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No. 10

THE ADYAR THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

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ON THE WATCH-TOWER

I should like to correct a mistake which has occurred in the printing of Dr. Kunhan Raja's article, in our last number, page 132. It was there stated that the Jubilee of the Adyar Library has to be celebrated in December 1930. It should be 1936.

* * *

Some question has been raised as to what the students who come from various National Societies may study at Adyar. The answer is: each according to his own predilections, because in that way there will be interest, and therefore brightness and success. When the student's work is also his pleasure, born of his own desire, which after all is his life in form, he will easily become a real student, one who thinks upon his own experience, taking into account the thoughts and experiences of others. It is not proposed to spoon-feed anybody. Some may like to study Theosophy in relation to the latest developments in Science, Philosophy, Religion, etc. Some will be writing books or articles, and using the Library for study and reference in connection with that work.

* * *

As to the general purpose, I think the following extract from one of the letters of Master K. H. to Mr. Sinnett describes it better than any words of ours could do: "Plato was right: *ideas* rule the world, and, as men's minds will receive *new* ideas, laying aside the old and effete, the world

will advance: mighty revolutions will spring from them; creeds and even powers will crumble before their onward march, crushed by the irresistible force. It will be just as impossible to resist their influx, when the time comes, as to stay the progress of the tide. But all this will come gradually on, and before it comes we have a duty set before us; that of sweeping away as much as possible the dross left to us by our pious forefathers. New ideas have to be planted on clean places, for these ideas touch upon the most momentous subjects. It is not physical phenomena but these universal ideas that we study, as to comprehend the former, we have to first understand the latter. They touch man's true position in the universe, in relation to his previous and future births; his origin and ultimate destiny; the relation of the mortal to the immortal; of the temporary to the eternal; of the finite to the infinite; ideas larger, grander, more comprehensive, recognising the universal reign of Immutable Law, unchanged and unchangeable, in regard to which there is only an ETERNAL NOW, while to uninitiated mortals time is past or future, as related to their finite existence on this material speck of dirt. This is what we study and what many have solved."

And then the purpose of it is given: "The Chiefs want a Brotherhood of Humanity, a real Universal Fraternity started; an institution which would make itself known throughout the world, and arrest the attention of the highest minds."

* * *

On the subject of attracting the attention of the highest minds, we want this magazine to be one which thinking, reading people the world over will be eagerly expecting every month. It should gather together the very cream of theosophical and theosophically inclined thought, and thus fill one of the world's needs, with distinction and effectiveness. For this we need writers who will go thoroughly to the very bottom

of their subjects, and present their conclusions in the fewest words necessary for making their ideas perfectly clear to others.

* * *

The world to-day is willing to consider *any* ideas which are presented in a manner which shows that the writer's thoughts are mature, and that they have taken into consideration the experience and opinions of others who have been thinking or working on the same subject. The world does not want our fugitive thoughts, or passing opinions, doubts, wonderings, or rhetorical analogies, but our conclusions. Every study has three stages—(1) concentration, which demarcates the subject, (2) meditation, which consists of observing, enquiring and thinking within those limits, and (3) contemplation, or the viewing of the logical conclusion of our thought or the intuitive ideas which may have sprung from the process. The world hungers for such conclusions, being sick almost to death with the consequences of parboiled thinking on the subject of man and his relation to his environment.

* * *

As promised last month, we now give the revised rates for residence at Adyar. These have been calculated on the basis that the resident should not put the Society to a loss on account of his board and lodging. On the other hand, the Society makes no profit, and the resident is not called upon to maintain the splendid gardens and the thousands of beautiful trees which make its estate one of the show places of Madras. Our Headquarters' estate is maintained by the National Societies all over the world, and by donations.

* * *

In the Indian Quarters, the monthly rent of an average furnished room, including electric light, is Rs. 10.¹ There

¹ One rupee equals about one and a half English shillings, or thirty-six cents of U. S. currency.

are unfurnished rooms as low as Rs. 7, and furnished rooms rising to Rs. 13½. The cost of two meals per day, in the Indian dining quarters, or *Bhojanasāla*, is at present Rs. 14 per month. There are, of course, other charges for those who wish to have morning coffee, or to have their cloths washed at the laundry, but the simple Indian student often washes his own cloths and contents himself with two standard meals a day.

If it should appear to some that our rents are a little high for India, I must point out that it is not really so, as they generally include electric light and water on tap, and the consumption of these runs into a number of rupees per head per month.

* * *

In the European Quarters there are no longer different scales of rent for yearly students and those making a shorter stay. The monthly rate is the same for all, being Rs. 45 for a large room or pair of rooms, with bathroom. A few rooms are Rs. 5 more than this. The cost of food, including early morning breakfast, lunch, afternoon tea and dinner is Rs. 60 per month. A substantial reduction is made for those who do not wish to take all the meals. Generally there is a rebate of Rs. 5 each on account of early breakfast and afternoon tea, and Rs. 20 on lunch or dinner. Some students find the complete table much more than they require, but others need the whole. In the matter of food, requirements differ—as is very well known. Europeans have more extras than Indians, as they have laundry expenses (averaging perhaps twelve pieces per rupee), and the need of a servant, who must be paid about Rs. 20 monthly, though this last item can often be shared by two. There are also some small initial expenses, for the furnishing of rooms does not include bedding and towels. Those who wish these to be provided can have everything, including service but not private laundry, at an inclusive rate of Rs. 5 per day.

* * *

In order to facilitate the closer association of European (the customary use of this word in India also includes Americans, and other peoples of European origin) and Indian members, it is now permissible to reside in one section and dine in the other, or to change about from month to month, if that is desired. The terms European and Indian indicate only the mode of living, and Europeans can be accommodated in Indian Quarters or Indians in the European section, provided, of course, that the resident respects the manners and customs of the section in which he stays.

* * *

We printed in our May number, as a matter of general interest, an article on "The Crisis in the Theosophical Society and the Way Out", which was the election manifesto of Dr. J. J. van der Leeuw, when standing as a candidate for the General Secretaryship of the Theosophical Society in Holland. No doubt our readers will be glad to know the result of the election, which we have just received. Dr. van der Leeuw received 1,101 votes, the other candidates together totalling 410.

* * *

Last month we recorded a wedding at Adyar. This month the outstanding social event is the birth of a son to Mr. and Mrs. N. Shri Ram, on June 27th. Mr. Shri Ram is the Assistant Editor of *New India*. Mrs. Bhagirathi Shri Ram and the newcomer (name as yet unknown) look well and happy.

* * *

As we go to press, cables announce the passing away of Sir Arthur Conan Doyle, for many years an ardent advocate of communication between the worlds of the so-called "dead" and "living". He recently described his belief in the fields and flowers and happy homes on the other side as "a homely conception" which might shock the mind at first, but "when

one considers that it is only under such conditions that we could attain *human* happiness, and develop to the full the gifts that we possess, it is impossible to suggest any alternative which would be more reasonable." He expressed his intention of communicating, and has left tests with Mrs. Doyle for the purpose of preventing impersonation.

Sir Arthur was born in 1859 and is known the world over as the creator of the immortal Sherlock Holmes.

* * *

And now, before I close this Watch-Tower, let me give some news of *The Theosophist* twins. This twin, *The Adyar Theosophist*, here speaks for itself. The other twin (is it correct to speak of "a" twin?), *The Theosophist* published in America, is a sturdy youngster. The latest number to reach us is that of June. In it we find articles by Bishop Leadbeater, Messrs. Claude Bragdon, Geoffrey Hodson and others. There is an interesting essay by Herbert Radcliffe on some of the sayings of Confucius taken in the light of Theosophy, and a long study on *The Theosophical Society in Western History*, explaining the theory of cycles of time, with diagrams. Not only are there articles to suit all tastes, but most attractive illustrations at the ends and the beginnings of all the articles. The contributions to the magazine have a wide range, coming from America, Australia, Europe, New Zealand and other countries. The Editor has a pleasing way of mentioning the nationality of the contributor, thereby emphasizing the international character of the magazine. We recommend those of our members who have not already subscribed to remedy that defect, and ensure themselves the delight and profit of reading our twin.

E. W.

PERSONALITY

REPORT OF A LECTURE GIVEN

BY THE RT. REV. C. W. LEADBEATER

HOW can we best fit ourselves to be good Theosophists? In the first place we must think what this means. A Theosophist is one, naturally, who joins the Theosophical Society to study the teachings which it gives, you will say. Yes, but he could not be a good Theosophist if that were his chief object. Those who join such a Society only in order to gain something are not its best members. The best Theosophists are those who, seeing that the system is true, are anxious to help others to obtain the same benefits which they themselves have received. Those are the best Theosophists who are the most helpful, and in order to know how to help, one must understand the teachings of Theosophy; so first, the good member must be filled with an earnest desire to be useful to others, and secondly, he must study well and carefully.

For both these necessary objects there is one great qualification needed: that one should learn to eliminate one's own personality. So long as a man's own personality remains the most prominent thing about him, he is unable to see sufficiently accurately, unable to study properly and to be of use to others, because that personality produces in the first place prejudice, and in the second place personal feeling.

We all have, to begin with, some ingrained prejudices, born in us because we belong to a particular race or family;

and if we are to study the truth clearly, we must free ourselves from these. We must clear away everything that blinds us and prevents our seeing things as they really are. A prejudice is a wart on the mental body, in which no proper circulation is taking place; and as all thought on its particular subject must pass through that wart, that thought is inevitably distorted, and therefore inaccurate and valueless.

