is all ; and perchance a Brother may be deputed to instruct you as others are instructed.

(From *Hints on Esoteric Theosophy*, p. 40, No. I, Third Edition.)

## THE GOLDEN CHAIN

FOR YOUNG FOLK

"I am a link in a Golden Chain of Love that stretches round the world, and must keep my link bright and strong.

ESOTIC "So I will try to be kind and gentle to every living thing I meet, and to protect and help all who are weaker than myself.

"And I will try to think pure and beautiful thoughts, to speak pure and beautiful words, and to do pure and beautiful actions.

"May every link in the Golden Chain become bright and strong."

All who wish to join this Order must learn the words by heart. They send in their names to their nearest Golden Chain Centre.

The Order was founded in California in 1897, and the words are by Dr. Besant. Each member repeats them daily, either at morning, noon, or evening, and tries to live them.

Representatives:

For The British Isles:

Mrs. Margaret Hemsted,  
52, Springvale Terrace, Glasgow, N.

For Spain: Senorita C. Guyard,  
c/o Clares 14, Barcelona, Spain.

For U.S.A.: c/o Mrs. Yida Stone,  
Glen Green, Hollywood, Los Angeles.

A. J. WILLSON

## ONE-POINTEDNESS

By THE RT. REV. C. W. LEADBEATER

THIS is an age of hurry and scurry ; the tendency is for people to do a little of many things, but nothing thoroughly—to flutter from one thing to another. No man now devotes his life to a masterpiece, as was so often done in the Middle Ages in Europe, or in old days in India.

Occultism changes a man's life in many ways, but in none more than in this ; it makes him absolutely one-pointed. Of course I do not mean that it causes him to neglect any duty that he used to do ; on the contrary, the never-ceasing watch to fulfil every duty is its very first prescription. But it gives him a key-note of life which is always sounding in his ears, which he never forgets for an instant—the key-note of helpfulness. Why ? Because he learns what is the plan of the Logos, and tries to co-operate in it.

This involves many lines of action. To be able to help effectively he must make himself *fit* to help ; hence he must undertake the most careful self-training, the weeding-out of evil qualities from himself, the development of good ones. Also he must maintain a constant watchfulness for opportunities to help.

One special method of helping the world lies ready to the hand of members of our Society—that of spreading Theosophic truth. We have no right and no desire to force our ideas on anyone, but it is our duty and our privilege to give people the opportunity of knowing the real explanation of the problems

of life. If when the water of life is offered, a man will not drink, that is his own affair; but at least we should see that, so far as we can help it, none perishes through ignorance of the existence of that water.

We have, then, this duty of spreading the truth, and nothing should be allowed to interfere with it. This is the work that, as a Society, we have to do, and we must remember that the duty is binding upon each one of us. Our minds must be filled with it, we must be constantly thinking and planning for it, seizing every opportunity that offers. It is not for us to excuse ourselves because some other member seems to be doing nothing; that is his business, and we are in no way concerned in it; but if we ourselves neglect to do our very best, we are failing in our duty. It was not to illumine our own path only that this glorious light came to us, but that we also in our turn might be light-bringers to our suffering brothers.

Especially is it necessary to keep this duty clearly before us at any period when there is trouble and dissension in the ranks of our Society. There have been several such periods, and there may be again. But we have no time for trouble and dissension; our minds are preoccupied with Theosophical work. Each of us has only a limited amount of force, and every ounce of it is needed for this work; we have none to squander over personalities, or in quarrelling and criticism. We have our work to do, and we decline to be diverted from it.

People come to us and say: "The President is doing this or that; somebody else has said this or that; is it not dreadful? We ought to protest!"

But we say: "No; we have no time to waste in protesting; we are giving all our strength to doing our best with our work, and we are quite willing to give the President credit for doing her best with hers. It may not be exactly what we think we should do in her place, but she knows very much more in every way than we do, and anyhow it is her business and not ours."

If we wish to make any progress in Occultism, we *must* learn to mind our own business and let other people alone. They have their reasons and their lines of thought which we do not understand. To their own Master they stand or fall. Once more, we have our work to do, and we decline to be diverted from it. We *must* learn charity and tolerance, and repress the mad desire to be always finding fault with someone else.

It is a mad desire, and it dominates modern life—this spirit of criticism. Every one wants to interfere with somebody else's duty instead of attending to his own; every one thinks he can do the other man's work better than it is being done. We see it in politics, in religion, in social life. For example, the obvious duty of a Government is to govern, and the duty of its people is to be good citizens and to make that work of government easy and effective. But in these days even the most ignorant and inefficient people are so eager to teach their Governments how to govern that they forget all about their own primary duty of being good, unselfish and reasonable citizens. Men will not realize that if they will but do their duties, karma will look after the "rights" about which they are so clamorous.

How comes this spirit of criticism to be so general and so savage at this stage of the world's history? Like most other evils, it is the excess of a good and necessary quality. In the course of evolution we have arrived at the fifth sub-race of the fifth root-race. I mean that that race is the latest yet developed, that its spirit is dominant in the world just now, and that even those who do not belong to it are necessarily much influenced by that spirit.

Each race has its own special lesson to learn, its now special quality to develop. The quality of the fifth race is what is sometimes called *manas*—the type of intellect that discriminates, that notes the *differences* between things. When

it is perfectly developed, men will note these differences calmly, solely for the purpose of understanding them and judging which is best. But now, in this stage of half-development, most people look for differences from their own point of view, *not* in order to understand them but in order to oppose them—often violently to persecute them. It is simply the point of view of the ignorant and undeveloped man, who is full of intolerance and self-conceit, absolutely sure that he is right (perhaps he may be up to a certain point), and that everybody else, therefore, must be entirely wrong—which does not follow. Remember what Oliver Cromwell said to his council: "Brethren, I beseech you in the sacred name of Christ to think it possible that you may sometimes mistake!"

We too must develop the critical faculty, but we should criticise *ourselves*, not others.

There are always two sides to every question; generally more than two. *Kritein* means to judge; therefore criticism is useless and can only do harm unless it is absolutely calm and judicial. It is not a mad attack upon an opponent, but a quiet unprejudiced weighing of reasons for and against a certain opinion or a certain course of action. We may decide in one way, but we *must* recognize that another man of equal intellect may emphasize another aspect of the question, and therefore decide quite otherwise. And yet in so deciding he may be just as good, just as wise, just as honest as we ourselves.

Yet how few recognize that; how few rabid Protestants really believe Catholics to be good men; how few convinced red-hot radicals really believe that an old Tory squire may be just as good and earnest a man as themselves, trying honestly to do what he thinks his duty! We who are students of the higher life *must* rise above prejudice. It is a difficult task, because these prejudices are ingrained—prejudices of race, of caste, of religion. But they *must* all be rooted out, because they prevent clear sight and true judgment. They are like

coloured glass—still more like cheap, imperfect glass; everything seen through them is distorted, often so much so as to look entirely different from what it really is. Before we can judge and discriminate we *must* see clearly.

If a man comes to a decision different from our own we need not pretend to agree with him, but we must give him credit for good intentions. One of the worst features of modern life is its eager readiness to believe evil—its habit of deliberately seeking out the worst conceivable construction that can be put upon everything. And this attitude is surely at its very worst when adopted towards those who have helped us, to whom we owe thanks for knowledge or inspiration received. Remember the words of the Master: "Ingratitude is not one of our vices!" It is always a mistake to rush madly into criticism of those who know more than we; it is more seemly to wait and think matters over, to wait and see what the future brings forth.

I have just read with deep regret a most bitter, a most unreasonable and uncharitable attack upon one whose whole life has been devoted to the service of our Society—one to whom every Theosophist owes a debt of profoundest gratitude—an attack made apparently just because, with the express permission of our great President, he did what he conceived to be a kindly duty which could by no possibility have harmed any living soul. "My brethren, these things ought not so to be."

Apply the test of time and result: "By their fruits ye shall know them!" Let us make it a rule to think the best of every-one; let us do our work and leave others free to do theirs.

As I have said, there have been serious dissensions in the Theosophical Society during the half-century of its existence; its history shows several such cataclysms—the Coulomb conspiracy in 1884, the Judge affair in 1895, and a savage

personal attack upon myself in 1906. Each of these was a shaking which seemed terrible at the time; but after each came a fresh outpouring of spiritual strength, so that in the end the Society was distinctly the better and not the worse for what happened. On each of these occasions some members were shaken out—members who seemed indispensable—yet new men arose to take the place of the old, while the old were not really lost to the work, but only to this one phase of it. For a man who has once been illumined by Theosophy can never quite fall back into outer darkness; he cannot live as though he had never known, and so by his life and example he must still be doing something, even though involuntarily, to spread the truths of Theosophy.

These periodical shocks come as tests of our discrimination and our charity. Some of us fail and fall out; some of us stand firm, and so pass *that* part of the test. But never forget that there is a second part, a test which begins only after the two camps are formed, and the object of it is to see whether we can differ like gentlemen—whether, while holding firmly to what we see to be right, we can yet treat opponents with courtesy and kindness, giving them credit for the same good motives which actuate ourselves. Perhaps in the heat of argument *they* may forget to do this, they may hurl invectives at us and attribute wrong motives to us; but remember that this is no reason why we should make the same mistake.

Each particular shaking of the Theosophic body has had a definite object. A new and more exalted work always lies before our Society if it will fit itself to do it. But that it may be a useful channel for the higher forces it must be a harmonious body; harmony and mutual confidence are the special qualities needed. Men may be good and useful in other ways, and yet lack this quality of harmony; from that special piece of work, then, such men must stand aside, for their presence would make it impossible of achievement

They are too *personal*; they will not sink personality for the sake of work, and only those who can do that will be of use for the highest branch of that work. Yet must we who remain take heed that we do not despise *their* gifts, while doing our best with our own.

If it be true that some practised speakers and workers are taking what seems to us to be the wrong side, and are apparently (from our point of view) deserting the Theosophical standard, it is not our duty to revile them for following the dictates of their conscience, but instantly to set earnestly to work to fit ourselves to take their place, so that the Cause may not suffer. If old workers fail us, we must train more at once.

Meantime, do not let us trouble ourselves about matters that we do not understand. There are plenty of great truths about which we are sure—about which we all agree; let us convert the world to those before we begin to quarrel about the many matters on which, as yet, we are ignorant. The great lesson which emerges out of all these periodical disturbances is that we should be one-pointed; let the storm rage as it will, we will resolve to drop all discussion, all criticism of personalities, and go on with the Master's work.

C. W. LEADBEATER

(From *The Australian Theosophist* with best thanks.)

THE ADYAR BULLETIN  
THE THEOSOPHICAL SOCIETY

IT CAN BE DONE

SOMEBODY said that it couldn't be done,  
But he, with a chuckle, replied,  
That maybe it couldn't, but he'd not be one  
To say so till he tried.  
So he buckled right in, with a bit of a grin  
On his face—if he worried he hid it.  
He started to sing as he tackled the thing  
That couldn't be done, and he did it.

Somebody scoffed: "Oh, you'll never do that—  
At least no one ever has done it."  
But he took off his coat, and he took off his hat,  
And the first thing he knew he'd begun it.  
With a bit of a grin and a lift of his chin,  
Without any doubting or quit it,  
He started to sing as he tackled the thing  
That couldn't be done, and he did it.

There are thousands to tell you it cannot be done,  
There are thousands to prophesy failure.  
There are thousands to point out one by one,  
The dangers that wait to assail you.  
But just buckle in, with a bit of a grin—  
Take off your coat and go to it.  
Just start in to sing as you tackle the thing  
That cannot be done, and you'll do it.

EDWARD GUEST

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

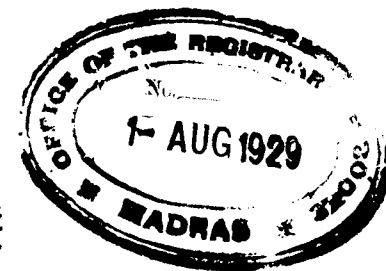
## THE ADYAR BULLETIN

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 ADYAR BULLETIN

VOL. XXII

ADYAR, 15TH JULY, 1929

NO. 3

### THE CROW'S NEST

THE European Convention was held this year in Budapest, and the Government was very kind to it, lending the spacious Agricultural Institute for its meetings, and giving a donation to our garden party. I had a long, and I hope, a useful conversation with the Governor. The Nation has a Monarchy only twenty-six years younger than that of England, and is intensely patriotic . . .

At Vienna I met Count Coudenhove-Kalergi, whose acquaintance I had made in 1925, in relation to the Pan-European movement. Some of my readers may remember my lecture on "The United States of Europe". I have kept up my interest in the Federation of the European Nations since then, and have written on the subject of Pan-Europe. The movement is spreading steadily.

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Yesterday night—Wednesday, June 5th—one of my dearly loved and wholly trustworthy sons passed into the

Peace after long suffering and patient endurance, his heart failing for the last time. Pandharinath Telang was one of my colleagues in the Central Hindū School and College, now the Hindū University. For long years we have worked together in the Theosophical Society and in the Home Rule League for the beloved Motherland. Never a jar in our relationship, never a moment of alienation. Such a tie cannot be broken by the passing incident of so-called death. He was a great Samskr̥t scholar, well instructed in the sacred literature of our land, a true Brāhmaṇa, the friend of every creature. When last I saw him in Benares, he managed to walk slowly from his house to Shānti Kuñja, but he was very feeble, and I had but slight hope of seeing him again down here. His beloved wife and children will miss his dear presence as the centre of their home, but he will not be far away from them; his love will surround them. And presently, we shall join him, or he will return to us.

A. B.

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"No feature of the London Summer is more remarkable in its way," says *The Manchester Guardian*, "than the unvarying recurrence of Dr. Annie Besant's lectures at Queen's Hall. Whatever else may change from year to year, this veteran and her orations do not. She returns from India as the blossoms fall and faces 3,000 people on four successive Sunday evenings. 'The Life After Death' is her general subject this time, beginning on June 9th with 'Not all of me shall die'."

Later addresses were to deal with the facts of the Intermediate World and the Heavenly World. Nothing better shows the informative work that the T.S. has been doing than the large audiences that now gather to receive information from her lips. Some of us can remember how her first lectures on Reincarnation were received with incredulous laughter. To-day "there is a growing desire to obtain more definite

information about the conditions on the other side of death and to have proof that the soul can exist apart from the body."

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Letters tell us that the President is well in health and her voice in good condition. After speaking on White Lotus Day, when she arrived in London, Dr. Besant started for Buda Pesth and was received with rapture.

Ireland, Scotland and America were the next places on her programme. The World Congress in Chicago claims her in August and her passage for India is taken for September.

\* \*

But Krishnaji expects to be at the Ommen Camp on August 1st, so he has written to the American T.S. General Secretary, Mr. Rogers, that he finds that he cannot be present at the World Congress in Chicago this year. His world work, meeting thousands in great established centres, is so strenuous that all will understand his absence, much as we regret it, for his presence is a blessing. We all scanned the daily papers eagerly when the report of Krishna-ji's motor accident was published, and rejoice to know that the injury to his face was so slight. A careful study of his writings is essential for the understanding of his work.

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Bishop G. S. and Shrimati Rukmini Arundale will also be missed at the World Congress, Dr. and Mrs. Cousins will be somewhere near Hawaii during that week, so they cannot attend it. America has learnt much from them both during the past year. We hope to greet them in Adyar by October 1st.

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It will be like old times at Adyar when Bishop Leadbeater returns there from his great work in Australia. He is at present in Java.

\* \*

Mr. C. Jinarājadāsa seems to have taken Theosophy to South America just when the people were ready to receive it, to judge from the enthusiastic welcome accorded to him. Here is an extract from a graphic letter to a friend:

PANAMA, *April 28.*

"I am here, bottled up for a week, on the way to Costa Rica, having missed the weekly steamer by a few hours.

"Yes, the tour is a success, in every way; audiences in the large cities from 500 to 2,000. At Lima, the last morning, the Archbishop launched in all the papers excommunication on Catholics attending. Before, at the lectures, the theatre was packed, hundreds turned away, and the audience warmly approving. The last night hundreds were standing in all the aisles up to the stage. When I appeared, it was a frenzy of applause, that continued long. After the lecture I had to take several "calls," returning to the stage again and again. Then came the crowning act; the crowd—about 2,000, mostly young men—insisted on marching with me to the hotel, a half-mile. I had two policemen on either side of me, friends in front and behind, fighting and making a ring—the crowd was so big and full of enthusiasm. All the balconies filled, with the roar of the crowd; at the hotel the gates had to be cleared after I got in. And the crowd insisted on my appearing at the balcony. . . .