For example: persons brought up in a narrow and bigoted faith are usually greatly shocked, outraged and afraid if they hear anything which tends to contradict or to endanger their belief. This is to some extent the case even with many of us who should know very much better. We all have certain religious, or perhaps class or caste prejudices—often about matters which are not of the slightest real importance; and all of these are, of course, centred in our personality. Even though we believe ourselves to be liberal, we still in reality look at things exclusively from our own point of view, and we can hardly understand that there should be any other.

This is often so in ordinary life, as well as in religious matters. A thinks B not only ignorant and stupid, but even actually perverse, immoral and wicked, if he does not happen to believe in A's religion, if he does not conform to A's code of behaviour. It seems to A impossible that there can be anyone who does not see that A's particular faith is the whole truth and the only truth; and accordingly, he half-unconsciously assumes that those who reject it must be doing so out of perversity—of malice prepense, as it were. The same thing happens with regard to politics and to many other matters. Everyone is fixed in his own ideas, and it is hard for him to believe that others may be just as much in the right as he is.

Until we have rid ourselves of such prejudices, therefore, we cannot see anything truly; and that means the elimination of the personality. If we are to help others, all prejudices must go, for we must be able to sympathize with those whose

opinions are contrary to ours. It is not with their opinions that we have to deal; it is the Ego, struggling to find his feet and to express himself whom we wish to help; so here again our personality stands in the way of our usefulness, with its petty little feelings, and they too must be cast aside.

If we are to be helpful, we *must* be above taking offence at what other people do or say; we *must* learn to look at such things from a common-sense point of view. We all know the occult Law of Karma; and therefore we know that if a man does or says anything offensive, it is he who will suffer. In the majority of cases when a man feels offended, it is at something which wounds his pride; he thinks that he is not treated with the affection or respect which is due to him, or someone has spoken about him in some way which detracts from his dignity. In both cases, no harm has been done to him. If another says something rude or foolish about you, then it is *he* who has done wrong, and *he* who will suffer. This is the doctrine of Karma, and its action never fails.

Do not flame out in indignation; check that very natural outburst, and remember that in reality you are not at all injured. If you feel any offence or suffering it is *your* fault, not that of the other man. He has said or done something foolish, spiteful or careless; that is his affair, and Karma will bring him its result. But as for you, if you use your common-sense, you will feel nothing whatever. If you do find yourself feeling hurt, try to realize how unwise such feeling is. Say to yourself: "This man has done a foolish thing; but why should I therefore also be foolish?" If a man wounds you with a physical weapon, that is a definite act, and you have reason to complain; but if he says or does something which you allow to wound your feelings, then any suffering which ensues is really your fault, because you need not allow it. One must realize these things, if one wishes to make real progress. The world at large has no common sense in dealing

with such matters; it constantly worries itself about imaginary things and illusions, takes offence where no offence is meant, and wastes its time in pursuing wealth and fame, which are valueless to the philosopher.

With reference to the question of man's personality also, the world always acts in a senseless manner. People think of their own personal feeling, and not of the facts of the case. As I have just said, a man thinks himself offended and makes himself miserable about it. This foolish attitude often leads men not only to suffering, but to wrong-doing as well. A man often sets up a feeling of hatred against one who, he fancies, has offended him, and he in turn begins to speak offensively against the other, and this is gravely wrong, because it is deliberate. Most probably the man who first gave offence did so thoughtlessly, or because he himself was suffering from some trouble or other—not that that is really any excuse!

People think too exclusively of themselves, and not enough of others; if anyone speaks to you as you think he ought not to speak, you at once think of yourself and your dignity. Common sense would present to you another thought; you would say to yourself: "Poor fellow! I wonder what has irritated him, to cause him to speak so unpleasantly!" When anyone seems wanting in politeness to you, it may be because he has some trouble or pain of which you know nothing. You ought to give him the benefit of the doubt, and suppose his impoliteness has arisen from this trouble. This is the truth in nine cases out of ten, and in the tenth, when a man really means to be rude, the best course to adopt is still to take no notice. Then you are happy in not having retaliated, and the other's action recoils on himself.

This is common sense, not Occultism; and yet, unless you can take this attitude you will do nothing in Occultism. You must escape from this miserable shell of personality, and look at whatever happens to yourself as though it had reference

to another, for that is what is meant by "ridding oneself of personality." There are troubles enough in the world—real troubles; but more than half, quite three-quarters, of what we regard as our troubles are only imaginary.

It is not the part of a philosopher to allow himself to be troubled by imagination; therefore we must learn to look at these things from a higher standpoint. It is not easy to do that, because the whole weight of public opinion presses in the opposite direction. In these matters the vast majority of people allow the lower nature to predominate; but we must learn that feelings are not the principal things in life; it is with reason and facts that we have to deal.

Another and subtler way in which personality may dominate us is by means of depression. There are many who are subject to fits of depression, during which they see everything in dark colours; everything seems to be against them, and they feel that the whole world is out of joint. There again common sense must be used. It is foolish for anyone to allow himself to be swept away from his grasp of facts by a surge of personal feeling. He has only to look calmly around him to see that the world is going on just as usual; he knows that the sun is still shining, and that the Law of Divine Justice holds good; he remembers that he has fallen into despair before, and has presently recovered from it; and so he realizes that this is only a passing phase of the personality, and that escape from its illusion is only a matter of time.

One who is clairvoyant has the advantage of seeing the action of these different forces, and naturally that makes things easier for him. He sees the constant fluctuations and modifications of the astral body in man, even when the mental body and the Ego are calm, content and watchful. He soon learns that he must realize himself as the Ego, and not identify himself with the swaying and changing astral body. He perceives that many of its changes are

caused by vibrations external to itself, and accordingly he refuses to allow himself to be swayed by these impacts from without. People call this attitude philosophical, but really it is just being sensible; all Occultism is only the carrying up of the principles of common sense and reason to higher planes. Just as the sensible man in the world acts according to the laws of Nature as he knows them, so the Occultist acts in obedience to the higher laws, which he has learnt in the course of his study.

This may seem a kind of truism, and yet it is the essence of progress. So many tyros in Occultism are filled with the expectation of something very secret, different from everything they have ever heard or seen before. They are prepared for something startling and extraordinary, and are willing to believe whatever agrees with such a description. Therefore when, instead of that, the real Occultist gives them plain and straightforward information with reference to higher laws, and tells them to go and live in accordance with these facts of Nature, they are disappointed; they say that all that is reason, not Occultism—not understanding that only that which is reasonable can be occult. So the fact stands out, that if one wishes to make progress, one must learn to distinguish between the Real and the unreal, the Permanent and the transitory, the Ego and the personality.

It is necessary for us not only to think how well this applies to others, but how it affects ourselves. This is just precisely a point on which men are often blind. Those who constantly find themselves in difficulties with others, who always imagine themselves badly treated, would do well to look within, and not without, for the reason of this. If a man finds himself in trouble or difficulty, that which comes most naturally to him is to blame someone else for it, and that is what the majority of people usually do; but we, who are students, should always look within and ask: "What have I

done to cause this suffering?" If we can put aside the personal element, we can acquire the calmness which is necessary for progress in these matters; for we must first have calmness in ourselves in order to bring calm and rest to others. We must be at peace within in order to study properly the teachings which are given to us. All philosophical systems agree that calmness is an indispensable condition, and if we have repressed personality, we shall have little occasion to lose our calmness.

Again, in Occultism we learn the necessity of thought control. This is one of the important teachings in modern as well as in ancient Theosophy. Without control of thought it is impossible to apply ourselves to study; without control of thought we shall constantly do harm to others; and that control of thought depends largely on control of the lower feelings. This is not *all* that has to be done to gain the conquest of the lower mind, but it is the greater part of the work. It is the lower feelings that make it so difficult to hold the mind still; so to rule them is a great step towards the final triumph. It is certainly true that after the lower feelings have been subdued, we must develop strength of mind on its own plane; but he who has already obtained control of the lower passions knows how to gain the victory here also. It is not easy to govern the mind, but we must begin by eliminating these lower factors.

Another quality most necessary in Occultism is perseverance. We must have within us the certainty that no effort is lost, and that all the results gained by others may be gained in due course by ourselves also. We may have worked for months and years without seeming to make progress, but we must nevertheless continue firm, with the absolute conviction that the result will come. So far as reason is concerned there is no difficulty in the way; reason tells us that our efforts *must* be counting towards obtaining our result,

LIFE AND ITS MECHANISMS

BY ERNEST WOOD

BY life I mean that which we all mean when we say "I am alive." This cannot be taken *a priori* as the function of the brain. That would be to perform no useful act, but to churn out in materially fruitless variety the idea "I am alive." The useful function of the brain is to move the body. If it can thus perform all that is required for bodily adjustment and adaptation to circumstances, why should it bring in consciousness as an unnatural and useless by-product? Or if this mechanism has two simultaneous functions, one useful, the other merely conscious, why should not the flame of a burning candle be also conscious, as well as a giver of light and heat?

I would not assert that we can define life. It is something that we are getting to know better and better as we experience the consequences of its activities in relation to objects. All these objects are resistances or obstacles; for example, objects seen are obstacles to our vision, and the earth resists the rotary movement of our leg-system. When there is no resistance we move unconsciously; in this manner we are travelling with the earth round the sun at the rate of eighteen and a half miles per second, and at the same time whirling round with it at nearly a thousand miles an hour. Were objects not resistances our life would be nothing but a futile dream, for we should merely create a shadow-world

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LIFE AND ITS MECHANISMS

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according to our whims, containing nothing but our fleeting pleasure.

We know something about life in activity in relation to these forms or resistances. It has six distinguishable activities, in three pairs. The first three are *will* (purpose), *love* (interest) and *thought* (method, or planning). The first is our activity in relation to ourselves, the second our activity in others, and the third our activity among objects or obstacles. The second may require a moment's thought. If I am interested in my neighbour's life-activities, it is not the same thing as being interested in making a chair. For evidence on this point, see my article on Brotherhood in the May ADYAR THEOSOPHIST. The third includes all our form-making, for what we do with our hands we do with our thought, since our thought moves our hands.

The second three are the same, but internal. As the first are forms of action, form-building in their effects, so these three are forms of knowledge, mind-building in their effects. They are *knowledge of self* (which is the essence of all will), *knowledge of life* (the source of love), and *knowledge of objects*.

Each of these two sets of three produces a vehicle, when any of its activities have become habitual or well established. Then the function *lapses* but the form remains as an organ. Therefore the body is "lapsed intelligence". This does not mean that intelligence is not going on, but with respect to that particular activity it is not. The knees bend one way. We have quite settled that matter, although in the amoeba they may be said to bend in any way. The body is the result of the lapsing of will, love and thought in certain matters. We carry our houses about with us as truly as does any crustacean.

Similarly, the mind is "lapsed intelligence" in the form of knowledge, or settled habits of thought (ideas), and feelings or emotions (affections). It is not difficult to trace out the

whether the advancement is perceptible to us or not. But the student often forgets to apply to reason and falls back on feeling; he feels that he is tired of things, and allows this sensation to overwhelm him. He compares himself with others, and asks himself: "Why have I not made the same progress as such-and-such a man has made?" What another has done is not his business, and he must rid himself of that way of looking at things. What is certain is that he *is* making progress, though he knows it not, and accordingly he will continue until his goal is attained, be it sooner or later. So that perseverance is once more a domination of the personality and its feelings.

Yet another quality there is which is still greater, and even more absolutely necessary. All religions and ethical systems have taught that a strong love for our fellow-men is the greatest virtue of all; but it is possible to have this love perfectly only when we have forgotten ourselves. That is no love worthy of the name which thinks only of what it will obtain from others. He whose so-called love shows itself chiefly in thinking: "How much does so-and-so love me?" has not yet begun to experience that glorious virtue at all; such love as his leads only to jealousy and misery. True love is free from these, and is always happy. True love thinks never of what it will receive, but only of what it can give; if others pour their love upon the same object, the true lover rejoices in the fact, and has no slightest pang of jealousy.

Common sense once more, and yet how many really feel that, even among fellow-students? We must face facts as they are. If this mighty love is really to be ours, then our personality *must* be put aside. We must think exclusively of these others whom we love, and forget ourselves altogether, if we would help them to the greatest possible degree.

So you will see that our first duty is to rid ourselves of these personal ideas and limitations. It is

true that when we succeed we shall be in the minority and not in the majority, because the world at large has not yet awakened to the conception of the future. The future is with those who take a wider and nobler view, and if we can attain to this, our fellow-men will gradually follow our example. Each man who has forgotten self in order to think of the good of others is a centre for the radiation of a mighty force. It is these who move the world, these who seek not something for self, but something outside of self. We should enrol ourselves among those who have great ideals, who work for noble causes, knowing that we have with us the future of humanity, though we are for the present in the minority.

Not only will our lives be made much happier and more useful by such work, but we shall thereby attract the attention of our holy Masters, who are ever watching to find those who are willing to be trained to assist Them in the mighty work to which They have utterly devoted Themselves—the helping of humanity and the forwarding of evolution. There is nothing new in this; we have been told it from the beginning. Madame Blavatsky explained the importance of "a clean life, an open mind, a brotherliness to one's co-disciple;" and we have all read that "to live to benefit mankind is the first step." "Live pure, speak true, right wrong, and follow the King;" but in order to carry out these instructions we *must* put aside this tiresome and insistent personality and live as Egos, as servants of God and fellow-labourers together with Him.

How did Socrates behave? Why, in what other way than a man ought to do who was convinced that he was a kinsman of the gods?

EPICETUS

formation and development of mind, from childhood onwards. True knowledge and false are here jumbled together in a conglomerate of which the basis is mental inertia. When we have settled upon an idea or, as we call it, attained a belief, we cease thinking anew upon it, even though we may use it in more elaborate schemes of thought, as, for example, when we use the theory of equations for the binomial theorem, and later the binomial theorem for the calculus. It then becomes a knee-joint in the mind.

We could regard body and mind as two bundles of prejudices—good and bad or true and untrue—one as to activity, the other as to knowledge. Then, in practical life, the important matter is not to *live in* our prejudices, for that would be a living death. We must live not *in* our vehicles but *through* them. They must be mere tools in our hands—with serious limitations, of course, but still tools. There is no objection to this. Even Buddha's knees bent only one way; but he was sensible enough to use those knees to make his peregrinations in the valley of the Ganges.

So, though body and mind may be known, life is not thereby known. Life knows itself in living—that is all.

There are two kinds of forms in the world—those in which the life is directly operating (*living forms*) and those in which it is not (*non-living forms*). As examples, we may cite an animal body as living and a chair as non-living. The second class may be produced either intentionally or casually, as for example, a chair and a cloud. But *all* forms are ultimately life-produced.

The living forms are *natural*, by which I mean that they are nothing but a portion, a limitation or incomplete expression, of fundamental reality, marked out or produced by the concentration or voluntary limitation of life-activity. Therefore these forms are not to be questioned. Life essays a certain activity in relation to its environment, and that form

naturally results. The horse strives to run well—hence its legs. The grass-hopper jumps—hence *its* legs. Of course, we may trace the running and jumping to the instinct of self-preservation in a given environment. There is, however, not mere self-preservation, but the instinct of self-expansion.

The function produces the form, not the reverse. No statues will come to life. No Frankenstein's monster will acquire an independent will, and haunt its originator. Though thought-power can mould forms, it cannot give them function. Beauty acquired for appearances, and morality through copy-book maxims, are only skin deep. The little horse must run and delight in running, in order to acquire the beautiful, supple limbs of the racehorse; no external admiration will produce them. External codes of morality are like the old Chinese foot-binding. Not so the living laws of the Self—*thought, love and will*—which can make of every form a window into the infinite, and transform a dung-heap into a garden of delightful flowers.

To teach a child to walk we need not tell it all about the joints, muscles, tendons, nerves, etc. of its legs. Why trouble it with that lapsed intelligence? If the life does what it really wants to do, the form can take care of itself. If not, we shall begin again, like a person who rewrites an essay. What a fool he who will not write at all for fear of using up his paper and pencil!

In India a great distinction is made between *Rāja Yoga* and *Hatha Yoga*. In the former the will governs the mind, and through that all the vehicles. It decides when and in what way emotions and ideas shall be active. In the latter you work first upon the body. By concentrating on certain bodily activities and on certain organs you try to enhance the life. The latter, if I may say so, is a superstition which has grown up and displaced the former here and there. Concentrate on the pituitary body and the pineal gland? Yes,

but be careful; you may cause them to swell, and produce—disease. But concentrate and meditate in perfect calm, contemplate some thought worth while, and the organ will quickly form itself, so that even that high thought can become a part of your “lapsed intelligence”.

It is a sad thing to build into our personality any “lapsed unintelligence”, which shows itself as disease of body or mind. Persistent neglect of our own reason, love interest, or individual purpose can always produce this. External working upon our own vehicles is a very radical way of denying the power of life itself in the government of form. The desire for it implies past error and present sleepiness, otherwise will, love and thought would fill the day with their eager life.

I can illustrate this, though a little crudely, by a reference to Monsieur Coué's famous formula: “Every day and in every way I am getting better and better.” He told his people to say this very quickly, so as to leave no time for thought between the end of one utterance and the beginning of the next. Otherwise the man could not stop himself from saying: “I am getting better and better—I wonder if I am—I am getting better and better—I wonder if I am,” and so on. And if you were to think, for example, of the heart, you simply *must not picture* your heart as functioning well. If you did, I am sure your imperfect knowledge of it would cause your thought-power to do more harm than good. Let the life be intent upon health—that is all. And even that is a poor idea, for if the life is true to itself there will be no disease. Even for curing, external methods are not *fundamentally* good.

How, then, can there be channels or forms made from the outside for the *life*? Make a chair. It will not follow you about like a dog, waiting to be sat upon. Produce a family of growing children. You will soon find out whether they are

willing to be channels for your superior life. They have their own life. An iron pipe will conduct water if you arrange for the water to flow in. But life? Life is not even thoughts, but thought, not even emotions, but love, not even will, but being. Another may put an idea before me, but my thinking makes it mine, or rather by my thinking I expand to include it—I “understand” it. Forces on every plane are the common factors of our collective manifestation, a conception which includes even the Einstein theorem. We use them as a plant uses earth, water, air and sunshine. But the life? “The star which is our goal burns overhead.”