"From the first, two big dailies printed the day's lecture *in full*; the last two days, a third daily also published, the public wanted to read the lectures so badly. Peru was the most enthusiastic. At Cuzco, for the last—third—lecture, the hall of the University was too small; the crowd yelled for me to speak in the patio. So all turned out there. There was no light, but a chair was put on a table, and two candles on the chair; the crowd had to stand. The temperature was like Benares in winter, for Cuzco is some 10,000 feet up. At

Arequipa, the largest theatre (holding nearly 2,000) was too small. The last day a theatrical company appealed to me; it was a company of fourteen, and I had ruined their performances for five nights; would I attend a special "benefit" with my name to draw the crowd. Of course, I attended. It was a good company too, and I am glad that they got a few pounds to pay their hotel bills.

"I shall miss Ommen again; I can't get to Mexico before June 15th—no quick steamer connections from Costa Rica; and then Cuba and Porto Rico. So I can't get to London before September."

\* \*

Adyar is beautiful with its sea and river and trees, and as it is such a great centre of influence, earnest workers from all countries are always to be found there. Most Indians find Adyar in Summer cool by comparison with other parts of the Peninsula, but members from beyond the seas often feel the heat to be enervating and, if their work permits, run off to the hills. So it has been this year. Mr. Schwarz has gallantly carried on during these hot months, aided by Mr. A. K. Sitarama Shastri in the Press, Mrs. Ransom in the T.P.H., Miss Whittam, Miss Palmer and many others. Wanderers from all parts of India, from Sikkim to the Nilgiris are now returning full of their adventures and with vigour and enthusiasm renewed for their especial T.S. work.

\* \*

Mrs. Ransom has gone back to England after a busy life of many kinds of work. Laterly she has been in charge of the T.P.H. whilst Mr. Raja Ram took a much needed rest. We regret to learn that he has not yet completely recovered his strength.

A. J. W.

## GURUS AND CHELAS

By ANNIE BESANT

IF we take vast precautions in the entrusting of our mere self, how much more should a man discern and proceed warily where so great a matter as the guidance of his very life is concerned.

But the kind of precautions we take in selecting a trustee, or in choosing a tutor for our son, have nought in common with the finding of the Guru by the Chela and the recognition by the latter of *a relationship that already exists*. If Chelaship means nothing more than the finding of an intellectually advanced man, whose abilities and acquirements you carefully investigate, in order that he may train you intellectually and help you as a European professor helps his students, then I grant that the method proposed is quite in keeping with the object; it is supremely rational and cautious, every precaution is taken on both sides, the teacher scrutinizes the pupil, the pupil scrutinizes the teacher, and if the result be mutually satisfactory the relation is entered into. The bond is on the plane of intellect; the lower consciousness is the sole arbiter; and in this world of illusion every precaution must be taken against deception on either side.

But is this what is meant by the words Guru and Chela? Is the most sacred and sublime of all human relationships nothing more than an intellectual bond, entered into with questions that appear to make the initial stage one of mutual suspicion, to be slowly removed by prolonged knowledge of each other in the physical life? Not so have I been taught,

little as I know of these high matters, and the progress described by Brother \* \* \* is the complete reversal of all that I have heard as to the methods of the school to which I was introduced by H. P. B. For in that school the relationship between Guru and Chela is a spiritual one, long before it descends to the plane of the intellect, and the tie has grown so close and strong ere the lower consciousness knows anything about it that when, at last, that lower consciousness begins to realize it, all questionings become a laughable impossibility. It is not a question of men wandering "through cities, and in wild places, hunting for a Guru to guide and instruct them".

The Guru and the Chela have been long working on the spiritual plane of consciousness, the Guru directing, guiding, helping, the Chela striving, learning, joyously submissive. On that plane no places are known; the body of the Chela may be in any land. On that plane no arguments are needed; as the spiritual vision strengthens, the Chela sees. He could as soon question his Guru's knowledge, unselfishness, purity, as he could question the light of the sun; his life on the spiritual plane is one of intense devotion to his Guru, to him the representative of spiritual law, of compassion, of divinity. For many a long year his training may proceed, and no gleam of what is passing may have reached the lower consciousness; meanwhile he is living in that lower consciousness a pure, restrained, devoted life, aspiring ever towards his (to it) unknown Guru Whom one day he hopes to find. Then dimly he begins to sense, in his moments of highest meditation, a Presence lofty and serene, strong and calm, just and compassionate. This dim sensing of something above him quickens his aspirations and stimulates his efforts. The lower consciousness, long purified, begins to respond more swiftly to the impulses of the higher; the veil grows thinner between the lower and the higher, and the dim sensing passes into imperfect sight and hearing. More and more the spiritual consciousness penetrates

the intellectual, but it comes as master, not as servant; to command, not to submit itself to investigation. And it permeates the lower mind with its own knowledge, fills it with the certainties of its own experience, floods it with the radiance of its own light. Therefore, what the lower mind needs most to fit it for the reception of its spiritual guest is devotion, the longing to rise, the passion to yield itself in perfect surrender. This done, it has done its part; it has opened all the windows and the light streams in. Where in all this linked growth comes in the place for questionings of the Guru, "Has he knowledge, will he use it unselfishly, can I trust him?" The Chela may doubt himself, but never his Guru; he may foolishly despair of himself, but never of his Lord.

"But, then, you make nothing of the intellect," I hear one say, "you open the door to ignorance, to delusion, to superstition." The intellectual has its place in the Chela's life, but the intellect may no more aspire to rule the spirit nor to lay down laws for its development, than the body may aspire to rule the intellect. Let the Chela study intellectually that he may be able to serve in the outer world, spreading the truths of Theosophy, removing mental perplexities, solving intellectual problems, scattering the darkness of ignorance. There let him be strong for intellectual conflict, a warrior for the soul's emancipation, strenuous, clear, virile, insistent. But when he enters the inner sanctuary and seeks the light of spirit, he puts off his intellectual armour, he lays aside his weapons, he clothes himself in trust and devotion, he becomes in gentleness and submission as a little child. Thus have the Wise Ones taught in every century; thus have Their servants learned in every age; and thus I, though but the lowest of Their servants in the outermost court of the Gentiles, thus I, with ignorance-dimmed eyes have seen.

(In *Lucifer*, October, 1893, p. 147.)

## HOW OLD IS OUR EARTH?

(From an article by Mr. Charles Johnston in "The Atlantic Monthly" last July. His studies under H. P. B. have enabled his scholarly mind to correlate his wide Samskr̥t learning with modern discoveries.)

Part of the great work of Theosophical students has been to expand nineteenth century ideas of the age of the world by careful investigations along lines pointed out to their pupils by Men far in advance of ordinary humanity. Some of those investigations have been given to the public, in "Man: Whence, How and Whither," by two devoted students, Annie Besant and C. W. Leadbeater. Much of the recent quick advance of science and chronology is due to the broadcasting of hitherto unknown ideas in that book.

The knowledge that we inhabit, not this green earth alone, set in shining seas, but the wide universe, is a rightful part of the heritage of man. It should be continuous and universal, keeping us alert to our high destiny. Among all living things in the world, it belongs, so far as we can judge to man alone. Beasts and birds rejoice in the sunlight. Migrant warblers and terns and golden plovers follow the sun northward and southward every spring and autumn, catching the light upon their wings. While the morning star yet shines, robins herald the dawn with magnificent choral song. Tigers and owls, stalking in darkness, pay an inverted

tribute to the light. But none of them, save man alone, looks beyond this earth to the outer immensities. Beasts and birds inhabit the world. Only man inhabits the universe.

It would seem to be the same with the immensities of time. Man looks with forward and reverted eye, but beast and bird, even when instinct impels them to lay up store for the future, live wholly in the moment. The bird's whole consciousness goes into his present song. The animal that has just escaped from imminent death is in a few minutes serene and happy again, with even pulse and quiet heart. But man broods over past and future, even though this may make him neither happier nor wiser.

#### ITS AGE LAST CENTURY

. . . Not so long ago, time began for Western thought in the year 4004 B.C. I remember my astonishment when, as a boy, I came upon an Egyptian statue, in a museum, bearing the date 4150 B.C. It seemed to stick out into the void, a century and a half before the universe came into being. And, not so long ago, space was as constricted as time. With so great a mystic as Dante, it is rash to think that we have sounded to the depths of his meaning; but, taken literally, the universe he describes is a little one, with earth looming large in the centre of a star-flecked shell, in whose narrow spaces sun and moon and little planets whirl, all of them vassals of our central world. The whole of time, for that small earth-centred universe, was limited to a scant six thousand years, before which time was not, after which time should be no more. To-day we think of the age of our earth alone as not less than a billion years, and we use proportionate measures for star-strewn space. A marvellous release of pent-up thought, a splendid expansion of the universe and of the intelligence which seeks to fathom it.

Yet this modern opening of the universe is not altogether a conquest of new territories. It was preceded by an equal shrinkage. The date 4004 B.C., for the beginning of things, seemed to Archbishop Ussher a logical and certain deduction from the chronology of the Hebrews, with their tradition of the Flood and the ages of the patriarchs. But the older peoples of the Orient thought in ampler periods, and it seems likely that the Hebrew patriarchs, even with their long life spans, are abbreviated copies of the antediluvian finds of Babylonia, and that these were not persons but periods.

#### ITS AGE IN EGYPT

Solon, when he visited the Egyptian temples, was told that the history of Hellas went back, not a mere thousand years, but ten thousand; the Greeks, like children, had forgotten. As with the constricted centuries, so also with the small, earth-centred world. Dante followed Ptolemy, who, in the second century of our era, made our earth the hub of the solar system. But, long before Ptolemy, Pythagoras and his disciples had taught that the earth swings free around an orbit with a distant centre, and they also taught the movement of the sun in space. Copernicus and Galileo were not altogether pioneers of a new way. The great Samian had already said, "Eppure si muove."

Iamblichus tells us that Pythagoras, like his mentor, Thales, had learned much in Egypt, where he spent more than twenty years, studying astronomy and geometry in the recesses of the temples and being initiated into the divine mysteries. He adds that, when Pythagoras was taken by the army of Cambyses to Babylon, he gladly studied with the Magi, perfecting himself in their sacred knowledge, as well as in numbers and music, during twelve years. So Pythagoras, who

framed the great word "philosophy" for our Western world, was a debtor to the ancients . . .

### ITS AGE IN INDIA

Archbishop Ussher's chronology held sway over Western thought when our pioneers went to India to delve into Samskr̥t lore, a century and a half ago. So far as the immensities of past time were concerned, Sir William Jones, Charles Wilkins, and their gifted fellow workers still wore the band of steel about their brows. Their thought and imagination were stereotyped in terms of 4004 B.C. for the beginning of things. Ancient India was discovered too soon, before the key of the hieroglyphics and the chronology of Egypt had been found, before the long periods recorded on cuneiform tablets had been disclosed. So it unfortunately happened that the chronology of India was explored by men who thought only in terms of 4004 B.C. for the Creation, with the year 2349 B.C. punctiliously fixed for Noah's universal deluge. All postdiluvian history had to be crushed into that Procrustean frame. And the past of India was thus compressed by our unconscious disciples of Procrustes. Max Muller, who had a wholesome respect for Archbishop Ussher, accepted their conclusions, which overshadow all books dealing with India even to-day. In an excellent book on India, just published, we are told that the Āryans entered India "approximately in the year 2500 B.C."

But when our earliest Samskr̥tists began their invaluable work in India, they found in actual use an era, then approaching its five thousandth year, which had its starting point in the year 3101 B.C.—the era of the Kali Yuga, as it is called. It began, according to Indian tradition, at the end of the great war of the *Mahābhārata*. Immediately, and quite inevitably, our scholars said: "Impossible! Absurd! That is

several centuries before the Flood!" So they set themselves to "correct" this ridiculous error; and the chronology of India was telescoped from millenniums to centuries.

The wise men of India looked back, not to a few centuries of past history, but to many millenniums. And they also steadily contemplated epochs of man's existence, and of the world's, to be reckoned, not by thousands, but by many millions of years. The universe, for them, was beginningless in time, and infinite in extent.

And they had for their large calculations an admirable instrument which the West has only recently borrowed from them. We speak of the Arabic figures which displaced the clumsy reckoning of the Romans. They are not really Arabic, but Indian, and it seems likely that they were adapted from the initial letters of the Samskr̥t numerals. To show the immense intellectual reach of these ancient Āryans, it is well worth while to cite their conception of the larger numbers, as they are set forth, for example, in the Buddhist scripture called *Abhidhamma*. The first large number is called a *laksha*, a hundred thousand; the modern form is *lakh*, or *lac*, and the Treasury of British India still reckons in lacs of rupees. Then followed a *koti*, ten millions, modernized as a *crore*. But this is only the beginning. From the *koti* upward, each succeeding numeral is ten million times the preceding; they are, in fact, the cube, and the higher powers of the *crore*. For these ascending numbers there are definite names up to the twentieth power of ten millions, or one followed by one hundred and forty ciphers. There is nothing constricted about that. It would be entirely easy to express either in Samskr̥t or in Pāli the vast distances of our modern astronomers; to translate the hundred million light years with which we measure the width of space, and to express the result in miles, or even in inches. We should still have a sheaf of numerals left unused:

Nor were these huge numbers mere playthings of the Āryan mathematicians. They were measuring sticks for their conceptions both of time and of space. To begin with, they assigned to the antiquity of man a period so immense that even Western science a few short decades back, would have dismissed it as ridiculous and absurd, exactly as our early Samskr̥tists dismissed the very modest date, 3101 B.C., for the close of the *Mahābhārata* war.

But our anthropologists are gaining courage. A dozen years ago Sir Arthur Keith ended his fine work on man's antiquity by saying that he knew of no facts which made impossible the existence of

#### MAN IN THE MIOCENE PERIOD

This would take us back not less than four or five million years. Only a few months back Henry Fairfield Osborn said that the prologue of human life must be sought even earlier, in the Oligocene, which preceded the Miocene, and he fixed that time as sixteen million years ago. This in itself is sufficiently striking, and it involves a remarkable coincidence, for some forty or fifty years back, certain of the Brahman computations were published in India which gave to our present mankind an antiquity of over eighteen million years. Forty or fifty years ago even our most liberal-minded anthropologists would have called this absurd and ridiculous. Only in 1927 have we ventured to approach the traditional Āryan figures for the immense antiquity of man.

CHARLES JOHNSTON

(To be continued)

#### KRISHNAJI AND HIS MESSAGE

*(On Sunday morning, March the 3rd, 1929, in the Headquarters Hall, Dr. Besant spoke to members of the T.S. on "Krishnaji and His Message". The following are a few excerpts from this most interesting and helpful talk. This material is entirely unrevised by Dr. Besant.—M. S. R.)*

If Krishnaji gives out startling statements my advice to you is to listen carefully to what he says and do your utmost to understand the obvious meaning of the words and then if you find that the various meanings clash, put it aside for the time and go on bit by bit and you will find that you will understand in time. Remember he uses particular words to bring about the result that he wants. It is much better to have two legs and walk without crutches if you can, but the man with only one leg must use the crutches. People should take as much as they can and try to fall in with that, rather than to argue. Argument is the logical business of the lower mind. If a thing comes to you and feels true then follow it and see what happens. I asked H. P. B. one day: "What shall I do?" and she said: "Well, my dear, go and do it and see what happens." I said to her: "It will be rather awkward if I am told to do something which brings about a really bad result." She then said: "What is your conscience for?" I thought it over and realised that I knew that conscience was not the voice of God but was the voice of your own past experience in other lives. Where your conscience does not speak you have to take other steps. Remember the

statement in the Bible: "He that loveth his life shall lose it, but he that loseth his life for My sake will find it." You progress by taking jumps in the dark but with the tremendous inside feeling that that is the right thing to do. You can sit down comfortably, but you will not get on very fast. If anyone comes to me and says: "What is the best thing to do," my answer would be: "Find out." There is no real good in telling a person the thing you know would be best for him to do. He must grow by his own decisions and no one else's. The only thing that matters is to do the Will of the Master and that takes you onwards. Using your best knowledge as to two conflicting lines of action, gives an opportunity of making progress. If you judge wrongly you will suffer, but you will not do it again. If you find it does not act then you have added that to your lessons, that helps you next time to judge rightly on that particular thing. That is the way that some of us made greater progress. If you make mistakes people will throw them at you and say "you made a mistake," but we have all to do it, if we want to get on.

(From *The Adyar Notes and News*)

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Mrs. Rogers will be missed by many who during her stay in Adyar, came into contact with her sympathetic personality and her tireless capacity for work. Letters written during her sea voyage home to California via New York show her well and happy and we hope to hear more of her work over there.

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## THE LITTLE GHOST

By F. H. ALDHOUSE

WHEN I was a boy, my native place D——— was often visited by foreign ships. We had Greek, Norse, and Portuguese; also a Spanish ship which came with a cargo of oranges, etc., every year. That is how I came to know her owner and Captain, Seigneur Phillippe de Y.; but I had known him for many years before he told me this story, about which I will make no comment, for I do not understand it. He was a devout Catholic, but he seemed anxious to know what an Anglican clergyman would say about his experience, as his own priests did not give him a satisfactory explanation. I had as little to say as they had. I was then just ordained and considered myself a great authority on all things, both in this world and the next, but I admitted I could not explain what he told me. No man who saw and heard Seigneur de Y——— would for a moment doubt that he was telling an actual happening.

These are his words: "Seigneur Padre, I am the father of three sons; two are alive; one, my youngest, is in Paradise. It is unnecessary to speak at any length of the two who survive, as what I am going to tell you does not relate to them. I will only say that at the time I am speaking of, the eldest, Fonso, would be between fourteen and fifteen, the second, Carlos, was thirteen, and the youngest and dearest of my children would, had he survived, have been about eleven and four months. His name was Rinaldo, which is generally shortened to Aldo, but his pet name to us was Detto, for so he

called himself when a baby. He was a charming child, fair-haired which is not so common in Spain as it is with you, with blue eyes, which unless he was ill were full of brightness and animation; he had a sweet little voice and he constantly used to sing, making our home as pleasant as if a bird sang there. He would dance our dances and play the castenettes, even as the "Saices," who dance before the Blessed Sacrament in Saville Cathedral. You must forgive a father's partiality, Seigneur, but he was my very heart. Alas, he was not strong as the other lads were; often he suffered from an illness which I and my wife called "Detto's spells". The Seigneur Doctor called it acute dyspepsia; but he was old and out of date.

Why did I not take my child to a better physician? As Detto always got better after a few days and was as lively as ever, we believed that he would grow out of his trouble as the Seigneur Medico said he would. If I could only see my time over again I would act otherwise, and perhaps the tragedy I am about to relate might never have happened. But I am not a prophet; the doctor seemed to me to have always relieved Detto before, and I was accustomed to him having these "spells"; the good God doubtless willed all for the best, since He knows everything. May His Divine will be done. Detto that Spring, when he was ten years and four months old, took a spell; he lay in his bed, his big blue eyes shining in his white face, he was worse than I had ever seen him before, and yet neither I nor his mother ever suspected what would happen. We listened like fools to the doctor, who, droning like a beetle that flies in the air, kept saying: "he will be better to-morrow, this has been a bad attack," and we believed him, and thought what had happened before would happen again; but it did not.

Even after all these years, Seigneur Padre, I find it painful to tell you how it ended. Detto had seemed a little better the

night before, and told me he had been free from pain at last. It was a bad sign had I but known it. I slept that night very well on a bed in his room, for my mind was easy and I thought the dear lad would be about again in a few days. Oh! the awakening! I heard Detto calling "Father," and when I awoke it would be about six in the morning. I saw at once from his dull look and livid face that he was worse! "Are you in pain again, my child, my darling?" I said, "I will send at once for the Seigneur Medico." Then Detto shook his little hands at me—it was a trick he had as a baby and always kept up—and said, "Usted Con Deos, Padre," which is our way of wishing a person good-bye; we do not say so ourselves, in the part of Spain I live in, when we are going on a journey, but to one who goes. I caught him in my arms, and as he fell back in the bed the light went out of his eyes; his pure spirit returned undefiled to the good God, even as it was when he created it.

That you would think was the end of my story, but no, it is the prelude. A year had gone by, but neither time nor the affection of my wife and the other two boys had cured my longing to see my lost darling again; the more I knew it was impossible, the more I longed. That night there was sirocco in the air; I would leave for a long voyage on the morrow and my heart was hungry, hungry! Supper would soon be served, the lads were in their room combing their hair, and washing. I am a believer in discipline, Seigneur, and my children are trained in orderliness. I saw the door of the bedroom open, Fonso and Carlos came out, and I made a great act of will, Seigneur, a wish or rather a resolve with the whole force of my being (and I have a strong will, as you know) that I might see Detto come with them! Seigneur, the two came down to the table, *and then out of the room behind them came my Detto!* I swear it by our Blessed Lady of the Pillar and by my Holy Patron, St. Phillip Neri of Rome.

He was not changed, there was no pallor on his face, he was just a boy coming to his supper. I even noticed that his hair appeared to have been brushed like his two brothers. He smiled and shook his hands at me. And by all my hopes of salvation I declare to you he sat down with his brothers, and I expected to see his mother give him his soup with the others, so solid and real was my darling lost child. But that did not happen, Seigneur, and I saw he was visible to me only. My wife said to me, "Why are you looking so hard at the wall, Philip, do you see anything strange there? Come to your supper." I only said, "I have no appetite, and the wall is as it always is."

She did not press me, for I often do not take supper, and presently the boys and my wife and myself said the Rosary. Detto said it, he knelt within a few paces of me, and the rosary he held I remember was placed about his neck in his coffin by his mother. Yes, Seigneur, I knew it well, it was one I had as a boy myself. Then, for such is our custom in Spain, the boys knelt for my blessing, kissed me and went to their beds. My wife also excused herself and went upstairs; I think she felt something uncanny, but did not wish to speak of it. She only said that the sirocco made her feel heavy and she would retire. And I was left alone with my little lost boy. When his mother went, he came just as the other boys had done, and as he used to do, and kneeling before me he spoke in his sweet childish treble, saying as the other boys had, "Bless me Padre, and I will go to rest." I felt no fear, Seigneur, only such a mixture of love and sorrow and desire as I cannot put into words. As he spoke I broke into crying, and said "My child, my darling, what has happened? Your poor, stupid, old father thought you were dead! Detto, my darling, you are not dead?" And he laughed and said quite gaily, "No Padre, but no!" Then I said, "I thought, but my mind is confused, that I saw you buried, Detto." He laughed again and said, "They

buried what I used to wear, Padre, but they did not bury *me*." Then he knelt again and said: "Bless me, Padre, and I will go to rest." I blessed him, Seigneur, as he asked me, and he got up and kissed me; his lips were as warm as the living boys. I felt them on my hand and on my lips. And as he turned to go upstairs, I called to him, "Detto, why could I see you, and I only?" And he answered as he went up from me, "We really loved each other, Padre; more than others do; that's why." He appeared then to go to his bed room, but I need not say when I went there to kiss his brothers good-bye before starting on my journey next morning he was not there.

But it was a great consolation the good God had given me, Seigneur. Our Holy Faith tells us the dead are not really dead; now I know that is true. And I mourn not. But can you account for the appearance, Seigneur Padre?

I could only answer, "The Child told you, you loved him so, that was why." That was the only thing I could think of to say in reply.

F. H. Aldhouse

*(C. W. L. has written a little pamphlet, "For Those Who Mourn," which clearly explains how the intense longing of mourners can cause the subtle body of a person, who has just left his physical body, to make itself visible, and thus disturb the normal advance to the Heaven World of a soul that has cast off its body. Such books as "Life After Death" and "The Invisible World" and many other Theosophical writings explain "ghosts," and do away with much fear and ignorant selfishness.)*

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## THE LIFE OF SHIVĀJI

By MARY K. NEFF

[Being chiefly extracts from *The Memorial Edition* of N. S. Takahav and K. A. Keluskar.]

SHIVĀJI BHONSLE was born April 10, 1627, at Fort Shivneri, near Poona, of Shahaji Rajah Bhonsle and Jijabai, being their second son, the elder was Sambhaji. Venkoji, the youngest, was the son of another mother.

He lived at this Fort three years with his mother; then they had to fly from fort to fort, while Shahaji was fighting the Moghuls. When Shahaji became a vassal of the Adilshahi Sultan, he took his wife and son to Bijapur, where he had a jahgir. At fourteen Shivaji was married. At his request the ceremony was performed at Poona, instead of Bijapur a Muhammadan town, so that the Hindū ceremonies might be performed with unobstructed pomp and solemnity, 1640.

In 1641, Shahaji invited his wife and son to Bijapur and kept them there for two or three years; but Shivaji was very unhappy seeing the persecution and sectarian bigotry of the Muhammadan capital. Especially he was indignant at the cow killing and sale of meat near the palace.

Shivaji was courteous, hated vice and luxury, treated age and experience with honour, and won the regard of nobles and gentry. He was well advanced in the arts of war, though only fourteen. This being mentioned to the then Muhammadan ruler he expressed the desire to see Shivaji, who tried to evade

this, pleading that he could not tolerate the scant respect which his religion received, the hideous spectacle of cow slaughter, etc., and only yielded to the strong urging of his father and mother. The latter thought he must have brought over from a past birth this hatred of things Muhammadan (which he did, having been murdered at the instigation of Jehangir in the body called Abul Fazl, minister of the Emperor Akbar).

"Shahaji had instructed Shivaji in the court etiquette of saluting the Sultan by bowing to the ground, but Shivaji made only a slight salaam and seated himself beside his father at the durbar. The Sultan observing him enquired as to his being the son of Shahaji, and was told that it was the first occasion of his visiting the durbar. He was presented with jewels and robes of honour, which he promptly discarded on reaching home and proceeded to have an expiatory bath.

"After this he often accompanied his father to the durbar, but on every occasion made only a slight salaam and took his seat in the hall. This conduct naturally excited a suspicion in the mind of the Sultan, and he once called Shivaji and asked him point blank about it. Shivaji replied that though constantly reminded by his father to make his salute according to etiquette, of prostration, at the critical moment he forgot it and made the usual salaam. He could only make an apology for this, and beg that the salaam might be taken for a prostration. Besides he made no difference between the Sultan and his Father, and until he learnt there was a difference he would continue to make the salaam. The Sultan burst into laughter at this witty reply.

"On the way to court there were butchers' shops and Shivaji was offended at the loathsome spectacle. Once it happened that while on the way to the palace he came across a butcher in the act of killing a cow. Shivaji instantly fell upon him, belaboured him and delivered the cow from the axe. This was much talked of in the bazaars, and reached the

Sultan's ears, but on account of Shahaji's influence no enquiry was made. But Shivaji could bear it no longer, and begged his father to press him no more to accompany him to the durbar. Shahaji was in great perplexity, for the Sultan was sure to mark the absence of his son. After consideration it was decided to broach the matter with the Sultan.

"Accordingly two nobles, one a Hindū and the other a Muhammadan, submitted their views in the audience hall. Mir Jumla reminded the Sultan that he was the father of all his people, both Hindūs and Muhammadans. The royal favour was bestowed upon both. There were both Hindū and Muhammadan officers in the service of the State, and it did the State great honour that each was permitted to pursue his own religion. According to the Hindū religion, it was a gross crime to kill kine and to traffic in cow's flesh; yet this took place openly in the thoroughfare near the palace. This was a mortal affront to Hindū servants of the State, and to none more than to the son of Shahaji, who that day had remained at home that he might not have to pass these booths, having quarrelled with his father on the subject. The Sultan listened to this petition good-naturedly, and forthwith issued an injunction against cow killing in the vicinity of the palace and forbade the sale of cow-flesh within the city. A proclamation was made to this effect, and slaughter-houses were removed outside the city to an isolated place at the south. The butchers were ordered to migrate in a body to this place. When these orders were carried out, Shivaji began again to attend the durbar, in company with his father. The Sultan was struck with his lofty spirit and address, and occasionally signified his favour by presents of robes and other marks of favour. (P. 57-63.)

"This event was much talked of and there were mutterings in the bazaar. Had Muhammadan rule become a dead letter? Strange that an infatuated king should do these things

for one who refused to prostrate himself as a vassal before his lord, etc., etc. Shivaji's father remonstrated with him and so did his mother; but he begged to be allowed to go far away where he need not bend the knee to a Muhammadan. His mother begged his father to permit this. His mysterious hatred of Muhammadans must be a legacy to him from a former birth, she thought. It was clear he could not be happy doing service to Muhammadans as his father did. At length Dadaji Kondadev, who came from Shahaji's jaghir to submit accounts, was ordered to escort Jijabai and Shivaji back to Poona.

"Before leaving, Shivaji married a second wife at Bijapur, it is said at the direct wish of the Sultan, who once asked Shahaji at durbar if his son were married, and on hearing of the wedding at Poona ridiculed it as celebrated in the absence of his father and far from court, and insisted that he should be married again in the presence of the court with all the pomp and circumstances befitting his rank. In deference to the Sultan's wishes, Shivaji was married to his second bride, selected from the Maratha nobility, Soyarabai. (His first wife was Sayibai, p. 123.)

"Shivaji was a man of great intellectual strength and alertness. His powers, both of understanding and memory were of a high order. From his mother he imbibed bravery, enterprise, love of truth and religious fervour. His outstanding characteristic was his unquenchable love of liberty. She and Dadaji Kondadev were chiefly responsible for his education. Dadaji made him go through a regular system of drill and physical discipline. Also Shivaji made great progress in Urdu and Persian as well as Samskr̥t. It is said that certain devotional odes composed by him contain a number of Urdu words. From Dadaji he also learned finance, and the handling of the peasantry. There was one subject on which there was always the greatest divergence between

them—namely their attitude towards Muhammadan rulers. From his father he had the example of military prowess and statesmanship."

On his return to Poona, Shivaji inspected his jaghir, and studied its topography. He spent days and nights in the forests and mountains. His personal magnetism attracted men to him, and his purse was always at call. So he formed a large circle of followers among the mountaineers. He entertained the nobility and gentry on a large scale when they had occasion to visit him in Poona.

The discontent of many of these fostered his plan of independence. There was next to no supervision by the central government of Bijapur. A marked insufficiency of garrisons and equipment of the hill forts also made it easy for him to carry out his ambitions. Shivaji saw that the Moghul and Muhammadan power was not deeply rooted over the Western Ghats, and that they could not really dominate the hill country. He resolved to get control of the mountain district and then extend his operations.

Twenty miles from Poona was the hill fort of Torna. Shivaji despatched three of his lieutenants to open up negotiations with its governor, asking him to make over the fortress to Shivaji, who, it was represented to them, was in communication with the Sultan for the purpose. By these insinuations, reinforced by persuasive gold, the fort of Torna fell into Shivaji's hands in 1646. This was the first overt act of spoliation of Bijapur, and Shivaji promptly despatched his deputies to Bijapur representing that the taking of the fort was entirely in the interests of the Bijapur Government, that it was better to be in the hands of a loyal officer like himself than in those of adventurers. As a practical proof he offered to pay over a larger revenue than the average of the last ten years. Finally he secured a favourable reply. Meanwhile he had improved the fortifications.

On a barren three miles away, called Murbad, he next built an impregnable fortress with treasure that he had unearthed among the debris of fort Torna. He peopled this town, Shivapur, with loyal inhabitants. The Sultan sent an order to put a stop to these fortifications and demanded an explanation from Shahaji, Shivaji's father. He defended his son's action to the Bijapur Government; but wrote to Shivaji protesting.

Shivaji went on taking fort after fort in the hill country and putting them in a high state of efficiency. Favourable settlements were made with the ryots and a better revenue system inaugurated. The Hindû cultivators hailed him as an ideal sovereign. His military following increased proportionately and he seized fort Kalyan. Finally he plundered royal treasure on the way to the capital and the Sultan, Muhammad Adil Shah, was forced to take cognizance of Shivaji's doings. He laid the blame at the door of Shahaji and enjoined him to see that his son, Shivaji, was adequately chastised for his rebellious conduct, and made submission.

Shahaji replied that his son was no longer in his power; it was open to the Sultan to arrest Shivaji. This reply brought no conviction to the Sultan, and by strategy he arrested and incarcerated Shahaji, keeping him a hostage for the submission of his son.

He compelled Shahaji to compose a letter in the royal presence urging Shivaji to come to Bijapur, make restitution of all the forts he held and territories seized, and apprising him of the forlorn condition of his father. The receipt of this letter put Shivaji in a dire dilemma. Advised by his wife, Sayibai, and his ministers, he replied that his coming to Bijapur would serve no useful purpose, and he was not prepared to give up his acquisitions; that he and his father must pursue their separate paths.

On the receipt of this letter the Sultan ordered the building of wall with a stone niche just large enough to accommodate a person seated. Shahaji was confined in this niche, which was all built in save for a single opening, and he was threatened that this would be closed permanently unless Shivaji made his submission within a given time. Twice a day he was released for a few minutes.

M. K. Neff

*(To be continued)*

#### NOBLESSE OBLIGE

I SAW a bird in a grey gum tree,  
He sang, and he sang, and he sang with glee.  
And the sound of his singing seemed to say :  
"I praise my Maker alway, alway !"