WE cannot overstate our debt to the Past, but the moment has the supreme claim. The Past is for us; but the sole terms on which it can become ours are its subordination to the Present. Only an inventor knows how to borrow, and every man is or should be an inventor. We must not tamper with the organic motion of the soul. 'Tis certain that thought has its own proper motion, and the hints which flash from it, the words overheard at unawares by the free mind, are trustworthy and fertile, when obeyed, and not perverted to low and selfish account. This vast memory is only raw material. The divine gift is ever the instant life, which receives and uses and creates, and can well bury the old in the omnipotency with which Nature decomposes all her harvest for recomposition.

EMERSON, in *Quotation and Originality*.

THE GREATEST IRONY IN HISTORY

BY W. R. COODE-ADAMS, PH. D., M. A.

A friend once asked me what I thought was the greatest irony in history. At the moment I could not think of anything greater than the fact that Russian muzhiks cross themselves at the tomb of Lenin. He replied that this was nothing compared to the irony of Christianity, and on thinking it over, I am convinced that he was right. That Christ, who always despised temporal institutions and theocracies, should become the centre of the greatest theocracy and temporal institution in the world! That He, who was particularly antagonistic to the legal theological mind, should have as His chief exponent, after His death, Paul of Tarsus, whose every writing shows the stamp of exactly that type of mentality, and whose obvious intellectual ambition was to force the teaching of Christ into a logical argumentative legal system that could be expounded in an exact form! It is to be regretted that in this Paul succeeded only too well. It is only within recent years that we have realized that Jesus came as the greatest psychologist in the world, to teach men how to live life and how to understand it, for instead of this he had become the authority for endless statements concerning the after-death state, the classifications and destinies of humanity and the future of the solar system.

It is because I believe that only recently have we really understood Christianity, that I wish to try and outline some of the products of modern thought that have contributed to this end.

Every man who is not a complete materialist believes that there is something in us that is our real essential selves, and it is only in the free expression of this that we find happiness and peace of mind. Now, the complexities of civilized life and the fixed ideas of teachers, whether spiritual or otherwise, and those who form for us our public opinion, in most cases compel people to depart from this simple principle of being themselves, and to try to be all sorts of other things. We adopt poses, generally unconscious. We train and force ourselves into all sorts of mental attitudes and views of life which are recommended to us by those who profess to know. We get further and further away from what we really are, and the result is that we find our enthusiasm for life gradually failing. We have pretended all these things were ourselves when they were not, and since no sham can be kept up forever, the final result has been stagnation. As time goes on, people seem to be left with no enthusiasm for life, no vivid interest at all. They can no longer even pretend to be interested, and have forgotten or never discovered in what they are really interested.

Now and again comes a man who calls them to forsake all their positions and be themselves, to develop their own uniqueness, believing that in this way they will find the truth and the truth will make them free. When a man finds he has reached this dead end of life, and comes for advice, his invariable question is, "What shall I do?" The answer is, "Do nothing. Go back and be yourself, what you were before you became artificial."

When Christ said, "Take no thought for the morrow," he meant something much more subtle than material things.

Many natures compensate for an artificial life by constructing alongside it a fascinating imaginative life in which they really live. So vivid and intense will become this fantastic life that in some period of stress a man will abandon the outward life entirely, and go over to this fantasy. It is in this condition that he gets reported on the wireless as "probably suffering from loss of memory." People imagine that he has suddenly become insane. As a matter of fact, he has become what he always has been in himself. Abandoning the struggle, he has risen up and gone away to his own country, where he does properly belong and is at peace.

It is this sense of peace and ease of soul that always accompanies a finding of what we really are, and this can only be done by realization and not by following external revelation. It is this that the great religious teachers of the world have attempted to show, and in which they have been so misunderstood. Never have they been men orthodox in any religion. Always have they been rebels. Finding humanity burdened with innumerable authorities, artificial and unhappy, they have attempted to give it freedom and happiness. Yet always have the authorities made of them another authority and the theologians another theology.

Mounted on an ass He rode into Jerusalem. No doctors of the law or temple authorities met Him at the gate. For Him was no official salute, the trumpets, the sound of the spear-butts of the Legionaries as they came to attention. Nevertheless the common people, feeling that He had come to save them from priestcraft and kingcraft, gave Him such a welcome as never had Legate or Pro-Consul received.

Down the ages we watch the amazing products of Christianity, the scarlet and dignity of a Prince of the Church, the wranglings of the Council of Nicaea, the prisons and judges of the Holy Office. Was it not He who said, "Woe unto you, ye Lawyers, ye have taken away the key of knowledge,"

and scarcely was He in His grave before Paul delighted to invoke the Mosaic law in His favour. What irony is this! Truly in an unusual sense the stone which the builders rejected has become the head of the corner. I will close with an extract from Mr. Wells, who, I think, has understood the problem.

"He was too great for His disciples. And in view of what He plainly said, is it any wonder that all who were rich and prosperous felt a horror of strange things, a swimming of their world at His teaching? Perhaps the priest, the rulers and the rich men understood Him better than His followers. He was dragging out all the little private reservations they had made from social service into the light of a Universal religious life. He was like some terrible moral huntsman digging mankind out of snug burrows in which they had lived hitherto. In the white blaze of this kingdom of His there was to be no property, no privilege, no pride, and no precedence, no motive indeed and no reward but love. For to take Him seriously was to enter upon a strange and alarming life, to abandon habits, to control instincts and impulses, to assay an incredible happiness!"

HE: who seeth Me everywhere, and seeth everything in Me, of him will I never lose hold; and he shall never lose hold of Me.

He who, established in unity, worshippeth Me abiding in all beings, that Yogī liveth in Me, whatever his mode of living.

Bhagavad-Gītā

CHRISTIANITY IN MODERN THOUGHT

BY HILDA WOOD

I. SHAW

IN this age, predominantly an age of science, men feel the need of a religion which they can apply to all the practical affairs of their lives, in which they can allow full play to their religious feelings, but will yet not be expected to uphold various dogmas which their reason does not approve.

All over the civilized world men have been sensing this new religion and have been trying to formulate it, and it is interesting to see how from widely different viewpoints, inside and outside the orthodox church, they all come to very much the same definitions. I take just five examples out of the number to choose from—Shaw, Wells, Inge, Besant and Tagore.

In this first lecture I am going to deal with the ideas of George Bernard Shaw. As you all know, Shaw is a great believer in Creative Evolution. He believes that evolution is not an evolution of forms, but of life. The forms only follow the life behind them, and as they serve the unfoldment of that life they survive. But as soon as the life finds that the form has expanded to its full, it withdraws and the form begins to decay. This life, which is at the back of all forms,

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exerting a continuous gentle pressure, is also behind man, urging him to self-expansion. His soul is an isolated part of this life force, and when Jesus urged men to live more abundantly he was telling them to allow more expression of this life to flow through their souls. He wished them to realize this great upward pressure and to work consciously in harmony with it.

The object of this life is to evolve more and more highly organized forms, so as to express itself more and more fully. It is this life that urges us from self-preservation to self-expansion, to attempt greater and greater mastery over the world, to try the impossible and so develop faculties and organs by which finally to master that seeming impossible.

Shaw maintains that the realization of this life behind all forms, and consciously to work with it, is the religion of the future. Jesus called us away from bodily bondage, from the side of form, to the side of life, to trust ourselves to this life, to fling ourselves into its current. And strangely enough, all the other four writers have the same idea. We shall see later how Wells regards evolution and self-development as a clear call from the Invisible King, how Dean Inge sees evolution as God imminent in His world, and how Dr. Besant sees it as God's plan for men, with which in time they will consciously co-operate.

Shaw finds people at the present day impatient with over-emphasized dogmas and rituals, and sees a big "Back to Jesus" movement both inside and outside the churches, a tendency to go back to the actual sayings of Jesus and not to take somebody else's thought that has become a mere tradition. He is one of the most ardent followers of the Nazarine. In the preface to his play *Androcles and the Lion*, he has made one of the most clear-sighted studies of the life and sayings of Jesus, as contained in the Gospels, that could possibly be found anywhere. Anyone who has read this work

will not hesitate to call Shaw a Christian, however antagonistic he may be to the churches.

Shaw divides the sayings of Jesus into two classes, the social and the mythical. These are also in chronological sequence, and it is due to the work of Paul that the mythical sayings and traditions assumed the prominent place in the teachings of the church which they have at the present time.

Shaw would first have us make a very real and clear picture of Jesus, for we cannot appreciate the full value of his sayings if we do not let the image of the historical Jesus come down from its frame and become human. If Jesus was not essentially human, his personality would have no value for us. So, therefore, let us think of him as a citizen of New York, dressed in modern clothes, talking about the current events in a very unconventional manner. Let us see this man, with a wonderful character, granted, but to all outward appearances any man in the street, and then his sayings will take on their true value and significance.

Because we must realize Jesus as a living man we must translate his statements from archaic language into living modern speech, and when we do so we are immediately struck by the truth of his words.

This human Jesus was a very practical man. Although he was constantly talking about brotherhood, he was not content that this should stop as a kind fellow-feeling to all men. He had very definite advice to give on the practical application of brotherhood, which we have not yet realized or followed. For example, Shaw finds that he had much to say on the subject of the distribution of wealth, a question on which the well-being of society depends.

But instead of regarding Jesus as a practical man whose statements should be seriously considered, modern society has missed the point of this teaching altogether.