O surely never a song was heard  
So sweet as the song of that little bird ?  
It echoed and echoed from tree to tree  
Till all the forest was filled with glee !

And as I listened that mighty strain,  
I thought a Poet would not be vain  
Who sang, and who sang, and who sang, as he,  
That little bird in the grey gum tree.

So I tuned my lyre till it rang and rang,  
And then to my Maker I sang and sang,  
Till even the Angels joined with glee  
And sang with the forest, the bird, and me !

O little bird, may you sing and sing  
Till all the world with your song shall ring ;  
Till even the Gods on Their thrones above  
Are singing of Happiness, Peace and Love !

MRS. MARY BRIGHT, OF SYDNEY

#### KARMA

By E. M. AMERY

*(Continued from page 106)*

#### VI

IT is only in very recent years that scientists have admitted that life exists in mineral forms. One manifestation of it, however, fatigue in metals, has long been well known to all who have to do with engines and machinery.

Wherever life exists, the three attributes of life : will, emotion and intelligence, must show themselves, however faintly. It seems probable that the valency of chemical atoms is one of the earliest forms of the manifestation of desire, and if Ruskin's *Ethics of the Dust* is not merely a pretty fancy, but a vision of reality, we can find in the behaviour of the crystals he describes something that seems to be the dawn of intelligence.

In the vegetable kingdom all three attributes are quite recognisable. Will, in its rudimentary form, the will to live, is a marked characteristic of some plants. There is a little creeper that grows wild in the Nilgiri Hills, well known in the West as a foliage plant (*Tradescantia axillaris*), to which the Tamil people have given the name "When God dies, I shall die," because it is almost impossible to kill it by neglect or unsuitable conditions, or anything short of actual destruction of the whole plant, root and all. Many plants, especially ferns, show indications of emotion, responding to loving and careful

treatment even in otherwise adverse circumstances, while intelligence is shown, not only in the way plants stretch out towards the light, and arrange their leaves to receive less or more of it as they require, but also in the way some change their position from a place they do not like to one more suitable. Hollies cease to protect themselves with spines on their upper branches, which are above the reach of animals, and many other phenomena classed by botanists as selection and variation, are also due to rudimentary intelligence.

In the animal kingdom, will and emotion are much more developed and intelligence is clearly seen, while some of the higher animals are capable of reasoning.

The newly individualized man, therefore, has all these three aspects partially developed, and has to increase, and later on to control them. He begins by being utterly selfish, and in his selfishness he injures others who are weaker than himself without remorse or pity. Later on these emotions begin to manifest themselves, but only in a selfish form, he knows remorse when the effect of an action brings harm to himself or those who belong to him, and he pities those for whom he feels affection, because his own feelings are hurt through them. As his circle widens, from himself to his family, from his family to his tribe, selfishness is still predominant, and he lives by taking, giving only when he sees some hope of return. During this period of his evolution he inflicts wrongs on many and is wronged in his turn; often he takes revenge for the wrong done, often his wrongs are turned back on his own head by the vengeance of the wronged, and his emotional body learns to vibrate to the emotions of anger, hatred and jealousy, while his mental body is quickened by planning vengeance and escape from vengeance.

Life after life these aspects of will, emotion and intellect increase and strengthen, but after a time the gentler emotions control the fiercer to some extent; will is directed to the good

of a greater number, as reason shows that the individual can only prosper as part of a whole, and man becomes a civilized being with his powers more or less controlled, and his outward expression of them conformed to the usages of his age and nation.

So far he has been turned outwards, re-acting to stimuli from all things outside himself and acquiring for himself a store of knowledge and experience. This is the path of forth-going, and he treads it until he has acquired all that it can give him.

Gradually the gentler emotions begin to predominate over the others. Occasionally a purely altruistic deed is done, and the man derives a new pleasure from the action, one that is not entirely selfish, for the action was spontaneous and the feeling of pleasure unexpected. Now also weariness and satiety sometimes attack him and he begins to realise that life lived for self is after all unsatisfying even when the desires are most perfectly satisfied, and he begins to seek for some other path where he may exert his faculties to the utmost without succeeding disappointment. He turns from the outward things to the inward, and begins to walk to some small extent as his Higher Self directs. He has had a brief glimpse of the path of return, the path on which he must give and not take, and begins to think about treading it.

On this path he finds at first but little satisfaction, for it is one of constant struggle against all the inclinations and tendencies that he has been developing along the whole line of his past lives. At this stage also the wrongs he has done to others begin to claim reparation, life after life he is born in circumstances which bring him in contact with those whom he has injured and they in their turn injure him. At first, having no memory of the cause of the injury, he retaliates, as he has done many times in the past, and the scale turns against him once more, but gradually he perceives that "hatred ceaseth

not by hatred at any time, hatred ceaseth by love," and so he learns to return good for evil.

On this path too he has to break old habits of evil thought and action, and many failures will be his lot; many times he will find himself saying: "The good that I would I do not, and the evil that I would not, that I do," but so long as he continues the struggle, the victory comes nearer in spite of failures, for at the end of each life period the permanent atoms, strengthened in their dislike of certain courses of action—not as in the earlier lives merely by the unpleasantness of their consequences, but by the far stronger pressure of mental reaction from what is now seen to be wrong in itself—return with increased energy to the task of conquering and casting out evil and developing all that is now seen to be good.

The difficulties of circumstances and of character, which beset the man on the path of return are usually denoted by the word *Karma*, but the word includes much more than is usually understood by those who use the word merely in the sense of fate or destiny. It implies, first of all the re-establishment of a perfect balance between the man and his fellows, all debts must be paid in full, all sense of superiority or inferiority removed; it implies also the perfecting of character, all weaknesses must be got rid of, all evil tendencies eradicated, all good qualities strengthened and confirmed; and lastly, it implies training—long ages ago the Monad chose his path, his career for the future, and the experience necessary for his equipment for that chosen task can only come to him through the successive lives of the individual for whom he is responsible; and so these lives are directed by him into circumstances which will bring him exactly what he needs.

In all this there is nothing vindictive, nothing penal in the sense of an unrelated penalty for misdoing imposed from without—"Each man is . . . the decreer of his reward, his punishment".

There is a sense, however, in which Karma is regulated from without and that is with regard to the amount and nature of that portion of it which is to be worked off in any particular life. Much of our Karma can only be accomplished by meeting again and again those whom we have met before, and as the intervals spent in the heaven world vary according to the individual life, it is not possible always to bring a group of people who have inter-relations with one another back to earth together in consecutive lives. The fact that we do not remember our past lives also makes adjustment necessary. To take one example only—the Karma of cruelty is physical suffering, not necessarily inflicted by the person injured, for the injured usually developes more quickly than the injurer, and is the sooner ready to cause hatred to cease by love. Now physical suffering, apparently causeless, coming to one whose mind is still capable of cruelty and other low passions, breeds vindictiveness, and though to our limited vision, this very often seems to happen, yet it happens far more often that this particular Karma is delayed until the lower passions are conquered, and we find that the sufferer is one whose nature has become gentle, and who takes the suffering meekly and patiently. So we are told that often physical suffering is the last Karma to be worked off.

This adjustment is brought about by the Great Ones whom we call the Lords of Karma, and to them it is due that the weight of suffering in each life is measured to the strength of the individual, and calculated to give him the greatest possible chances of development, if he faces his difficulties bravely.

And this brings us to another aspect of Karma, one which is very often overlooked—Karma is opportunity. It is not only an expiation of the past, but a factor in our development. Good Karma, so called, ease and comfort, favourable opportunities of all kinds, may breed sloth and self-indulgence and leave us with less of emotional and mental strength than we

had before, while what is considered bad Karma, difficulties in the way of the success we aim at, may, if faced bravely and perseveringly, develop in us greater qualities of mind and heart than we should have been able to acquire in many lives of ease.

Man is meant to be master of his fate, or his stars, or his Karma, by whatever name it is called. He has brought about his circumstances and surroundings by his own acts, and it is in the way he re-acts to them that his nearness to the stature of the perfect man is shown.

E. M. Amery

(To be continued)

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FOR ourselves, we believe that the World Teacher, working with the Spirit of the Age will liberate in us just that spirit of "inner control" which will lift us over the sexual, racial and industrial difficulties of this present transition crisis and set us on the straight path towards his "Life in Freedom". A world personality is endeavouring to liberate humanity—and he finds that the individual problem is the world problem; hence he appeals to the individual, and particularly to youth. Youth is beginning to understand the meaning of life. "Every Youth," he says, "must attain individual freedom from all fear and external restraint, and in that way bring about a kind of revolutionary outlook, and cultivate *an inner restraint born of experience and kindness.*"

"My appeal," Krishnamurti says, "is to the individual, for he is the world."

M. D. CAMBRIDGE, in *Advance! Australia*

## EXPERIENCES OF ORIENTAL BLACK MAGIC

By X

I have made the above distinction regarding the Orient and the Occident, because there is a school of Black Magic in the West also. It is chiefly practised among the negroes of the Southern U.S., where it is called Voodoo and Oboe, and is also known to and practised by many persons in South America. Several of the phases of modern American Spiritualism are of the nature of Black Magic.

But it is in this mysterious India, in Cashmere and Bhootan, that the perfection of Black Magic is to be found.

My grandmother was acquainted with some of the secrets of this diabolical art, and was feared and hated by all her acquaintances. It was said that she killed her husband through these practices, merely because she wanted his money. In his last moments he called out to be relieved of her destroying influence. She did not like me because I feared her not; and often when my dinner was spread on the plantain leaf, she would walk past, treading as if by chance on my food to spoil it. She could make a person sick, and we have often seen her do it, simply by making a peculiar and very disagreeable noise in her throat. Many a time I have known her to say: "I will stop that dog from barking." In another moment the brute ceased to bark, and remained silent for a week or more until she chose to loose the spell.

There are some men in India, who can be seen any day, who have gone a little distance into Black Magic, but who will inevitably suffer. One of them is known to several people in Madras. They have learned how to attract to them an elemental of the lower order, quite powerful but vicious. With the aid of this being any object called for will be produced. You may ask for a fruit, say, that is on sale in the bazaar; instantly it appears. Or for any object, and it is at once produced. The *modus operandi* can be explained, and also the practices needed; but we will not go into that part of the matter. It is a sort of Black Magic not practised for hurtful purposes, but nevertheless injurious to the person using it.

I was once in Bhootan, not far from the border, and had been, foolishly perhaps, talking in some temples and other places against the black magicians there, calling them Dug-Pas. They call themselves Ning-Ma-Pas, and the other opposing school which is in Cashmere, they call Loones. Fortunately enough, and perhaps by the design of the blessed Masters, there is a division among these devils. They are jealous of each other, and have no unity.

In the evening I and my companion took up our lodgings in the verandah of a poor carpenter's house. I bought some boxes, and after breaking them up made a frail barricade in front, so as to shield us from sight. In the night about thirty of the black magicians came with torches to the house and asked the poor man, "Where are those Cashmiri Loonees?" as they thought we belonged to the opposing school. They had come to make away with us. The carpenter being neutral and afraid, showed our retreat, and they advanced. The leader put his hand upon the loose plank serving for a door. Indeed a good pull would have overthrown the whole structure. But at that instant I laid myself on the floor with my head facing them, and at once by the power of a talisman on my person

they were seized with a different intention, letting the door go. They turned round, drove some nails in the ground—a practice amongst such people for a purpose—and went away, no doubt intending to come the next day.

Early in the morning we started off before they came. While walking along a very steep and very stony declivity not far away, I suddenly fell, as if pushed, down to the rocks below; but just as I fell the Blessed Masters held me up so that not a contusion resulted, and in fact I was thereby helped along the road, as we intended to reach the bottom of the steep by another way. My friend expected to find me dead. I afterwards discovered that the black magicians had succeeded some way in putting into my travelling bag one of their cloths. By means of this, just as I reached the hill, they established the connection; and had I not been sustained, death would have been the result.

X. a Chela

(Djwal Khool)

(From *The Theosophist*, October, 1884)

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Miss Neff writes from Ooty: "Once more I am in the coolth and loveliness of the hills, which are eucalyptus and pinecovered, cool, damp, green . . . It is cloudy and we have rain every day, thunder showers, which is not the proper weather for this season. I flatter myself it is for my special benefit; because I love grey days with clouds flecking the distant plains and near-by woods, and mists marching silently up the valleys. I am giving myself a week of this idling before seriously entering upon a programme of walking and working . . . so that I can carry on the work of the Archives; and I want to do some writing on my own account." Some interesting and useful specimens of her research work will be found in these pages as well as in *The Theosophist* and other papers.

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## HOW ADYAR BECAME THE HOME OF THE T.S.

ADYAR, MADRAS, INDIA,

*January 14, 1883.*

DEAR SIRs AND BROTHERS,

We have received with joyful feelings your joint letter of St. Nicholas' Eve, enclosing a gift of 12 odd shillings towards the promotion of our Cause. We hope you will approve of the disposition that will be made of it, *viz.*, the making of it the nest-egg of a Fund . . . for the purchase of a permanent Headquarters for the Society. For your gift will thus be made the corner-stone of a monument that we hope may outlast us all.

Our Society has now been in existence seven years and more, yet has never owned a home of its own. It has been paying rents to landlords, enough to have bought and paid for a permanent abiding-place. We have now taken this property at Madras as a purchase; two good Hindū brothers have advanced the entire cost, and we are just going to invite a few friends who have the money to spare to subscribe the sum of Rs. 20,000 (a little more than \$8,000) to pay off the debt, make necessary repairs and improvements, etc. We shall head it with a subscription of Rs. 500 by ourselves. We hope to secure an endowment fund such as other Societies have . . . from the income of which the work can be maintained without so heavy a drain on our purses. (Since December 1, 1878, we two have given over Rs. 30,000 towards the expenses of the T.S.)

So you see our progress is highly satisfactory, and the results we looked forward to at the beginning are now showing themselves in a rapid extension of the Society and acceptance of its ideas. We have stirred the Asiatic mind and heart

beyond a doubt, and were we two to die to-morrow we should be able to do so in the full assurance that we had not laboured in vain.

You ask us to put you in connection with the Brothers. But do you know so little of the laws of their order as not to understand that by this very act of yours . . . which was entirely unsolicited and a spontaneous proof of your loyalty . . . you have drawn their attention to you already, and that you have established relations with them yourselves? This is the exact truth, and be assured that no good wish or act of yours towards this Cause . . . which is their Cause . . . can fail to draw you closer and closer to them.

Dear brothers, it is not within our power to do anything for you more. Occultism is not like Christianity, which holds out to you the false promise of mediatorial interference and vicarious merit. Every one of us must work his own way up towards the Brothers. If you want to see them, act so as to *compel* them to let you do so. They are equally with all of us subject to the laws of attraction and repulsion; those who most deserve their companionship *get it*.

Take a half hour each morning upon first rising, and in an undisturbed place free from all noises and bad influences concentrate your thoughts upon them and upon your own higher selves, and *will* that you shall become wise, and illuminated, and powerful. Read the books you see recommended in *The Theosophist*, and keep watch for hints and suggestions that are thrown out there from time to time. This is the way to attain your wishes.

We jointly salute you and wish you and yours every blessing during the coming year and years.

With sincere fraternal affection,

H. S. OLCOTT

H. P. BLAVATSKY

## THE RESPONSIBILITY OF EXPLORATION

By A. J. W.

EXPLORATION in every grade and department of life is the characteristic of our age. Men and women, who in the last century would have been content to dwell within a few miles radius of their birth place, now have friends and relatives on other continents and sail or fly over to America, Africa, Australia and the East; where nothing would have induced them to venture a few decades ago. The North and South Poles are known to us and ships locked in the icy grasp of the Arctic or Antarctic Oceans are enlivened by the latest events in their home lands, whispered across by the wireless and repeated for all on board to enjoy.

As man travels, so do animals and trees and flowers and shrubs. The wattle and eucalyptus of Australia are creeping over the hills of India and the veldts of Africa. Everywhere you find flowers and trees and vegetables transplanted from one continent to another. In the mineral kingdom silver and gold and tin and copper are dug up to be carried wherever man goes, while diamonds and rubies and emeralds, and all such chiefs of the mineral kingdom, are brought into contact with man in the regalia of princes and on the robes of beauty.

Is this constant redistribution of the more advanced specimens of each kingdom of Nature the mere haphazard chance work that it would appear to the thoughtless?