To make this idea clear let us consider first the modern method of successful production. We are gradually being forced into the joint ownership of a great many things, and personal possession is in consequence becoming a smaller factor in our lives. "You cannot get the field tilled to-day," says Shaw, "until the farmer becomes a co-operator. Take the shareholder to his railway and ask him to point out to you the particular length of rail, the particular seat in the railway carriage, the particular lever in the engine, that is his very own, and nobody else's; and he will shun you as a madman, very wisely. And if you try to hold back your little shop or what not from the common stock represented by the Trust or Combine, the Trust will presently freeze you out and rope you in and finally strike you dead industrially as thoroughly as St. Peter himself. There is no longer any practical question open as to joint production. The struggle to-day is over the distribution of the product; that is, over the daily dividing up which is the first necessity of organised society." Thus Shaw makes it clear that as far as production is concerned co-operation has already arrived.

Now we come to the question of distribution through wages, which are after all nothing in themselves, but only a means for distribution of the product among the workers. On this point, Shaw says, Jesus was very precise. He said that work must not be associated with the mere idea of money payment if society is to be happy.

He believed that a higher law than that of bargaining and calculating ought to govern the commercial relations of men, for he saw that goodwill and co-operation are necessary for harmonious social life.

Some people have suggested that a man's income should be given to him for good conduct, something like a Sunday School prize. That idea was soon found to be absurd, for it was found impossible to judge a man's conduct and settle the

amount for each good act. On the face of it, it is just as impractical as the idea that each man should receive the exact portion of the national income that he has produced. Take the simple case of a village blacksmith, who has produced a horseshoe. How is one to value this, and give him the exact exchange for his labour? A little thought shows that the horseshoe is not really his. It belongs also to the people from whom he obtained the iron, the anvil, the coal, the tools, etc., leaving a very little of the value for himself. And even that little is not really his, for when he gets it he has to share it with the grocer and the baker, and others who provide him with food and other means to live. For these necessities he has to pay more than they are worth, for these other people have also to share their bit with others, who have put their share in the things they sell. So one can see the complications that arise out of trying to value the simplest work, and how much more complicated it would become when one tries to value factory-made things—pens, pins, ships, etc.—where many people have handled the object itself. No, it has been found that this way was not practical.

Yet another way was suggested, and it is now in use. That is, to pay by amount of work done. A man's time and amount of work is calculated, and he is paid accordingly. But the natural outcome of this is that he is paid as little as he can be forced into accepting, so that society has a crowd of poor people on its hands, while the money goes mostly to those who do the least work, the results being underconsumption and unemployment.

But Jesus said—do not associate your work with money. In other words, labour cannot be bought by money. Jesus also saw that if a man was constantly troubled about where his next meal was coming from, he could not do his best work. "First secure an independent income and then practise virtue," said the Greeks, and how often we find this true! A

man with great talent for painting has a wife and family, and is unable to do the work he can do well and loves to do, as there is no money in it, and so he has to do work which he hates and which he does badly. A scientific genius, not born in comfort, has to forego his researches and become an indifferent clerk, the world thereby losing valuable inventions. So it is with most people; they cannot give their thoughts to things worth while, on account of anxiety for the morrow, as to what they shall eat and drink and where they can get their clothes.

Jesus said—take no thought for the morrow, but do your work for love and let others clothe you for love. Practically worked out, this means that a man's income is given him in order that he may live. And yet he must produce an equivalent of what it costs to keep him alive or he will be enslaving someone else. So he must give freely of his labour, giving his best to society, and society in turn should abolish the anxiety for the morrow. We are gradually coming to this practical issue, for what is the minimum wage but a first step in the following of the advice of Jesus on this point. The true path of social advancement, according to Jesus, can be found not by insisting upon rights but by fulfilling duties. We can be sure that when men are freed from anxiety they will do good work and plenty. It must be remembered that the very first fundamental teaching of Jesus was "Love your neighbour"; it is no good building a new social structure without that feeling, and only as it gains ground will generous institutions and the right actions of people and communities prevail.

Now let us turn to another social question that Shaw finds in the teaching of Jesus, that of the treatment of criminals. Jesus's advice was, "Judge not." Yet not only do we judge, but we inflict senseless and cruel punishment upon them. We argue that because some people can be good if they

like, all can. Yet we do not expect a deaf man to be able to hum tunes that are played to him. Shaw mentions the case of a child he knew that was beaten for not being able to tell the time after receiving an elaborate explanation of the figures on the dial of a clock, and at last it was found out that she was short-sighted and could not see the dial at all. Some people are unable to control their emotions and govern themselves, just as many people cannot refrain from eating and drinking more than is good for them, in defiance of the doctor's warnings.

We have no more right to judge the actions of the criminal than we have to judge the actions of our friend. We have the right to segregate those who are dangerously below the normal civilized standard, and where possible to educate them up to that standard. It is true that there are a few people who are kept in order by fear, but it is clear that fear also breeds bad citizens, citizens who are selfish and narrow and cruel in their battle for what they fondly think to be a safe place in life's game. And while the punishment does not touch those who are the average in civilization, those who are abnormal cannot be restrained in that way. We are gradually coming to regard the criminal as abnormal and to treat him as such, and to follow the teaching of Jesus. As has occasionally been pointed out: "Where some saw irredeemable loss and ruin, he discerned a much needed lesson in process of being mastered; where others perceived evil, he recognised a latent good which might be stimulated into activity. He looked with pity upon the down-trodden and the destitute, and watched with sympathy the lonely spiritual conflict in the hearts of the ignorant and depraved."

Let us now take one other example of practical advice from Jesus on the activities of society. This time the subject is marriage. It seems that he found family ties hindering him occasionally in his work. People would come to him

asking him why he did not look after his mother, or say that they could not follow him on account of family obligations. He had no patience with excuses of this kind. He was always preaching freedom from physical bondage. In all his social sayings this idea is to be seen. But he was not against marriage. He only saw that a married man will try to please his wife instead of doing the work he should do. And in the same way the wife will do much to please her husband, and anything, good or bad, for the sake of her children.

One of the greatest sacrifices that a man makes when he marries is that, under present conditions, he dare not answer to the call of adventure any more, for fear of the future of his wife and family. This "settling down" is a process which, if carried too far becomes stagnation and death. This is what Jesus objected to in marriage, not the love that is there, not the uniting of forces, but the economic drag of one life on another. Society is gradually realizing that the marriage laws need much altering and above all that to follow Jesus we must first obtain separate economic independence of married people. I once read an amusing story which showed this idea to some extent. There was a girl who worked hard in an office. She had a sister whom she kept at school, and a young mother who, not being very strong, stayed at home, living on the earnings of her daughter. Presently into this happy family comes a young man, who falls in love with this girl and asks her to marry him. Though the girl loves him she refuses to marry him and go with him to another town, because of her sister and mother. Now, the head of the firm in which she worked got to know of this and, after investigating the case, came to the conclusion that the best thing for the family was for him to dismiss the girl, which he did. She, poor soul, was much upset, for she thought she saw ruin before the family. The mother was rudely awakened

out of her laziness, and the sister saw the fall of all her educational hopes. But necessity at last drove them to work. The mother took up a position in a store, and the sister stiffened her back and worked for her own education in vacation time. Then, to the great surprise of the unselfish elder sister, instead of facing ruin and failure, she saw her mother transformed from a nagging invalid into a happy woman, and her sister from a weak character into a strong independent girl. And she at last was forced to admit that she had really been stifling her loved ones by misdirected kindness. Jesus was always preaching physical freedom and yet full play for the emotions of love. Shaw draws attention to such misdirected kindness, which he cleverly terms "softship", in contrast to "hardship".

Now let us turn to the mythical aspect of Jesus. In every country folk-songs and stories are found relating the life of the Sun-God. And in these stories the ripening of the grape and corn are taken as symbolical of the sacrifice of his life for men. In the old English folk-song, "John Barleycorn," the farmer sings of the eternal life of the corn, with which he is in constant contact. He buries it and it rises again, only to be cut down, stamped upon and again buried, and to defy death anew. This experience of the inexhaustible life behind the seed has always been considered the best symbol of the immortality of God. It is an outpouring of life that the biologists have glimpsed when they cannot explain the energy with which the seed pushes the ground away and rises into the light, and even overturns heavy obstacles, such as walls, in order to grow. The corn and the grape were taken as symbolic of the life of this Sun-God. Now, just as to-day men think that they can acquire the strength of the bull by eating beef, so people came to believe that by eating and drinking the wine and corn they might acquire the divinity of the God. These thoughts were popular at the time of Christ, and when the question

arose as to who Jesus was, and it was suggested that he was this Sun-God, a personification of this Redeemer, Jesus acquiesced in the idea. Then, to fulfil the tradition, he had to undergo a violent death, which he at once set to work to obtain. Shaw can see no reason why Jesus so deliberately courted death, except that he was acting under the idea that he was this Solar God.

So Shaw divides the life of Jesus into two: (1) the practical reformer, and (2) the personification of the Sun-God and what Jesus and his teachings said in relation to that. To Shaw's mind, Christianity has never yet been tried, because very soon after the death of Jesus the second aspect began to gain predominance. Paul, as everyone knows, was the greatest propagandist of Christianity, and in fact Christianity as taught all through the centuries might more accurately have been called the Pauline religion, though it must, of course, be observed that John's gospel is very different from the synoptic gospels, and is closely allied to the Pauline interests.

Paul was a genius, but his character was not radically changed by his conversion. He was still a man dominated by two fears, the fear of sin and the fear of death. Jesus had no trace of these fears in his character. Hence his fascination over Paul, and the psychology which expressed itself first in persecution and then in conversion, when Paul saw in the teachings of Jesus a way out from his fear of sin and death. It was Paul who changed the saying of Jesus from "Sin no more" to "Put your sins on Jesus." As most people have the same fears as Paul, they welcomed his weaker teaching, and it is for that reason that it to-day holds so many. From the beginning, Paul's doctrine was founded on a controversy as to the best means of salvation—circumcision or baptism?—a subject which Jesus would have regarded as utterly useless and would not have wasted his time upon, for though Jesus was baptized he lays no stress upon the

ceremony. Later the controversy was on transubstantiation; and so on down the times Christianity reeks with blood and war and everything that Jesus detests.

Even Paul's method of teaching was foreign to that of Jesus. Paul dwelt with zest upon his past misdeeds, and so worked up his audience into an hysterical state, in which they imagined a visitation of the Holy Ghost. Jesus never talked about his personal history, never worked up his audience by any artificial means, was always urging them to right conduct, and a life more abundant and rich, and to rely upon themselves, and not resort to other things as an easy road to the gaining of immortality. On account of the great stress Paul laid on everything supernatural, the miracles Jesus performed have loomed large in the eyes of the Church. But Jesus himself was not at all proud of his healing powers, and was in fact as careful as possible to keep them in the background. When people came to him to ask him for a sign it seemed a hard thing to call them an adulterous generation, but he saw clearly that the effect of the miracles on his mission would be detrimental and would divert attention from his actual teachings. He also foresaw the quarrels that would result from their use, and was most unwilling therefore to employ them. • But being very compassionate he found it difficult to refuse to cure the afflicted.

From this short analysis it will be seen that Shaw takes religion in a very scientific spirit and he maintains that the new religion, that is to say true Christianity, will do away to a large extent with ceremonies and symbols. The legends and miracle stories will be sifted from the actual teachings and made into a separate book. The legends and stories from all religions will then be seen to resemble one another closely, as also the actual religious teachings, so that we can then enter into the era of a practical universal religion.

(Mrs. Wood's next article will deal with the views of H. G. Wells.)

RICHARD WAGNER'S "FLYING DUTCHMAN":

ITS OCCULT SIGNIFICANCE¹

By A. N. INGAMELLS

AT the outset one needs to realize that Wagner uses the symbolic method of revealing the workings of the soul of things. In the legends and myths from which he draws the material for almost all his creations, the stories told relate to the soul and its experiences in the inner worlds of its being, the physical personages and incidents being merely masks or robings that should lead the reader to a comprehension of the life beyond the phenomena. Without this key of interpretation I fear that the legend of the Flying Dutchman must remain a mere phantasy.

For this opera, Wagner has chosen the most important and outstanding features of the story. His chief characters are Vanderdecken, a Dutch sea captain, Daland, a Norwegian captain, Senta, the daughter of Daland, and Erik, Senta's lover, a huntsman.

In the legend, the Flying Dutchman tried to round the Cape of Good Hope in the teeth of a furious storm. He made many unsuccessful attempts, but swore that he would succeed even if he had to keep on sailing for ever. The Devil heard his oath and cast a spell upon him and his crew, so that they

¹ A lecture (condensed) delivered in Sydney by Mr. Norman Ingamells, with musical accompaniment.

This is the separation of the "sheep from the goats," in order that the whole human race may not be over-delayed by the idlers.

The ghostly or phantom ship with its blood red sails typifies, maybe, that inner vesture or vessel in which man traverses the subtle seas or planes next in state or quality of matter to the physical plane or world. The blood red colour of its sails and the blue light, which is sometimes seen about the ship, indicate the stormy emotional nature of the souls who "sail" in it on this astral or emotional sea. One cannot conceive that any sailor has ever objectively (that is, physically) seen this phantom ship, but there are occult ways or conditions in which something akin to it might at times be seen.

We now proceed to the progressive action of our opera.

Except for the sound of the dropping anchor, all is as still as death as the spectral ship enters the bay and the ghostly crew furl the phantom sails. The first words the Dutchman utters are: "The term is past, and once again are ended the seven long years." Why the seven year periods? We know that bodily changes occur in man each seven years and that occultly new trials, testings, and opportunities for the soul occur after these periods. In fact our Solar System seems to be a septenary. There are seven planes, each having seven sub-planes, and seven Root-Races of man to be evolved on this planet, each with seven sub-races. There are also seven colours, seven notes to our musical scale, and many other instances of a septenary state of affairs. Shakespeare also divides the life of man into seven stages.

Oft has the weary hero courted death, but his ship, though old and leaky and always in storms, would never sink. All the maidens he sought shunned him, terrified at the very thought of sharing such a fate. Even the pirates of the sea were always scared of him and crossed themselves if they

saw him, and avoided him whenever possible. Why all this? Because he was the phantom, the ghost (that is, the soul) and the young, untrained, and inexperienced prefer the sheltered harbours of ordinary life to the company of those venturing upon the trackless ocean of super-life. He is doomed to roam the seas "until the last billow shall break." This is a wonderfully symbolic phrase, for it hints that then the life of the senses and of all passing things will have taught their last lesson, and Masterhood has been attained. The "doom" of endless life cast upon the Dutchman is a glorious "fate" for the spirit of man, spark of the Divine Flame that it is.

Baffled so often, and remembering the conditions of his release, he exclaims:

Thee I beseech, kind angel sent from heaven,
Thou, who for me didst win unlook'd-for grace.
Was there a fruitless hope to mock me given,
When thou didst show me how to find release?
The hope is fruitless! All is quite in vain!
On earth, a love unchanging none can gain!

Only one glimmer of light sustains him, and he soliloquizes thus:

A single hope with me remaineth,
A single hope still standeth fast;
Though earth its frame long time retaineth,
In ruins it must fall at last!
Great day of judgment nearing slow,
When wilt thou dawn and chase my night?
When comes it, that o'erwhelming blow,
Which strikes the worlds with crushing might?
When all the dead are raised again,
Destruction I shall then attain.

This ruin and destruction is the death of the earthly nature that binds us to life here, and the "raising of the dead" is the full awakening of the spiritual consciousness, the goal of all incarnate life, the real Resurrection and Ascension.

could not die, nor the ship sink, and then condemned him to roam the seas until the Day of Judgment, without hope of release, unless he could find a maiden who would love him faithfully unto death. He was allowed to go on shore only once in seven years in his search for such a woman.

In the opening scene of the first act of the Opera, the Dutchman's vessel, with her blood red sails and black masts, is seen being driven by storm into a bay on the coast of Norway, where Daland's ship had also put in for shelter. The seven years having expired, the Dutchman goes on shore and, meeting the Norwegian captain, asks hospitality of him, offering all his valuable treasure in return for rest and home. After seven years of storm he valued these beyond all his garnered wealth.

During their conversation the Dutchman discovers that Daland has a fair and faithful daughter, and he straightway asks permission to woo her. Liking the appearance and manner of the Dutchman, and having a keen desire for wealth, Daland agrees to both requests, and soon both set sail for Daland's home, some seven miles distant along the coast.

As to the music of this opera, it is, in the main, one long restless sea of emotion—just like the sea itself—almost overpowering at times in its depth of feeling and fierce yearning.

Before going into the detailed action of the story, it would be well to consider what the characters and symbols in the legend really mean. The Dutchman certainly gives one a feeling of greatness, of bigness—of generosity, heroism and long-suffering. Always does the God in him seem to be active. We may regard him as the Individualised Spirit of Man, come out upon the stormy seas of incarnate life, a true prodigal from the All-Father's Home, leaving it in order to contact and conquer life in these lower worlds. His vow to round the stormy cape, whate'er the cost, is a calling down of his fate, his karma, for he is an advanced soul, ready

to embark upon its superhuman phases. It is the Voice of the Ego, the Higher Self, impelling and inspiring him to dare the uttermost, for the Ego always knows that Mastery is certain.

Who is the young Maiden Senta? I believe her to be the Monad, marriage or spiritual union with which means that the human soul has united itself with the Immortal Self, which is virgin. Only complete sacrifice can bring about this greatest of all consummations, and this our story requires.

Between these two characters there is a wonderful "recognition", and attraction on both sides. This "look of recognition" Wagner is very fond of noting. We find it also in his *Tristan and Isolde* and elsewhere. Possibly he had in mind the idea of re-incarnation, and of souls meeting again on earth, for we know he believed in that doctrine.

As to the Devil, capable of imposing such a heavy fate upon a mortal, who is he? Mephistopheles, the personification of a great principle in nature. He is the examiner in the Cosmos, who imposes tasks and tests (miscalled temptations) necessary before a man can attain those greater heights that are open to his soul's winning. He is not at all an enemy of man, but rather is he one of his greatest teachers.

The Day of Judgment, until which our hero has the risk of having to sail, needs some explanation. Judging by some of the Dutchman's remarks, Wagner probably means us to consider it as the close of manifestation. The Theosophical interpretation of the idea I believe to be the true one. It is that at a certain stage in Humanity's progress an examination takes place, and all those souls who have reached the necessary development will go on with their labours—but those who either cannot or will not fall into line with the Plan of Evolution and do the necessary character building, etc., must step out, and, in the future, enter another human scheme of development, re-commencing at the stage at which they were left.

It is in his conversation with Daland on the shore that they agree straightway to set sail for Daland's home port. The Dutchman himself makes it a condition that Senta is favorable to his suit.