Or is it part of the growth of this Earth of ours? A growth so slow that it is unperceived by all who have not yet

awakened to possibilities of non-physical development. Some of us have begun dimly to realize the possibilities and responsibilities of the extension of knowledge of the seen and unseen world around us, and we are duly grateful to the great Founders of the Theosophical Society who extended our knowledge along safe and everwidening lines, instead of encouraging the use of power for mere individual or national aggrandizement. The tremendous power hidden in the atom can, when discovered, as easily lead to the fall of our present civilization, to be buried amongst other rubbish heaps of the past, as, if unselfishly used for the good of all, it can help the development of each one of us all the world over.

A study of the past is always necessary if we would understand the present and in this respect the world owes a great debt to the Theosophical Society. Imagine a traveller setting out without having ever studied geography. With what toil he would master elementary facts, as Europeans did when they started westwards to sail to India . . . and discovered America. If this is true of geography, much more is it necessary to explore all available knowledge of the growth and distribution of humanity on our globe before we declare any one race to be more advanced than another, for it is easy to confound the decaying remnants of a once foremost people with specimens of infant humanity still to be found here and there.

The example of this confusion is before us in what are termed the "depressed classes" in India, some of whom are really the remnants of the people who ruled the land before the Aryans invaded it, while others, like some hill tribes, are specimens of young undeveloped races.

The U.S.A. is to-day still reaping the bitter karma of the exploitation of negroes; and England, who initiated that exploitation but afterwards repented and paid the price of freeing all her slaves, is still tainted by the feeling that it is

correct to take advantage of those weaker than ourselves. At the present moment she is hovering between recognizing India as an equal and sister nation and so working in mutual helpfulness together, or sowing a bitter harvest of selfish dominance which will disastrously re-act upon Briton's own future history.

The same struggle is everywhere visible. The bodies of Red Indians in America are becoming fewer in number, as are those of aborigines in Australia, but the souls that used those bodies are reincarnating amongst us in America and Australia and elsewhere as good or bad citizens, according to the treatment they received in the bodies of the ancient owners.

For the grown up man to insist on the same treatment to a child as to himself is not sensible; though for both are required the constant recollection that both young and old have a common origin and ultimate aim—to grow in wisdom and to do honour to their race. All nations are older or younger brothers in the world-family and injustice to one, makes *all* suffer, *sooner or later*.

"I sometimes fear that my grand children will not bless me for having left England to settle here," remarked a thoughtful Free State settler who had gained a good position in his adopted country, South Africa. That man was thinking of the treatment of the proud Zulu races, and others like them who are born fighters, and of the warlike tribes in central and undeveloped Africa, who only require the knowledge of modern war instruments to overrun Europe as the Huns did of old. Are not some of these tribes being trained to modern warfare by the French? Can we expect that they will not revenge themselves in the future on those who oppress them to-day? There are terrible stories of how the brave chiefs of various African tribes have been taken and imprisoned for life.

In Africa, as everywhere else, strong settlers, armed with the latest lethal weapons, have had the upper hand over the children of the soil. The best of the natives die from, or retire to their wilds before, the invaders; the mediocre natives degenerate into despised specimens of humanity who inhabit the native quarters of the towns and provide servants, labourers . . . and worse.

It requires an advanced student of ethnology, or a man of much travel and experience to distinguish between one race and another even on the continent of Europe. All there are technically "white" and from colour alone you cannot tell who is Hungarian or French or Swiss or Scotch. On the other hand, a dark Italian or Spaniard and a light inhabitant of northern India are easily mistaken for each other. A Kashmiri and an Englishman are distinguishable by their clothes, but otherwise they have much in common; while one of the darker specimens of South India could be confused with an African if nothing but colour were taken into consideration.

Amongst the people of India you can find specimens of the most backward, and also the most advanced, human beings on Earth to-day, and as the more advanced often keep in the background, the nation is apt to be judged by a lower strata. Yet in brain development and higher mentality India can successfully rival America and Europe to-day, whilst her ancient literature is deeper and more comprehensive even than that of ancient Egypt, Greece and Rome. In fact it is only during the last century that the West has grown old enough to appreciate the deep thought of the East.

Living, as we do to-day at a turning point of human history, when many peoples are beginning to grow beyond the infant stage, thus transforming the cycle of their progress from the downward to the upward arc, it must be our responsibility to recognize the latent possibilities of every race. We can only do this by a deep study of the facts of outer

growth as given by science, and of inner growth by Theosophical writers. The advanced men of the race are calling in the aid of higher faculties to explain and adjust the facts that explorers are fable to put before us. It is plain that there is great possibility of advance for all in the times in which we live. That is why the note of brotherhood and mutual helpfulness is so strongly sounded by true students of ethnology. The younger races have to be helped by races older than themselves, or left to cultivate the best they know. Often a more advanced man will be born into a lower race to help it. In some tribes we find traces of this. Indeed everywhere we are helped by our elders and made to feel our responsibility in regard to all younger races and individuals.

A. J. W.

### EARLY DAYS IN ADYAR

THE presence of a little river back of the house awakened in us the old love of swimming, and we all went in for it, H.P.B. with the rest of us . . . I taught my "chum" to swim, or rather to flounder about after a fashion, and also dear Damodar, who was up to a certain point one of the greatest cowards I ever saw in the water. He would shiver and tremble if the water was half-knee high, and you may believe that neither H.P.B. nor I spared him our sarcasms. I remember well how all that changed. "Fie!" said I. "A pretty adept you will make when you dare not even wet your knee!" He said nothing then, but the next day when we both went bathing he plunged in and swam across the stream; having taken my taunt as meant, and decided that he should swim or die.

That's the way for people to grow into adepts. TRY, is the first, last, and eternal law of self-evolution. Fail fifty, five hundred times, if you must, but try on and try ever, and you will succeed at the end.

"I cannot!" never built a man or a planet.

(COLONEL OLCOTT in *Old Diary Leaves*, p. 397, Vol. II.)

### 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.

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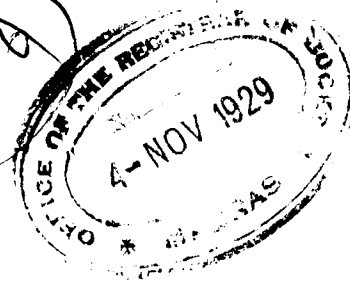
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THE

## ADYAR BULLETIN

VOL. XXII ADYAR, 15TH OCTOBER, 1929

No. 4

### THE CROW'S NEST

DR. BESANT and Krishnaji are on their way to India in the s.s. *President Wilson*. They are expected in Bombay on October 23.

..

Krishnaji holds his Camp in Benares in November and all will be there who can go. Adyar is already preparing for the Convention of the Theosophical Society in December. We look forward to these meetings.

..

All the world over good wishes were wafted to our Editor on October the first, from the multitudes who appreciate the breadth, and vast importance of Dr. Besant's work. We are glad to print the words of her own son. Adyar began its birthday celebration with the march past and cheers of the Olcott School Children, and America joined in when each child received the present of toys or clothes just arrived for them.

..

The opening Ceremony of the Eighth Session of the Brahmaildyā Ashrama was held on October the 2nd, by the

acting Principal Dr. G. Srinivasamurti, but the Ashrama will not resume work until the return of Dr. Cousins.

A gracious and helpful personality left us when Mrs. Isabell Stead passed over last month. Many will miss her; but we meet again.

On November 11 at 11 o'clock the GREAT SILENCE is kept all the world over. Here is the prayer given by Dr. Besant for the occasion:

*O Hidden Life of God, outside which nothing can exist, help us to see Thee in the face of our enemies and to love Thee in them. So shall Thy Peace spread over our world and Thy Will shall be done on Earth as it is done in Heaven.*

We are thankful for the great advances made towards World Peace during the past year.

#### AT OMMEN LAST AUGUST

Mr. Krishnamurti declared that it was useless to try to re-establish order and harmony in the world through groups and organisations, while individuals themselves were chaotic, inharmonious and disturbed. The transformation of the individual must come first.

Dr. Annie Besant expressed the opinion that the dissolution of the Star in the East was quite logical, in view of Mr. Krishnamurti's stress on individual judgment and liberty. She said that the various Trusts would carry out the publication of Mr. Krishnamurti's writings. The very absence of an organisation may appeal to numerous intelligent people, who prefer to think out the content of great truth, rather than listen to partial explanation. "My fundamental belief," said Dr. Besant, "in Mr. Krishnamurti as a World-Teacher makes me more inclined to observe and study, rather than express an opinion on the method chosen."

A. J. W.

## MY MOTHER

By DIGBY BESANT

(From *Answers*)

MY mother, Dr. Annie Besant, has convinced me that there is a race of born leaders—prophets, perhaps—and that these chosen beings are moulded upon a pattern different from that of the ordinary creature. And in her I see the very qualities that have distinguished the great from the mediocre throughout history.

It was a tragedy of my earlier life that I had but small opportunity of being in close touch with the woman I most revere and honor.

My mother as a girl of eighteen married the Rev. Frank Besant, of Sibley, Lincolnshire. She was an ardent Churchwoman until the sufferings of my infant sister through a bad attack of pleurisy gradually undermined her faith, and drove her to feel that the creed to which she had been brought up could not be true.

This entailed a disagreement with my father, who was an orthodox Churchman. Eventually he gave an ultimatum—my mother must share his religious views or live apart from him.

Dr. Annie Besant was a woman who would face any sacrifice rather than be untrue to that which was finest within her. Although it meant giving up her children, she and my father separated. The great fighting spirit of the woman

destined to influence the lives of millions, to bring spiritual peace to peoples in all parts of the globe, had triumphed over personal ties, personal desire.

Sometimes I was allowed to go to see my mother, but finally it was agreed upon by both my parents that the inevitable separation put too great a strain upon me.

After that, I kept in touch with my mother only through her published writings. But in all she wrote I could discern her greatness of mind and vision, and looking back, I sometimes think that she obtained greater influence over me through her pen than many mothers exercise over the sons with whom they come into daily contact.

When I reached my majority, I felt that I had fulfilled my duty to my father and that I was free to resume personal relations with my mother.

I had last seen her a young woman. When I saw her again, her hair was snow-white, though she was only forty. But the change was purely external. The light of her spirit burned as brightly as when she had emerged, little more than a girl, from an obscure country parsonage to become a leader in the world, a vital force.

Among other experiences she had that of editing, together with the well-known Radical and Free-thought leader Charles Bradlaugh, the paper known as *The National Reformer*—a paper noted for its intellectual honesty and the fearlessness of its outlook.

Some little time after circumstances had allowed us to enjoy once again the relation of mother and son, her autobiography appeared. It was much commented upon by the Press and the leading people of the day. Mr. Gladstone was particularly severe in his criticism. He attacked not only my mother's views, but her character.

To one who had seen, in her daily life, the nobility of my mother, the supreme dignity that belonged to her, the high

principles which were an integral part of her being, such an attack seemed little short of an outrage. Without telling my mother of my intention, I wrote to Mr. Gladstone pointing out that if he had known my mother, he could not have written of her as he had done.

My letter was really an impertinence, and one might imagine that as such it would be ignored or, if it were given attention, would draw a cutting reply. This was not the case.

Mr. Gladstone wrote to me most courteously, expressing in the kindest terms his inability to argue "with a profoundly affectionate son or prove to him that his mother, like all human beings, could not be exempt from imperfections," and assured me that were it not for his great age, a circumstance that made it impossible for him to enlarge his circle, he would have liked to know Dr. Besant.

I have few childhood memories of my mother, unfortunately, but I take this opportunity gladly to testify as to the intellectual force that, in spite of our early separation, she has exerted for the past forty years over my life. Her daily existence has been a revelation of how an ardent and pure heart may triumph over all difficulties, even over age. To-day, Dr. Besant remains one of the busiest of women. She is always at work, travelling all over the world. There are no pauses between her duties, although she is eighty-two.

She has the widest knowledge, too, of current affairs, though how she finds time to acquire this, in view of her continuous activity, is a mystery to all.

When she is in England, as elsewhere, she is surrounded by people, and her every hour is mapped out. But she usually manages to give me a few minutes of her time, after she has finished her breakfast and before the inevitable interviews of the day begin.

Dr. Besant lives on a plane unknown—perhaps undreamed of—to most mortals, and there can be no doubt that

she is especially gifted to perform the mighty tasks which she has accomplished and which, wholeheartedly and energetically as ever, she still undertakes. She never permits herself to rest in her great work.

What do I think of mother? I think she must be ranked outside the ordinary classes of humanity, because she has shown herself of finer calibre, both by her qualities of heart and mind. Although her self-sacrifice to principle deprived me of her society and I knew little of her until I was a grown man, she is to me in every way the ideal mother.

Digby Besant

---

#### ON HER BIRTHDAY

SHALL we garland her with flowery words?  
 Shall we sprinkle her with loving thoughts?  
 Shall we sing to her of loyal deeds?

Worthy ways are these to honour her.

Let me call to mind a work of hers;  
 Let me call to mind a virtue too;  
 Let me bear in mind and follow these—

Worthy ways are these to honour her.

October 1, 1929

D. R. DINSHAW

#### THE WORLD CONGRESS AT CHICAGO

By CLARA M. CODD

THE World Congress has been a wonderful success in every way. Perhaps its outstanding characteristic was the splendid spirit of happy "bigness" that pervaded all its meetings. Even when speakers disagreed there was not a trace of petty feeling or unbrotherly intolerance. No one could fail to be impressed with that feature of the happiest and greatest Congress the Society has ever held.

It took place in the Hotel Stevens in Chicago, said to be the largest hotel in the world, possessing three thousand bedrooms, each with a bath-room attached. Almost all its meetings took place in the Grand Ball Room, a gorgeously decorated apartment capable of holding three thousand people. Proceedings opened on Saturday, August 24th, by the arrival and registration of delegates from all over the world. Then at 2.30 p.m. Dr. Cousins gave a little address on *The Significance of Oriental Art*, after which many went to the third floor to view a collection of ancient Indian sculptures, and modern Indian paintings collected by Dr. Cousins. In the evening an informal reception was held to welcome Dr. Besant and the international delegates.

Sunday was devoted to the business of the American Society, and in the evening the first public lecture was given by Dr. Besant on *Theosophy and World Conditions*, Mr. A. P. Warrington, Vice-President of the Theosophical Society, being in the chair. The lecture was prefaced by some *Préludes* of

Scriabine, the Russian composer who was a member of the T.S., played by Mrs. Cousins, and warmly appreciated. The Grand Ball Room was packed, many strangers being present. Dr. Besant described the evolution of Root-Races and the coming of the World-Teacher to sound the key-note of a new civilisation. Her speeches, and those of the speakers on the Tuesday morning, are being published in booklet form.

Monday, at 9.30 a.m. we all assembled for the official opening of the World Congress, and were greeted, as also on several other occasions, by songs sung by a choir specially trained by Mrs. Parker. This was followed by an orchestra playing the National anthems of all Nations, one of the most moving events of the Congress. Over the balcony all round the hall hung the flags of every nation, and as each national anthem sounded out, the official delegate for that nation on the platform stood up. No one will ever forget the moment when brave Madame Kamensky, General Secretary for the Russian Theosophical Society, outside of Russia now, stood up. All the sorrow and tragedy of Russia seemed typified in her lonely figure, the only Russian present, as she stood there so proudly and serenely, the mystical light of her country's happier future shining in her eyes. Tears stood in many eyes as the hymn was played, and Madame Kamensky told us afterwards that she could feel the great waves of love and sympathy that flowed to her from the Congress. The last anthem to be played was "God save the King," and then the whole Congress sprang to its feet, a charming and brotherly gesture to the English brothers from over the sea.

Then followed an address of welcome from Mr. L. W. Rogers, the veteran and loved General Secretary of the American Section. This was followed by a Presidential Address from Dr. Besant, and the reading of many messages and cables, one from Mr. C. Jinarājadāsa, unavoidably detained

in Mexico, evoking warm applause. The last hour of the morning's meeting, open to the public, was taken up with short addresses on *What Theosophists can do to help the World towards the Solution of its Problems*, by Dr. Cousins, Clara Codd, Geoffrey Hodson and Rukmini Arundale, Mr. Warrington being in the chair. Each speaker approached the question from a different angle, that of education, Theosophical propaganda, clairvoyant research, and the growth of the true spirit of womanhood. At its close the whole Congress adjourned to the Logan monument on the lake front outside where, watched by curious passers-by, a circular photograph of all was taken.

The afternoon was occupied in discussion and resolutions, most of which were referred to the consideration of the General Council. A letter was read from the General Secretary and Executive Committee of England, welcoming discussion by Congress of Mrs. Jinarājadāsa's recent letter. The real result of this discussion came up in a very memorable manner during next morning's session. At the evening's public lecture Dr. Besant took Mr. Jinarājadāsa's place, giving a glowing description of *Right Civilisation*.

Tuesday, August 27th, was the high-water mark of Congress. The morning was to be occupied by speeches on *The Theosophical Society; its Present and its Future*, with Dr. Besant in the chair. She asked that she be allowed to vacate the chair, as she wished to speak on the very vital subjects aroused by Mrs. Jinarājadāsa's letter. She warned us that we could not pass resolutions limiting in any way the Society's choice of its officers without infringing its freedom and neutrality. Then followed very memorable speeches by Mr. Warrington, Bishop Cooper, Mr. Smythe, General Secretary of Canada, and Mr. Rogers.

Mr. Warrington asked us to remember that the Society was the Masters' Society, and said that our great function had

been and would always be to guard the records of the occult government of the world. H.P.B. had traced and collected them for the first time in public history. Secondly, the great mission of the Society was to teach men to find the Divine Self within. Mr. Smythe spoke next very graciously and sincerely of his loyalty to the President. People supposed he was not loyal, but there was no more loyal member of the T.S. to our President than he was, because she was so loyal to the constitution of the Society. He urged us to avoid the danger of becoming a sect, but to think always of the eternal things that always were and would be.

Bishop Irving Cooper followed, and in a speech of amazing power and sincerity absolutely brought Congress to its feet. When he sat down, it refused to stop cheering. I think it would not be incorrect to say that he made the most memorable speech of Convention. He said a change in our methods of work was inevitable. In the past we had filled a very vital need, but now the world's thought had caught us up, and most of us did not realise that. We still used antiquated psychology, science, and religious notions. "Brothers," cried Bishop Cooper, "we are obsolete!" He had himself tried to catch up with the rapid advance of modern thought and found it terribly hard work. He thought it might be better if we dropped so much lecturing till we could get better lectures. He thought we talked too much and lived too little, and that it was not by the numbers of people we drew into the Society that our greatest work was done, but by our real and lasting effect on the culture of our day. He did not believe in back to anybody, but forward always to the Truth. It was not by changing our Objects that we would better matters but by changing ourselves, not by running after occultism but by nobility of life.

Mr. Rogers thought it would be a pity if Congress did not put down some decision with regard to the question of the

T.S. and the Liberal Catholic Church. With very impressive and quiet strength he said they must be courageous enough to face facts. It was not so much a question of *principles* which they were considering, but of *conditions*. There was no doubt that there was a deep and settled hostility to the L.C.C. all over America. It was there; we must ask *why*? and he believed it was because of the too close association of the two movements. Rightly or wrongly the members feared that it threatened the neutrality of the Society, that the two were becoming confused in the public mind. You could not convince people otherwise, and he read to Congress extracts from letters he had received supporting his conclusions. "What," he asked, "should be the relation of the T. S. to the L.C.C.?" *Exactly the same as to any other Church*. He thought we owed Krishnaji a deep debt of gratitude for having taught us to stand on our own feet and to say bravely and kindly what we felt to be true. People talked to him of new Theosophy, but he had yet to find that the old Theosophy had finished its work. As the speaker sat down, almost as great and prolonged a storm of cheering greeted him as had appraised Bishop Cooper before him. Bishop Cooper agreed with Mr. Rogers, and said as much harm was done by Theosophical propaganda in the L. C. C. churches as was done by L. C. C. propaganda in Theosophical Lodges. Both should be kept entirely apart. When Congress re-assembled after lunch for the question and answer meeting, Dr. Besant announced, amidst cheers, the resolution passed during the lunch hour by Bishop Cooper and fifteen priests attending the Congress, to keep the two movements entirely apart, and where Lodges and churches occupied the same buildings to take steps at once to dissolve that condition of things.

In the evening Dr. Arundale was to have lectured on *Citizenship for the New World*, but he asked Dr. Cousins to replace him, and though Dr. Besant said that she did

not approve of such changes, she let it stand and Dr. Cousins lectured on the Ideals of Indian Art.

The whole of Wednesday's session was devoted to the Order of Service under the chairmanship of Captain Max Wardall. Dr. Besant gave the opening address, Max Wardall reported on the world progress of the Order, Dr. Cousins lectured on *Art as Service*. In the afternoon short addresses on *Theosophy, Academic and Applied* were given by Miss Dykgraaf, Mr. John Nimick, and Mr. Peter Freeman, General Secretary of Wales. This was followed by Mr. Robert Logan's description of a new "Humanifur," enlivened by a mannequin parade of members clothed in this fine imitation fur. Then came discussion of ways of work, and in the evening Mr. Geoffrey Hodson achieved a veritable triumph with a public lecture before a packed audience on *Angelic Co-operation in Social Reform*. The masterly way Mr. Hodson described the latest conclusion of science concerning "matter" as foci of innumerable forces, and how to clairvoyant vision these foci were embodied angelic forms, aroused wide-spread admiration, no less than the eloquent simplicity with which at the close of his lecture he pictured those lovely beings and how by simple, concentrated thought and will, we could all call them into co-operation with ourselves, and so greatly dignify and beautify life.

Thursday morning saw the closing of Congress. Mrs. Cousins and Hari Govil, an Indian member, leading off with talks on *The Meeting of Orient and Occident*. Discussions followed, and then at 11.30 a.m. with lovely and inspiring words our President closed what she described as a very happy, brotherly and successful World Congress. During the afternoon members went out to see the very beautiful Headquarters built by the American National Society at Wheaton, near Chicago, and in the evening a feature peculiar to American conventions took place, a banquet in the Grand Ball Room,

where interspersed with splendid music and the singing of negro spirituals, Dr. George Arundale, as Toast Master, called on first one and then another to make us all laugh with their best stories. Dr. Besant asked us to send with her a message to President Hoover urging him to do all he could to further World Peace.<sup>1</sup> "Old lang syne" closed this great and memorable Congress, over which had brooded all the while such a mighty and blessed spirit of friendship, tolerance and good-will.

Clara M. Codd

---

<sup>1</sup> Carried by acclamation, that:

We, the Fourth World Congress of the Theosophical Society, pray Mr. Hoover, the President of the United States of America, who saw in Europe the devastation wrought by war, and who nobly devoted himself to the relief of its victims, to lead the Nations of the world to the outlawry of war, and to the establishment of arbitration for the decision of international disputes.

## OUR DIFFICULTIES TO-DAY

By GOVIND SARUP MATHUR

WHEN we joined the Theosophical Society we were told that we need not join it, if our idea was to gain something from the Society, for the benefits which were open to the members were available to the general public whether any body happened to be a member or not. It was with the sole purpose of working for the Society and through it for Humanity that we were given the privilege of being its members. If that be our sustained attitude then no changes and no vicissitudes can shake our faith and we can steer clear of all difficulties. But as I cannot keep that standard constantly before me, I would prefer to think as others do whether I gain any benefit before I continue to be a member of the Society.

A few years ago the Theosophical Society was connected with activities, such as Bhāraṭ Samāj, Liberal Catholic Church, Moslem League, Co-Masonry and many others. Each member could make a choice of his own hobby. There was the Prayer of all Religions, the Hindū Pūja, the Masonic Service, the E. S., the Self-Preparation Group and this meeting and that meeting; so much that one had hardly time to assimilate what one received; but there was the self-satisfaction that one was receiving something and that the Theosophical Society was carrying one along. Last year at Benares Krishnaji was in charge of the Convention. He tabooed all ceremonial services, so much so that Bishop Arundale had to arrange for his Church services outside the Convention area and even then his action was criticised by some shining lights (?) of Theosophy. This abrupt stopping of all ceremonies

at a Theosophical gathering carried many of us off our feet and we felt a certain kind of void in our hearts. We had so much identified Theosophy with these activities that we had begun to imagine that the activities were Theosophy and Theosophy could not exist without them. This had been our first and foremost difficulty and some of us could not survive it. I felt it much and therefore I can sympathise with those who felt it so keenly.

But before I cut myself adrift I had the good fortune to think over the matter. I asked myself whether Theosophy could live without these activities and whether they were its essence and life so that without them, one should break his connection with the Society. I contemplated the subject and on deeper consideration a picture came to my mind. Theosophy looked like a giant tree whose roots were embedded in the hoary past when mankind began to tread the earth and its height corresponded with the evolution of mankind, with a prospect of still higher growth till mankind has attained its goal, which is no other than the full stature of its Father in Heaven. Theosophy has existed in every age, in every civilisation and in every land where man has trod. It will be the same in future. Theosophy has never been, and is not to-day, this religion or that dogma, this cult or that ceremony. Man has a tendency—because it is so easy—to attach himself to a teacher, a book or a ceremony and when that prop is removed he feels unhappy. The same has been in our case. Theosophy includes all the religions, all the beliefs and all the ceremonies which have at one time or another helped the human race on its forward march of evolution, but to identify it with one or any of them is a sort of superstition. It militates against the very notion of the word Theosophy. Cults and religions come and go, new ceremonies are established to conform with the intellectual progress of Man, the old ones are discarded as forms

without life, but Theosophy remains in its pristine and yet prime beauty. Why weep for the husks when the life-giving grain is in your hand?

I also thought on what Krishnaji has done. He shattered the superstition that Theosophy was identical with these activities of the Society which were only its handmaids to be dismissed when their service was no longer required. They may be helps to many, I believe that they are still a source of inspiration to many, at least to me, and I do not think Krishnaji ever refused to give them their proper place in the onward march of the human race, but he certainly refused to extol them to a height not their due. None of them has been banished, all of them are there and if you find encouragement and help out of them, do surely join them. Krishnaji does not want to rob you of your props and crutches, what he says is that you can outgrow them if you like. It is in this light that I saw Bishop Arundale holding the Church services at Benares last year. It was not an act of disobedience or discourtesy towards Krishnaji, whom he believes to be the World Teacher, (as I gather from his writings) but an apposite commentary on what Krishnaji had done. He proved by his act that though none of the ceremonies were essential for spiritual advancement they were still helpful to very many who have not reached a particular stage of evolution. He saved us from the other superstition that all ceremonies are devoid of any good and should be discarded as poisoned food.

Krishnaji desires to relieve us of all unnecessary encumbrances and is eager to give us an opportunity to swim with those who are trained swimmers and thus gain the shore of safety earlier than we could by ourselves.

This is not the time to despair and despond, the difficulties are great, but the advantages are greater!

G. S. Mathur

## HOW OLD IS OUR EARTH?

(From an article by Mr. Charles Johnston  
in "The Atlantic Monthly"—Concluded from page 142)

WE have our series of geological ages, Archæozoic, Mesozoic, Cenozoic—often subdivided into groups of four. Thus in the Mesozoic there are the Triassic, Jurassic, Comanchean, and Cretaceous; in the Cenozoic there are Eocene, Oligocene, Miocene, and Pliocene, leading us up to Pleistocene and modern times. It is interesting to note that ancient India had a somewhat similar system, consisting of Kalpas and Yugas, and also divided fourfold. Thus the Yugas are arranged in a series of four, in the proportion of one, two, three, four. This group makes a total of 4,320,000 years, called a great Yuga. But this is only the beginning. For two thousand of these great Yugas are needed to make up a Kalpa, which is thus a period of 8,640,000,000 years. This immense period of nearly nine billion years is but one day and night of the formative Power, whose lifetime, one cosmic period, consists of a hundred years of such days and nights. So the ancient Āryans had plenty of scope for their big numerals.

It is difficult to say whether these Āryan periods are based on geological or on astronomical thinking, but there is at least a suggestion that they are the former. The ancient Āryans spoke of a succession of Avatāras, or "Descents of Life". So we have the fish-descent, the tortoise-descent, the man-lion-descent, and then the human incarnations. And this succession immediately suggests the age of fish, the age of reptiles, the age of mammals, and the age of man.

But we need not lay too much stress on details. It is enough for us to realize that only in the last few decades has Western thought approached the vast reach of ancient Āryan thought. For our early Orientalists, in the days of Warren Hastings, these long periods were simply unthinkable and meaningless. So they blandly discarded them and made up, for India, a chronology more in harmony with the civilized views of Archbishop Ussher.

#### THE LARGER AGE IN THE WEST

began with the discoveries of Becquerel and the Curies, thirty years ago. Once the facts of radioactivity were established, geologists began to see that there was in them a possible basis for a new computation of the age of the world. Thus our radioactive geologists hold that certain Eocene deposits are thirty million years old, while Archæan rocks may go back one billion or even sixteen hundred million years—periods with the fine amplitude of the old Āryan Yugas and Kalpas. But this is not all. One of the masters of radioactivity, Frederick Soddy, following out the speculations of Joly, has dared to suggest that the pent-up radioactive forces in the earth will one day fuse the whole mass and turn it into incandescent gas. According to Joly, there is no evidence that this has not already occurred more than once, nor any assurance that it will not recur. The accumulation of thermal energy within a world containing elements undergoing atomic disintegration during the “geological age” must alternate with a state of things which might be termed the “incandescent age”. This periodic cycle of changes must continue until the elements in question have disintegrated—that is, over a period which radioactive measurements indicate is of the order of tens or hundreds of thousands of millions of years. Thus, says Soddy, in cosmical time geological age and incandescent age

alternate as night and day. And this brings us straight back to the days and nights of Brahmā, in ancient Āryan science.

For the picture of

#### PERIODICAL DESTRUCTION

is very much the same. Thus, in the Buddhist book called *Vishuddhi Mārga*, it is said that when a world period is ended by fire all the mountains crumble and disappear in the sky. This fire does not go out as long as anything remains; but after everything has disappeared it goes out, leaving no ashes, like a fire of oil. The upper regions of space become one with those below, and wholly dark. This is the incandescent age of Soddy's speculation, when it culminates.

Then that which had been the world once more begins to condense. First a great cloud arises. This takes the form of very fine rain. The rain condenses into water. And then a wind arises, below and on the sides of the water, and rolls it into one mass, which is round like a drop of water. The round world consolidates, and the sun and moon appear again and, the mountains reappear. And this process is repeated through many world cycles.

Once more we are interested, not so much in the details, but in the general conception. In the Buddhist scripture, the teaching is attributed to Buddha himself. This would make it at least twenty-five centuries old, long antedating the small, constricted universe of Ptolemy. And in this scripture there is a notable phrase which brings out with singular force and clearness the largeness of these ancient conceptions. That phrase is “one hundred thousand times ten million worlds”—or, to express it in our figures, 1,000,000,000,000 worlds.

How did the ancient Āryans arrive at this figure? By gazing into the skies on a clear, moonless night? But our books on astronomy tell us that, on the clearest nights, only some

five thousand stars are distinguishable by the naked eye. Perhaps, in the deserts of Egypt or Arabia, primitive star-gazers might make out twice as many, and it is worth remembering that in those low latitudes nearly the whole of the stellar sphere is visible after night. The sun descends almost vertically in the west. Within an hour it is nearly dark, and in the east stars are already visible. The great star-dotted shell above turns on its axis, so that an hour before sunrise it has almost completely revealed a new hemisphere of stars, from one stellar pole to the other. But even this admirable opportunity for observation will reveal, at the most, only ten thousand visible stars. From this to the million million worlds which we have quoted, there is an unbridged chasm. It may be said that the Milky Way, like a golden sash about the sphere, reveals millions upon millions of worlds. But how did these ancient observers know that that faint band of luminous cloud was made up of worlds? How did they anticipate, perhaps by two millenniums, our modern observations, to be made only with immense telescopes? "The stars are large," says the *Mahābhārata*, "they appear so small in consequence of their distance." Heraclides almost echoed this when he said, "Each star is a world."

#### RECONQUESTS OF AGE CALCULATIONS

So that, as regards both the immensities of time and the immensities of space, our newest conceptions are rather reconquests than a winning of fresh territories from the unknown. The small, earth-centered universe, lasting in all six thousand years, was but an interlude, a temporary shrinkage of the vast conceptions of the past. The constricted universe has vanished, but it lasted long enough, at least so far as time was concerned, to go with our first Orientalists to India . . . Only in the spring of 1927 have our

anthropologists ventured to name, for the antiquity of man, a period nearly equal to that of the Brāhmanical computations.

If, then, these old Āryan thinkers were so far ahead when the West discovered them as to be unintelligible, so that a century and a half were needed before we could attain to conceptions of a like immensity; if they had thought to such good purposes thousands of years ago, is it not worth while to ask whether other departments of their thinking, as recorded in their ancient books, may not contain treasures of wisdom for us, elements of thought that are still in advance of the point we have attained?