This home that the Wanderer seeks must be taken to mean the soul's true Native Land, with the Peace that awaits all who win it—a Peace that is not a lulling or dulling of life, but rather an overflowing fullness of life, life in perfect harmony with all the divine laws of being, the Lasting Peace of victory over all discords and pain.

It is clear also that the finding of the Maiden would mean the finding of the Virgin Spiritual Essence of Man's own being, for the Dutchman sings:

O! would the hope at last were given
That I through her might find release!
Dare I in that illusion languish,
That through this angel pain will cease?
That after this tormenting anguish,
I shall attain to lasting peace?
Ah! all but hopeless though I be,
My heart still hopes that joy to see.

The preparation for sailing brings the first Act to its close.

Act Two reveals to us a room in Daland's house and we see Senta, and her friends. They are busy, and singing at the spinning wheels, but Senta has her eyes fixed upon a picture of the Dutchman hanging on the wall, and does not join in either the work or the song. Her friends upbraid her for this, but she replies that she is wearied of their ceaseless singing. She sings the ballad, which stirs her so deeply that at the close she sinks exhausted in her chair. The other maidens, thinking of the Dutchman, sing:

Ah! where is she to whose loving heart the angel may
guide thee?
Where lingers she, thine own unto death, whate'er betide
thee?

after which Senta, stirred most strangely again, in emotional agitation springs up and sings:

I am the one who through her love will save thee!
O may the angel hither guide thee,
Through me may new-found joy betide thee.

We should remember that Senta has never given her whole heart to the young huntsman, Erik. He hears her last remark as he now enters the room, and asks Senta if she is going to forsake *him*, at the same time informing them all of the appearance of Daland's ship. All is excitement now and all are eager to go and meet it, but Erik detains Senta and pleads with her for her love. She seems as if in a trance as her lover relates to her a dream he has had, in which dream she has met her father and the Dutchman and has promised to become his wife. According to Wagner, Senta here falls into a kind of magnetic slumber, in which she appears to be dreaming the very dream Erik is relating to her. She recovers, however, but becomes even more excited than before, and informs Erik that this doomed sailor is seeking her and that she will be his. Horror-struck, Erik rushes away in despair, leaving Senta brooding upon the picture on the wall.

Daland and the Dutchman now enter. The meeting of Senta and the Dutchman is one of those tense and vital situations that few but Wagner could portray so powerfully. After a cry of astonishment at seeing the Dutchman, Senta gazes at him as if transfixed. Her father meanwhile waits for his daughter to come and welcome him. It is he, however, who in the end approaches her, and asks if she will receive this stranger as guest and maybe as husband. Senta and the Dutchman are heedless of all, save to gaze spellbound into each others eyes. Seeing this, Daland retires and leaves them to themselves, and the Dutchman sings that wonderful and inspired song of his, "Like to a Vision," surely one of the

noblest songs ever written, vibrant with power, yearning and a noble love. The words are :

Like to a vision, seen in days long bygone,
This maiden's face and form appear ;
What I have sought thro' countless years of sorrow,
Am I at last beholding here.
Oft from the depth of darkness gazing upward,
Sore have I long'd a love like hers to gain ;
A beating heart was left me, for my torment,
That I might still awake to all my pain !
This quenchless flame within me burning,
Can I, unhappy one, love dare to call it ?
Ah no ! It is but longing for release,
That I through such an angel might have peace.

Senta replies, to the accompaniment of equally wonderful music, as follows :

And am I sunk in wondrous depth of dreaming ?
Is this a vision that I see ?
Or am I now set free from long delusion ?
Has morning truly dawned on me ?
See, there he stands, his face with sorrow clouded,
He tells me all his mingled hope and fear ;
Is it the voice of sympathy that cheats me !
As he has oft in dreams, so stands he here.
The sorrow which within my breast is burning,
Ah ! this compassion, what dare I to call it ?
Thy heart is longing after rest and peace,
And thou at last through me shalt find release.

'Tis now that the Dutchman asks Senta if indeed she will be his. Amidst amaze of transport and wondrous words and music these two pledge their eternal unity.

Senta's father re-enters and informs them that, the voyage ended, all await the customary feast of welcome, and he learns at the same time of Senta's acceptance of the Dutchman. This Act ends in Senta and the Dutchman tasting the wondrous joy of utter surrender, trust and love, their souls seeming to bathe in boundless seas of bliss—mystic gales that seem like an Initiation into some unheard of experience of the

very Spirit itself, and something that only music's rarest might can at all portray for us. It is a typically Wagnerian soaring, singing, triumphant finale, sorrow blossomed into Joy.

In Act Three it is night. We see the Norwegian's ship lit up, for the sailors are feasting and making merry after their long voyage. The Dutchman's ship presents a strange contrast ; the darkness and stillness of death seem to be about it. Maidens from the village come to the shore with baskets of food and dainties for the sailors, but they cannot awaken the Dutchman's crew. Suddenly the sea begins to rise about the Dutch ship, dark bluish flames are seen on board and a loud storm-wind begins to whistle through the cordage. Her crew now become visible and rouse themselves and begin to sing of their captain and his quest, of their ship and her "sails that last for evermore," which they now begin to unfurl, strangely seeming to sense what is so soon to take place. This scene strikes terror into the hearts of the Norwegian sailors, for they note that the storm is confined to the Dutchman's ship, so they hastily cross themselves and rush to their cabins. The maidens on shore also become panic-stricken and flee in all directions, and the ghostly crew, noting this, burst into loud laughter, while the storm about their ship begins to abate.

Immediately following these happenings we see Senta tremblingly leaving her home, followed by Erik in great agitation, asking her what spell has overcome her, that so soon she gives her hand and her heart to the Dutchman. Senta begs him to cease, saying she can no more think of him, as a higher call overwhelms her. At this critical point the Dutchman appears, and hearing them speaking of their past love and vows, misunderstands them, and thinks that Senta is already regretting her promise to him. With a cry of despair he exclaims : "Abandoned ! All is forever lost ! Senta, farewell : to sea ! to sea ! till time is ended . . ."

Thy former promise be forgot, and my fate! Farewell, I wish not to destroy thee."

She begs him to stay, but he calls and commands his crew to set the sails, telling Senta that because he releases her she is saved from the penalty which would result from her breaking her vow to him.

But Senta replies: "Well do I know thee, well do I know thy doom. I knew thy face when I beheld thee first! The end of thine affliction comes. My love, my love till death, shall take thy curse away." But the Dutchman replies: "Thou knowest me not, nor thinkest who I am. But ask the sea in every clime, or ask the seamen who the ocean wide have crossed; they know my ship, of all good men the terror! The Flying Dutchman I am called." And with these words he turns and hastes to his ship, and sets sail again.

Senta attempts to follow him. She rushes to a high cliff on the shore, calling to the Dutchman with all her powers:

"Praise thou thine angel for what he saith! Here stand I, faithful unto death," and straightway plunges into the sea.

At this, the Dutchman's ship, with all her crew, sinks beneath the waves, and, rising from the sea in the Sunset's rosy glow, we see the ghostly forms of Senta and the Dutchman in eternal embrace.

The end of wandering o'er the trackless ocean has come for our "stormy petrel". The Dutchman has now played the last act of material life, *i.e.*, he has attained to Mystical Marriage with that Virgin Essence that men call God, that lies at the heart of all manifested life, and very wonderfully does Wagner portray this in symbol, as we see the souls of the hero and heroine rising in the Bliss of Unity above the seas of manifested existence. The soul has passed "The Cape of Good Hope" into the Nameless, and Boundless Harbour of Eternal Life—the Enlightened Ones call it Immortality, Nirvāṇa, and Timeless, Tideless Bliss.

THE PRICE OF HAPPINESS

BY W. H. JACOBSEN

EVERYTHING in this world of ours has to be paid for. Everything has its price. There is no exception. Of course it is quite easy to contradict the statement, and it is likely enough that some people may say from experience that there is little or no truth in it. They will add that their happiness is derived from happy circumstances of which they had not the making. They will say that happiness in and by itself is a heaven-sent gift, and that to allude to any price for it would be bad reasoning and worse taste. Yes, there are people who willingly deceive themselves by thinking thus.

One is reminded of the schoolboy who in passing at night through a churchyard whistled to keep up his courage. It is also like the action of one who makes up his mind that all the sixpences in his pocket have really the value of shillings—a pleasant illusion, and profitable to a degree, just so long as no practical test is applied. The fortunate owner of the sixpences may as well regard them as golden sovereigns—in his pocket. And he can go on with the same belief or idea as long as he abstains from spending them or giving them away.

The proof of a value is in its spending power—in other words, its practical reality. A critic might urge that this is true only when applied to matters of practical utility, such as sixpences. Our reply is that everything in this world, at least as far as we are concerned, is essentially practical. Happiness is no exception, and because it is practical it has to be purchased. How? Must we refer to one of the most searching tests in life, that of personal experience? Is it not true that our real happiness has come as a resultant of gloom? Is it not true that our chief joys have proceeded from our most poignant sorrows? It would be well to ask ourselves the questions, and to pause before giving the replies.

Turn to the contemplation of the law which governs all action! Have you considered that it is indissolubly bound up with the law of reaction; if you like, call it the swing of the pendulum. Would we rest unless we were tired? Would we eat unless we were hungry? Thus hunger and distress are seen to be necessary to rest and food.