#### CONTINUITY OF CONSCIOUSNESS

There is at least one such conception, which we may call "the continuity of consciousness," a parallel, on the spiritual side, of the conservation of energy. And one may say that, for the whole realm of consciousness and all that concerns it, Western thinking still seems rather vague. Our biologists and geologists face the perpetual puzzle of the beginning of life on our small globe. One of them, in his mental distress, has even suggested that life made the voyage hither with a colony of microbes riding on a meteor. But, if this were true, it would only postpone the difficulty, to be raised again for the putative port of departure of that meteor. But the ancient Āryans solved the problem magisterially. Life, they said, had no beginning. It has been from everlasting, inherent in Being itself; only the successive vestures of life, the forms of matter which make life manifest, have a beginning and an end. So with consciousness. Consciousness, in a latent form, still inconceivable for us, is from everlasting, as it is infinite in its expanse. Only the vestures it wears have their beginning and their end. Here, say the ancient Āryans, is our way of salvation, of immortality: to make ourselves progressively

more like in nature to the primal consciousness, whose inherent nature is eternity, wisdom, joy. Goodness is thus a form of wisdom, a wise conforming of our acts and thoughts to the Real of the Real, as the fine phrase of the *Upanishads* goes.

Certain sides of this wide view of consciousness may be suggested. First, the eternity of consciousness. Clearly it is not the personal consciousness of our present bodies that is everlasting, but the greater primal consciousness, the boundless deep from which we drew out at birth, and whither we are to turn again home. Nevertheless, even in our personal consciousness, there is the seed, the intuition that sends the intellect forth, to plumb the vast depths of geological time, and also to look forward to like æons in the future. The materialistic geologist finds the source both of life and of our consciousness in a pin point of protoplasm, a blend of chemicals, each a pattern of electrons. How can a pinch of carbon, oxygen, and nitrogen have the intuition of eternity? Unless, as we are quite willing to admit, they also have the germ of consciousness, some small spark of the primal consciousness. It is, then, this eternalness inherent in all consciousness that sets us to measure the vast darkness of the past. What else could make us believe in the past? In perfect strictness, it is always to-day, always "now".

#### GEOLOGY HELPS

The geologist, standing before a cliff built up of successive layers of limestone, sees the whole in to-day, in the present moment. But the divine intelligence in him translates that "now" into tens or hundreds of thousands of years, seeing in the successive layers the record of an ocean at work for ages, piling up the bodies of small sea lives. It is really a tremendous transformation, which converts the present cliff face into

\* almost endless ages of past time, and it is the pressure of the eternal in his consciousness that constrains him to do this, even though he may believe himself a sheer materialist. The cliff swallow that constructs his gourd-shaped home of clay on the face of the rock lives wholly in to-day, in each moment. For him it is always here and now. The hour has not yet struck for his consciousness to make the great projection into the past, into the future. There is, in geology, something bigger than geologists. Geology is the true science of the immensities of time.

Another thing is not less notable. No single geologist can see with his own eyes and competently examine more than a few patches of the earth with its rock garments. The fossils of a single period are a life study for any man who would know them well. Yet geology is not a congeries of patches. \* It is a consistent whole. The consciousness of each geologist dovetails into the consciousness of all other geologists, not by a happy accident, but because the one primal consciousness underlies them all. So with every science. Its true home is not in books, nor in laboratories, but in consciousness; not the consciousness of one man, but the larger general consciousness, from which all flow, and into which all may enter. Without consciousness, there might conceivably be rocks and fossils, but there would be no geology. This, like all sciences, dwells in consciousness, and lives only in consciousness.

And the impulse of order in consciousness is as imperative as the impulse to swing backward into the unfathomed past. When the geologists came upon the rocks, what was their first impulse? What have they been doing ever since? Discerning the dominion of order, the long unrolling of causal forces, which have built up the vesture of our world. Once more, whence comes the impulsion? Surely from the very nature of consciousness, in which law and order are inherent, have been inherent from everlasting. If these were not in consciousness,

how could we find them elsewhere? How should we ever set forth to seek them, or recognize them when found?

#### ASTRONOMY HELPS

So with astronomy, the science of the immensities of space, as geology is the science of the immensities of time. When our astronomers eagerly await the hours of darkness, in order that they may peer forth into the depths among the stars, they are obeying a like imperative power of consciousness, which claims its kinship with infinities. Once again they seek and find, even in the farthest nebula, a unity of law, a unity of substance, which are inherent in consciousness itself.

So we have regained in part our ancient heritage, the intuition of infinite space, of boundless time. We also may recover, if we will, that other intuition, even more vital, of the continuity of consciousness, which in its own nature is eternity, wisdom, joy. So we shall begin to inhabit the universe.

CHARLES JOHNSTON

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#### REQUEST FOR THE ARCHIVES

If you have any copies of *The Theosophist* from April, 1907 to March, 1909, containing "Echoes of the Past"; also from March, 1922 to October, 1925, containing "Early History of the T.S." will you kindly send them to the Archives Department, so that a complete file of the articles entitled "Echoes from the Past" may be secured? Address: Miss Mary K. Neff, Theosophical Society, Adyar, Madras.

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#### REPARATION: AN EXPERIENCE

By THE REV. F. H. ALDHOUSE

I was preparing for my degree examination in T. C. D. It would be towards the end of June, and I decided to camp in the cottage for a fortnight and give my undivided attention to Demosthene's Orations. It was possible to work nearly all day beside the Boyne. The cottage had not been used for years; it was one of Colonel Dunlop's gate lodges and he very kindly gave me permission and also invited me to dine with him every day. I depended on myself for the morning bacon, etc., and took lunch at the Confectioner's at M . . . t, a mile away.

The cottage itself was on the banks of the Boyne canal; the canal is not used and no one goes along the tow path, I might almost as well have been in the moon when in the cottage or on the banks. I put a camp bed in the sitting room and swam in the canal or the Boyne (they are beside each other) each morning. I saw my father on Sundays when I was there, for he always preached in Melifont Church in June, the Rector taking his holidays in that month. Later he would take Ballymackenny from Father when he in his turn went away. I quite enjoyed the isolation and made good progress with my work. It was hard to keep out the light in the summer's mornings in the shutterless room where I slept, and I generally woke up at sunrise, and after a time fell asleep again. Later finally awakening for my swim and then breakfast and work.

One morning I awoke as usual; the sun had filled the room with brightness, the air outside was filled with the calls and songs of the birds, and I lay in lazy enjoyment listening, before turning over for my second sleep. And then the half sleepy impression came to me that I was not alone. I felt someone was watching me. Impossible, who could? "You're dreaming," I told myself, and then I lifted my head and looked. I saw a sight that amazed me so that I lay still for some time. My impression had been correct, the door was open and a girl of about twelve, a pretty and refined looking child was standing there and gazing full at me, in a nervous and hesitating manner. I noticed her very old-fashioned dress, her mane of auburn hair, her fair rather thin features and large dark eyes. I sat up. "Hey Missy," I said, "How did you get in. I locked the door last night. Didn't you know Colonel Dunlop has lent me the cottage?" I was going to add something about coming into gentlemen's bedrooms without knocking, but did not because the child seemed quite scared. Then like a flash, girl, open door, all had vanished; the sitting-room door was shut and locked and though I rushed out in my pyjamas, the kitchen was empty, and when I went out to the tow path there was no one. I found the outer door was locked, as I had said, as well as the sitting room door.

I had no beauty sleep that morning. I first had a swim and then my breakfast and it was only 4 a.m. when I took my books and the deck chair and began to work. I made poor progress, for my mind was on the intruder. I thought of every possible explanation, nothing fitted, girls don't come through two locked doors at three o'clock in the morning. Refined and delicate children dressed much in the style of Kate Greenaway don't wander about deserted canal banks at that hour. Yet it was much too vivid for a dream. I should never have imagined so distinct a personality, young as she was.

I was ashamed to tell the Colonel about my adventure, but I did take the opportunity of his asking me how I was getting on to talk about the cottage to him. "There's some bally rot, sir," he said, "about it being haunted. Rot! I say rot! You've seen no ghosts, Harry, have you? ha! ha!" I told him "No," but I felt somewhat nervy and when I went to my lonely room I examined everything, locked and bolted both doors and placed an electric torch on the chair beside my bed, and took some time to fall asleep. But nothing happened and when I awoke no open door or quaintly dressed young person was there. I was much relieved and a little disappointed. A very real dream, a kind of nightmare must be the explanation. I was clearly working too hard. I did some fishing with a borrowed rod that day and the next.

The third day was wet, I took my plunge, breakfasted, made my bed, etc., sat down and tackled the *de Corona*. But I made little progress, and though I had somewhat unnecessarily locked the outer door I had the same queer fancy I was not alone. I determined to walk through the cottage, useless as I knew that would be. The kitchen was empty. I walked upstairs to the two bedrooms; to play up to the idea that I was an amateur Sherlock Holmes I walked on tip-toe. The right hand room was empty as I expected, and I went into the other, certain I should draw a blank there also. I opened the door very softly and there, sitting at the table, was the young invader, building a castle of cards on the table, and humming a tune.

"Well," I felt myself saying, "if there is a ghost girl, there is hardly a ghost pack of cards." I spoke quite gently and soothingly. "Well, missy, here we are again. Don't buzz off as you did before. I'm quite harmless. My name is Harry, what's yours?" She jumped up with a little gasp and looked at me with her great appealing eyes. I suppose she could tell I thought her pretty and was friendly, girls

know those things, for she stood quietly and hesitated, and I said "pray don't be frightened girlie, just talk to me. I'm no ghost, you know." And then in a low voice with a distinct lisp, she spoke—"Oh, pleath thir, but I am!" and she added "Oh don't be angwy I can't help ith."

It was ten in the morning, a dark rainy day, and she was clearly afraid of me. Was she mad or did she by any chance think I was? Of her mortal nature I had no doubt whatever, and I resolved to be nice to the pretty, even charming, little eccentric. "Is that so, girlie," I said, "I don't mind I'm sure. You'll be company for me if you are." And then she began to cry. "Oh, I'm tho glad," she sobbed, "I do wanth to talk, and everyone wunth away when I twy," and she laid her hand on my arm, and by my soul, it seemed to sink in. There was no substance in it. She stopped her tears and asked me earnestly, "Awen't you afwaid?" I said "No," but I was glad she did not notice with what little conviction. "Ah," she sighed, looking at the hand that was on, or rather in my arm, "all you livinth people are like that, juth like clouds to uth, you are. We can walkth whight through you."

I had recovered my presence of mind by then. "Tell me, girlie, why a good little girl like you are haunting this cottage for ever so long, as I can see. Why aren't you in your nice happy home above?" And I pointed upwards.

"Oh," she cried, "now I thall be, you'll help me, wounth you. Youth bwave and kind. The prieth at Mellifout gave me a bag to hidth when Cromwelth's tholdierth came here. There wath candlth thicks, the alterth vethleth, and a piyx. I wan with them and I couldenth get home, the tholderth were widning wound the woodth. I put the bag under a bank in a ditch; and then I met the twoopth and one athed me had I been comth from the chapel. He wath vewy cwoth and wery wood and called me a 'papith wenth'. Then he hit me with hith thword and I've been haunth the

cottage ever sinth. Thith one thandth where my home onth wath. I can't west till I give back thoth vethleth. But no one would talk to me till you did, they wush awayth like wilth thingth when I thow mythelf. Come with me there now, pleath now, oh pleath?"

I went out with my sweet and gentle little apparition. I, a Protestant, to help the little Catholic spirit undo the Puritans' great wrong. She walked or seemed to do so, and chattered to me as any human child would have done, brightly and eagerly with her intriguing little lisp, and with an ancient mode of speech I have not tried to reproduce. She told me for instance the cards she played with came to her by just thinking, then they appeared, and later they disappeared when she did not want them. We met several people I knew, but they saw me only. We found the vessels. I carried the rotting leather bag to the Presbytry. I handed them in and left before I could be questioned. And then Bridie O'Connor, for she told me her name, bade me good-bye. "Bleth you," she said, "I will pway for you and you pway for me." Two arms I could not feel were about my neck, and a kiss like the touch of a butterfly's wing was on my lips, and as the rain clouds lifted Bridie faded within the light.

I may add I passed my examination and have been stopping in the cottage for fishing since, but my gentle child spirit comes not again.

F. H. Aldhouse

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"She had a warning of his death at the time of its occurrence, a phenomenon in no way more surprising than those of wireless telegraphy and telephony, though the manner in which the waves of thought act is different and less familiar."

H. DE WEINDEL in "Court of Vienna" (*Translation*).

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## THE LIFE OF SHIVĀJI

By MARY K. NEFF

*(Continued from page 156)*

[Being chiefly extracts from *The Memorial Edition* of N. S. Takakhav and K. A. Keluskar.]

THE news of this horrible punishment came to Shivāji's ears and filled him with sorrow. He had not dreamed of such a tragic issue. It is critical situations like these that test the mettle of great spirits.

Up to this time, Shivāji had maintained the most friendly relations with the Moghuls. He now petitioned the Emperor directly that his father's life be spared to strengthen the foundations of the Moghul power in the Deccan, and promised the grateful support of Shahaji and himself. The Emperor accordingly sent peremptory orders to the Bijapur Durbar for the release of Rāja Shahaji Bhonsle, and he was immediately set at liberty.

Shivāji was informed, and told also that the Imperial Court was prepared to forgive Shahaji's past offences and re-admit him to military service under the Empire; and as to Shivāji himself, they were prepared to grant him a *mansab*, or command of 5,000 horse. Shahaji, however, was ordered by the Adil Shaha Sultan to remain at Bijapur, on parole for the good conduct of his son. He tried every expedient to secure release, but it was only after four years of durance

that he was permitted to return to his territory in the Karnatic, because of the turmoil into which it had fallen by his absence.

Shivāji in this manner allied himself with the Moghul Emperor, Shah Jehan, as against the Bijapur sovereign. He had no real intention of becoming a vassal of the Moghul power, but this alliance served his purpose. After receiving an assurance from the Emperor that his own possessions of Bijapur territory would be guaranteed, he joined the Moghul army which was inflicting defeat after defeat on Ali Adil Shah II, then a mere youth.

Adil Shah's mother, famous among native historians by the popular name of Bardi Sahiba, or the Queen Dowager, carried on the affairs of state with the assistance of an able minister. One day calling all her ministers and generals to an audience, she ordered them to put the state armies in motion and capture Shivāji alive. At the conclusion of her harangue, she asked who would take this glorious task upon himself. Afzul Khan volunteered. She presented him with robes of honour, and bade him start with 12,000 horse, a goodly number of infantry and artillery, with rockets and war material in charge of a camel corps.

Shivāji was at Raigad when his scouts brought news of the approaching army with the avowed purpose of capturing him alive and carrying him in triumph, loaded with chains, through the streets of Bijapur. Tradition has it that while Shivāji's mind was racked with care and depressed with the sense of responsibility hanging on his actions, he had a vision of the goddess Bhawani of Tuljapur, whose temple had just been desecrated by the Muhammadans. The goddess bade him be of good cheer, for his would be the hand to compel Afzul Khan to expiate this atrocity.

Shivāji ordered his camp to be moved to Pratapgad, and went to the ladies' apartments to say farewell to his

mother. Both knew the gravity of the situation, but the brave matron nerved herself to cheer her son, and blessed him proudly.

Apprised of Shivaji's movements, Afzul Khan diverted his march from Poona to Wai, desecrating the temple of Shingnapur on his way. Shivaji's reconnoitering of Afzul's march showed him that he must tread his path with circumspection, and make up by stratagem for the inadequacy of his forces. He therefore professed to sue for peace and pardon from the Bijapur government, and asked that Afzul Khan might intercede for him. The Khan sent an envoy to Shivaji's camp, and Shivaji in return sent an envoy to the Bijapur general's camp; but Shivaji had secretly won over Krishna Bhaskar, the Khan's messenger.

It was agreed that Afzul Khan should advance to Javli for a conference, where the terms of the alliance should be settled. The Khan objected that Javli was a difficult region in which to deploy his forces; but the traitor, Bhaskar, reassured him, and Shivaji made his march easy. The ascent of the ghats was rendered less toilsome by cutting down brushwood and making new paths; an open space was made ready for cantoning the Khan's troops, and food was supplied in plenty.

On his arrival at Javli, the Khan summoned Shivaji to conference through Krishna Bhaskar, who was privately urged by Shivaji to induce the Khan to present himself at the pavilion with only two companions, and Shivaji was to give an undertaking to the same effect. On the day appointed, the Khan came, having stationed a fair number of soldiers within arrow-shot of the pavilion. Shivaji prepared himself for the momentous meeting, and addressing a prayer to Bhawani, the guardian deity of his family, he fell into a trance and became the medium of an oracular assurance that he would triumph, thanks to her protection.

Shivaji wore the usual white robe over a coat of linked mail, and a similar mail cap under his turban. He girt himself with the waistband and loin cloth which Indian wrestlers and fighters habitually wear. He had a little poinard hidden under his right sleeve and wore the sharp steel instrument called the "tiger's claws" on the fingers of his left hand. Thus accoutred, he again visited with reverence the temple of his guardian deity, and his mother for her parting blessing. After haranguing his troops, he proceeded to the pavilion, descending from his fort perched on the hill, to the plain where were encamped the Muhammadan forces. His attendants bore a sword in each hand. The Khan objected. He was a huge man. Shivaji, while shorter of stature, was more agile. The two were introduced by Krishna Bhaskar. They advanced to the customary embrace.

Accounts differ as to which was the first aggressor. Grant Duff's version is that Shivaji drove in his "tiger's claws" at the first embrace. The general tenor of the *bakhars* is quite different, to the effect that the Khan contrived to get Shivaji's neck under his left arm and attempted to drive a dagger into his ribs, but it merely grazed the mail under his robe. Recovering from his surprise and the agony of strangulation, Shivaji fastened the "tiger's claws" upon the Khan's abdomen, and at the same time delivered thrust after thrust with the dagger in his right hand. Afzul Khan lunged with his sword, but only succeeded in dashing off Shivaji's headgear and inflicting a slight wound.

The Khan raised a cry of "Murder! Treason!" which drew the soldiers near to the scene of the tragedy. Shivaji and his two attendants were attacked, while the Khan was placed in a palanquin and carried away; but Shivaji and his men followed it, wounded the bearers, and cut off the Khan's head.

They escaped back to the fort safely, where salvos were fired, which the besieging army took to be in honour of the

success of the meeting. Soon confusion became general, for they were taken by surprise. The veterans got the better of their panic and stood at bay; but it was useless, victory was with the Marathas.

The alliance between Shivaji and the Moghuls (1650) was a deceptive move in his game of politics. In reality he desired nothing of the kind. He sent an envoy to ask the return of his family's hereditary rights over the provinces of Junnar and Ahmednagar. Shah Jehan did not acknowledge these rights, but replied that when Shivaji came to the Court they would be duly considered. In this way Shivaji put off the date of entering into the service of the Moghul Empire. In 1657 Shah Jehan deputed his son, Aurungzeb, to lead an army against Bijapur, to annex that kingdom. They carried various forts, and Shivaji wrote to Aurungzeb that he was prepared to render all assistance in his power, provided he was secured in the possession of his forts and territory. Aurungzeb replied that his possessions would be respected, and that he might turn his armies into the Bijapur lowlands in the Konkan. Shivaji repeated his assurances of loyalty to the Moghul Empire, but always managed to avoid the dependence of an imperial courtier. With the Moghul and Bijapur forces engaged in a deadly conflict, he set about concerting measures for the expansion of the Marathi power.

Shah Jehan kept Shivaji in a state of uncertainty, but encouraged his further depredations of Bijapur territory. He censured Shivaji's conduct, but pardoned him and requested him to turn his attention to the conquest of the Konkan. Also Shivaji's claims for certain hereditary territory to be restored would be investigated. Pending the adjustment of these claims, Shivaji was required to send 500 horses to the Moghul Emperor and keep his armies in readiness to aid in maintaining peace and security. This was only a make-believe alliance

on both sides. Aurungzeb was too occupied in slaying his brothers and imprisoning his aged father to give much attention to Shivaji.

Mary K. Neff

*(To be continued)*

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### THE PALM GROVE, ADYAR

GOOD morning-to you! Good morning to all!  
O glorious palms, so straight and so tall.  
How crackling and sparkling your splendid green crown!  
How bounteous your clustered nuts, yellow and brown;

O kings of your kind, great lords of plant life,  
Whose growth is afar from man's toil and strife,  
Though varied our Forms be, blood-fed and sap-fed,  
Our Life is in common, from one Fountain-Head.

O temple of palms, so stately and grand,  
More wonderful far than fanes wrought by hand,  
Your aisles gray-trunk-bordered, your arches of green,  
Are filled with bird-anthems from morn unto e'en!

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MARY K. NEFF

## THE INEVITABILITY OF PROGRESS \*

By HIRENDRANATH DATTA

FRIENDS! They say that "to be forewarned is to be fore-armed". So, with your permission, may I begin with a solemn warning? Not that such warning will be of much avail. It is: that do what we may, or can, or will, the species to which we have the honour to belong—the *Homo Legis*—excuse my bad Latin—I mean the glorious race of lawyers, is bound to become extinct. This consummation, whether devoutly to be wished or no, is inevitable. The prospect, I admit, is far from cheering, but as the *Profession* will last our time and the time of our great-great-great-great-grandchildren, let us eke out such cold comfort as we may, and await the far-off divine event with equanimity, resting assured that, with the process of the suns, a time is sure to arrive when cause papers and bills of costs will be museum curiosities and running after counsel a laughable impossibility. What, one shudders to think, will then be the fate of our luminous Law Reports and of the towering tomes which mumble incoherently about Real and Personal Property?

For everything seems to point to the belief (I am quoting some recent words of H. G. Wells) that "we are entering upon a progress that will go on with an ever widening and ever more confident stride. And a day will come when, beings

\* This paper was read at a social gathering of lawyers, which explains its legal aroma.

who are now latent in our thoughts and hidden in our loins, shall stand upon this earth, as one stands upon a foot-stool and shall laugh and reach out their hands amidst the stars." Here Sir Oliver Lodge chimes in and, with the confidence born of scientific induction, asserts: "Looking at the stage at which humanity has so far arrived, in the light of the æons of preparation, the lowliness of human origin and its vast, almost limitless future, we seem driven to believe that the ultimate destiny of man, as a race, will be something extraordinarily magnificent and that Humanity will rise to heights unspeakable and full of glory." Breathing that serene ether, bathed in that celestial light that never was on sea or land, men—and women too—will cease their quarrellings and squabbings and private property will be an absurd anachronism.

Why, you might ask, *should* this be? Why *must* Humanity go forward, from progress to progress, from achievement to greater achievement? Why should not man stagnate or back-slide and relapse into barbarism and thus grant a renewed lease of life to lawyers? Because (in the words of Benjamin Kid) "he has really no *choice* in the matter; because progress is a *necessity* from which there has never been any escape since the beginning of life;" because there is in Nature, as Bergson points out, "an internal push that has carried life, by more and more complex forms, to higher and higher destinies;" because there is (I am again quoting Bergson) something of the psychological order, immanent in all things, low as well as high, which feels and strives and achieves.

This *elan vital*, the *Pran* of the Rshis—which, by the way, is not the blind mechanical force of nineteenth century science (*Ekshar nashabdam*) but is purposive, is endowed with *Iksha* (Will) is, to quote the language of the Kousitaki Upanishad, *Prajñātma Anandah Ajarah Amritah*—this *Elan Vital*, I say, is at the back of Creative Evolution, and with its increasing purpose running through the ages, has carried and will carry

Humanity and human Institutions (including Law Courts and Lawyers' offices) ever onward, on the crest wave of Evolution, and will not rest or relax until it fulfils its high destiny by producing the "Superman"—by which I mean, not the human monster of Nietzsche but the God-man of the Brihadāraṇyaka—*Pura Auṣhat iti Puruṣhah*—"The forwardest in unfoldment is he, the divine Man."

In saying this, I do not lose sight of the evil and cruelty and abominations that are rife in many parts of our planet. I fully admit that there is much evil in the world, much human sin and almost every variety of imperfection. But that is so because, as Sir Oliver Lodge reminds us, we are yet immature, ugly like an embryo; because we are unfinished, incomplete and imperfect like a building covered in scaffolding.

Suppose we persisted in our ugliness, refused to shed our immaturity—in a word proved recalcitrant, even then Nature will not be balked of her purpose. For, as Bernard Shaw finely says in *Back to Methuselah* "the Power that produced Man when the monkey was not up to the mark, can produce a higher creature than Man if Man does not come up to the mark."

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"Nature holds no brief for the human experiment; it must stand or fall by its results. If man will not serve, Nature will try another experiment."

That is to say, if the human race should prove a failure, it will be superseded by a new form of life, better adapted to *high* civilisation, as Man himself has superseded the ape and the elephant, and he shall go the way of the mastodon and the megatherium and the other scrapped experiments. But all the indications are that there really will be no occasion for Nature to throw Man into the scrap-heap and embark on a new experiment.

I know that when one is in the doldrums this may seem unduly optimistic. We are all liable to have our fits of pessimism. When I have one, shall I tell you what I do? In order that I may envisage the high possibility latent in Man, I recall to mind "those geniuses of the race whose achievements stand out as signs and symbols of what the average man *may* in time attain"—I think of philosophers like Kapila and Plato and Hegel, musicians like Beethoven and Tansen, poets like Vālmiki and Homer and Shakespeare, mathematicians like Newton and Aryabhatta, scientists like Darwin and Haeckel, ethicists like Buddha and Moses—not to speak of Avatāras like Shri Kṛṣṇa, Shri Rama or Jesus Christ, who for aught we know, may not be the products of *our* humanity. And then I say to myself: "What has been done by one here and one there, may *in time* be done by *many* everywhere."

In this connection, we may profitably take note of this *time element*, which is all on the side of evolution. Man, according to Dr. Keith, appeared on this globe, only 6 million years ago. He is, we know, the parvenu of creation—the most modern of mammals. In this comparatively brief period—brief that is to say from the geological standpoint—he has on the whole made fairly good progress. He is, we are assured, destined to last on this globe for at least another 60 million years—for, the Scientists assure us, that neither the earth nor the sun as yet shows the least sign of decadence or any likelihood of coming to a catastrophe.

But even if the Sun were to be blotted out, and if one fine morning, in the words of the poet:

"Shrivelled like a parchment scroll, Earth and Heaven together roll,"

What then? *That* will not spell the disaster of man or sound his death knell either. For have we not learnt from the Hīndu Purāṇas that this our world-system is one in an endless series. Manvanṭara will succeed Manvanṭara

and Kalpa will follow Kalpa. But Man—the deathless, the immortal, the eternal, for him the hour will never strike. He will endure and live for ever and will thus have time enough and more than time enough, to achieve perfection—to realise the injunction of the Christ, “Be Ye perfect as your Father in Heaven is perfect,” to attain what in this country we call *Brahma Sārūpyam*. As says the *Vedānta Nirāṇjanah param Samyam Upaiṭi* “stainless he attains utter similitude with Godhead.”

True, progress taken in the mass has not hitherto been rapid. Things have moved at, a rather slow pace, in, shall we say arithmetical progression, 1, 3, 5, 7, 9, 11, etc. Presently, it will gather momentum and the progression will become, what is called, geometrical—1, 3, 9, 27, 81, 243 and so on. But having regard to human achievement in the past, is it too bold to assert that the meandering stream, when it will be nearing the open sea, will turn into a mighty torrent and that in the later stages of humanity, progress will mount up by powers—3, 9,  $9 \times 9 = 81$ ,  $81 \times 81 = 6,491$  and so on. That will be a glorious age to live in and my earnest prayer to the All-Mighty Giver of all good is that we all of us, may live for another 50 million years, so that our eyes may witness that happy day of fulfilment or, what is probably easier, we may reincarnate as demigods in those spacious times. True, there will be no bills or briefs in that new Jerusalem to adorn our desks. But cannot we take heart of grace and realising that our loss, as individuals, will be humanity's gain, sing with the poet, “And the individual withers and the world is more and more,” or repeat with the mystic in accents of ecstasy: “The Bodhisattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion ‘For others’ sake this great reward I yield’—accomplishes the greater Renunciation.”

Hirendranath Datta

## MAN AND HIS DESTINY

By E. M. AMERY

(Series continued from page 162)

### VII

“MAN'S chief end is to glorify God, and to enjoy Him for ever.” This is the statement which a large number of children in Scotland are given as their first step in religious knowledge. One rather wonders what the children make of it, but as the proportion of genuinely saintly men in Scotland seems larger than in most other places, it may be that the idea, thus early implanted in the minds of the young, takes root and grows into the tree of a saintly life.

Another, far older, statement of the destiny of man is found on the walls of the Hall of Learning, and it runs:

THE SOUL OF MAN IS IMMORTAL, AND ITS FUTURE IS THE FUTURE OF A THING WHOSE GROWTH AND SPLENDOUR HAVE NO LIMIT.

That the soul of man is immortal, philosophers in all ages have been well assured, though they have differed somewhat as to the nature of that immortality, some apparently teaching that immortality differed little or nothing from annihilation, while others seem to think that mere everlastingness, apart from growth or development, is the end of all men. Such statements are, of course, only partial, and though

a complete idea of the limitless growth and splendour spoken of before is beyond our understanding at the present stage, yet we have been told enough to give us some idea of the lines of its development and some foretaste of its splendour and glory.

Let us remind ourselves briefly of the way in which man has reached his present state. After the age-long passage through mineral, vegetable and animal, there comes the time when the permanent atom in the group-soul responds to the call of the Monad, and leaps up to unite itself with its Guardian Angel, and the breath of the Higher Life is breathed into him, and man becomes a living soul. This infant soul then proceeds to gather experience of the lower planes, physical, astral and lower mental, by means of successive incarnations in bodies formed of the material of those planes, and in the intervals between such incarnations, the permanent atom returns to the causal body, or the soul, and deposits its new collection of experiences, remaining there long enough for them to be sorted, and assimilated to these previously amassed. With each successive incarnation, except in a few extraordinary cases, the content of the causal body is increased, and its size and colour are increased also. With each successive incarnation, the man who is making normal progress will find increasing scope for his energies, and will make increasingly good use of it, and so stage by stage he advances from savage to civilised man, making and breaking Karmic links, and gathering up in his permanent atom possibilities of response to widely differing stimuli, so becoming at last a cultured, well-informed man, capable of holding responsible positions, and serving his country and his age, with credit to himself and benefit to them.

To a very large majority of the human race such an achievement seems a thing to be desired, an eminence to be envied; to some whose ambitions are not too aspiring, it may even seem the goal of human endeavour; but those who reach

it find that, after a time, it ceases to satisfy, and the fact that it was the goal of their endeavour, and that they can see no further heights to scale, makes the emptiness and futility of their position seem all the greater. The causal body, also, is not satisfied with this kind of achievement, and forces the man to look round and find other heights to scale. Perhaps he decides to develop his intellectual faculties, and spends many more lives in this pursuit. To anyone who looks at this series of lives, without understanding what the plan of the causal body is, it may seem that the man is going backwards, for from a position of power and authority, he has become a learner, and it may very well be that to stimulate or test his sincerity in the following of his new path, he will many times be placed in circumstances of great difficulty, even in material poverty and distress. Has it not often been known that the world's greatest scholars have had to fight their way to the much-desired knowledge through the most adverse circumstances?

At length this goal too is reached, and again the desired fruit turns out to be but Dead Sea apples, and the man cries "All is vanity and vexation of spirit".

Now probably long before even the first material goal was obtained, there had come to this man a glimpse of a purpose underlying all life, a hint of some greater goal than any that he can formulate, too great and too far to have any practical effect on his life, but yet something which he can never forget. He has sensed, either by himself or by the aid of some poet or painter, a dim conception of the

"One, far-off, divine event

To which the whole creation moves;"

has become aware of One

"Whose dwelling is the light of setting suns,"  
and has thus begun to develop within himself the capacity for reverence.

Also at some time or other in this already long career, he has learned to love, and that love, selfish at first, has become gradually less and less so, and has now attained at any rate some degree of that pure unselfish quality, which alone makes love worthy of the name.

In fact, to use the ancient terms, the man has left the path of forth-going, of self-seeking, of self-expression, and has turned his face towards and has even set his foot upon the beginnings of the path of return, of self-sacrifice.

E. M. Amery

(To be concluded)

#### MAGAZINES, ETC., RECEIVED

WE acknowledge, with best thanks, the following :

*Prohibition*, October. *Brahmaviḍyā Āshrama Report* to March, 1929. *Theosophy in India*, September. *Stri Dharma*, October. *Shārata Dharma*, September. *International Star Bulletin*, September. *Revista Teosófica Cubana*, September. *The Theosophical Messenger*. *The Australian Theosophist*. *Service*, Summer, 1929. *Central India and Rajputana Bulletin*, September. *Stri Dharma*, October. *Theosophy in New Zealand*.

#### 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

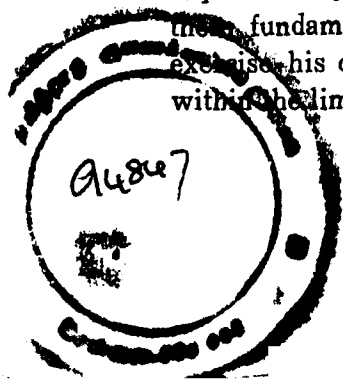
## THE ADYAR BULLETIN.

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 the 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.



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