We have been dealing with elementary matters. Let us go a little higher. Is not appreciation the very keynote of happiness? And yet, strange to say, appreciation seldom sets in—at least in its full strength—before the appreciated object has been taken away. "The well is never missed till the water runs dry." Only then is recognition complete. It will be urged that a sense of loss can hardly be described as the attainment of happiness. But, strange to say, the attempt to replace the lost advantage brings a very decided measure of appreciable joy. Before, everything was taken for granted; now some rough spade work has to be done in the way of reconstruction.

A very homely instance occurs to my mind. I see a family suddenly reduced in circumstances, and from a lordly residence they have to take refuge in a house little better than a cottage. I see misery and humiliation in full evidence. I wait, and then I see another picture. True, the scene is the same lowly cottage, but somehow things have changed. Discoveries have been made; it has been found that hardship can produce cheerfulness. The reaction has made itself felt.

Greatly daring, I venture into another sphere, one of the saddest of human domesticities. I refer to the loss of a dear one, and I want to know why it is that, after a certain time, the flood of despairing anguish gives place to the gentle unruffled motion of the peaceful heart. Why?

To talk about the inevitability of the law of reaction might not win an accord, but the fact is palpable enough! And here is another thought derived from personal knowledge: the reaction from the storm of devastating sorrow exceeds the utmost expectation. Joy over sorrow. Pleasure over pain. Happiness over misery.

One would not like to be misunderstood. Sorrow is not chosen, Pain is not accepted. Misery is not welcomed. Who would voluntarily and without need choose the darker side of life? But when alternatives vanish and the cup has to be drunk, happiness has not uttered the last word.

In a hundred small matters the same principle appears to operate. Intelligent men and women work in spite of having enough money to keep them from working, for work means satisfaction. Without the former, the latter would not exist. Of course, under ideal conditions in an ideal world men and women would choose the nature of their work. Round men would keep clear from square holes, that is generally admitted. But even unpalatable work is calculated to bring its own special need of inward satisfaction.

Who has not heard of the involuntary toiler of the day clutching eagerly at the chances of voluntary work in the evening? Truly he buys his happiness at the expense of his comfort. Hardship tends to supply a spur to fine exertion. An urge, a stimulus, an encouragement is requisite for most of us, and it often comes disguised.

It was a piece of wholesome advice once given by an old man who had seen much trouble and yet seemed as if he were the very incarnation of joy: "Hold happiness in reserve. Earn its smiles at the cost of strenuous labour. Distrust it not, for it is surely true that it will never betray its faithful followers."

WIT is a changeling, an elf, elusive, evanescent, wayward as a butterfly, sparkling as a sun-lit fountain; a thing of light and air and movement, never resting, never caught. Now we seem to grasp him and lo! he is gone, and only his mocking laughter is wafted from afar.

Humour is a kindly giant, a smile ever upon his lips, not given to loud mirth, gentle and strong, easing the burden of a tired world.

Fun is a jovial clown, loving the motley, brimful of vitality, noisy and boisterous, and for these reasons not always welcome to his brothers Wit and Humor. But children and all young things love him, and the old folk, listening to his jolly tones, smile and hear again the voice of their youth.

Nina Sutton

NOTES AND COMMENTS

THOUGHTS ABOUT WHEATON

I AM sure our readers will like to see this from a well-known T.S. Worker.—A.B.

I have been spending Christmas at Wheaton, a large part of the time in solitude, resting after strenuous touring, and I have been immensely impressed by the dominance of a certain great thought which seems to take complete possession of me here. I wonder if Dr. Arundale made the thought-form and left it here? But this is it. All the time I am here I am intensely and vividly conscious of all the United States. It may sound a little ridiculous to put it this way, but I feel as if the whole of the United States were inside me, and that there was not a spot in them or a movement of human feeling and thought generated in them, of which something in or through me was not aware and responding to. I wake in the morning and find my aura as big as America and all my heart and mind flowing America-wards. It is so tremendous that I cannot help noticing it and asking myself its reason and meaning. For it is only here I feel it. I do not feel it the same way in a big city, however important.

So trying to understand, I think it must be this: That Wheaton Headquarters is a radiating centre of the Masters' life and purpose to all the States, a physical focus-point for forces which come down, I expect, to even the etheric levels of the physical plane. We have heard that in the cave-museum of the Great Brotherhood, of which the Master K. H. is the Curator, there exists an etheric map depicting the living influence of every stream of spiritual thought. There the great religions show as different-colored streams, and Theosophy, the ancient wisdom which lies behind them all, as a white, undulating light. It radiates etherically chiefly from Adyar, flowing right around the world, centering somewhat in every Lodge and showing by its degree of brightness the true vitality of that Lodge. But in far fuller measure it centres in the Headquarters of every

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National Society, for there form the great spiritual nerve-plexuses which feed the work in each country. More especially is this the case when the Headquarters is a noble and beautiful building and situated in a suitable environment. Our Headquarters at Wheaton is such a building, and is well outside the psychic aura of Chicago.

But it has a human side. The beautiful building, the right situation, is not enough. Most important of all are the human channels of theosophic inspiration who live there, or who come there. Do not come and work at Headquarters unless you are determined to leave your little self behind. Otherwise your contribution to the thought and feeling forces of Wheaton, which should be flowing America-wards all the time, will be turned back at the limit of self, of Wheaton, of Chicago. Besides, it is dangerous to live in a place like this and not try to grow big. The pressure towards greatness is so tremendous that it will shatter those who insist on being small. Quite a common experience in staying or living in such spots is to find oneself suddenly giving away to intense depression, or irritation. Those are the two major reactions of nerves to a pressure to which they are not yet attuned.

Wheaton is only at the beginning of its days. Its soul has to grow, develop, bloom, and fill the beautiful body which has been provided for its expression on the physical plane. Come to Wheaton, though it means an expenditure of money and time, and bring with you a gift of love, appreciation, vision. To have stood quietly in its lovely entrance hall for only five minutes, and to have dreamt a little dream of America the beautiful and what it will become when the divine light and love irradiates every policy and culture of its people, is not to have come in vain. The temple of humanity's future happiness and freedom is built with the stones of individual hearts and minds. Our Society is the instrument with which we build, but not the temple itself. Think America-wards, and remember H. P. B.'s words: "Do not work for Theosophy. Work for humanity through Theosophy."

CLARA M. CODD

CORRESPONDENCE

THE WORLD-TEACHER

MADAM,

In a statement by Bishop Leadbeater in the May issue of THE ADYAR THEOSOPHIST the following occurs: "Krishnaji is not speaking primarily to you or to me—men who have accustomed ourselves for years to think of higher things, who realize something of the relative importance of the inner life; he is aiming at the average unawakened entity whose thoughts centre chiefly round horse-racing, prize-fighting, football, business or pleasure; he must find a phraseology which will penetrate a fairly solid shell."

I have read and re-read Bishop Leadbeater's article with an earnest desire to understand his point of view. For many years he has been a source of inspiration and consolation to many thousands of people, and he has had the supreme privilege of sharing with our President in the work of preparing the body through which a great message is being given to the world to-day. For more than twenty years our two leaders have proclaimed the coming of the Bodhisattwa in order to give a new teaching which will be embodied later on into the religion of the sixth sub-race that is already being born in America. Our great President has stated again and again that the teaching is for the new sub-race and that for the benefit of the thousands who are unable to understand the Teacher she is playing the part of the crutch maker, in spite of the bidding of the Teacher to throw away all crutches.

There are many even among the leading members of the Theosophical Society who have confessed that the demands made by Krishnaji to throw aside every form of dependence upon external things are far too strenuous, and that it would certainly take many more lives than the present one to attain that perfect balance, that poise between love and reason of which Krishnaji continually speaks.

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I am therefore unable to understand what Bishop Leadbeater means when he suggests that Krishnaji's teaching is primarily meant for the "average, unawakened entity whose thoughts centre chiefly round horse-racing, prize-fighting, football, business or pleasure." Is it amongst those that the Bodhisattwa will find His disciples or friends? Will it be these primarily whom He will teach? We are told in the Christian Bible that the Christ found His disciples amongst the poor ignorant fishermen, among the unlettered workmen of Judea, and that the learned Rabbis of the day scorned the simple teachings of the Master. I wonder if History is to be repeated once more. The essence of that teaching is "God is Love"—love thy neighbour was Christ's teaching to the simple people of His day. In almost identical words Krishnaji speaks to us: "Love your friends—is not that a goal in itself?"

It may be that among the business men of to-day, among the sportsmen who love the simple excitement of games, there are souls so simple in heart and unspoilt by the intellectual complications of the day that they have the directness of vision which will enable them to perceive the beauty and profundity of thought hidden behind the simple words, to which the more learned among us are often blind.

I am sure that it is not the intention of Bishop Leadbeater to suggest to the members of the Society that they are too far advanced for the teachings of Krishnaji, who has come primarily for less advanced souls, or are the words of the Bishop more significant than they appear?

In the world of the spirit the question of stature is irrelevant, just exactly as in the world of beauty. The little violet that grows by the wayside is as greatly beautiful as the tall palm, and height measures are seen to be meaningless. In the spiritual world, when any individual realizes for a moment that he is the whole and achieves liberation from the bondage of the personal, he flashes forth the beauty of the Master. He is one with his great Brother, no matter how many lives separate them in evolution. The liberated Master is one who has broken down the walls of the personal self and who enjoys the continued and unbroken consciousness of being the whole. To such a one there is no sorrow, for there is not that limitation of the personal self which is the cause of sorrow. He lives in a world where there is no high or low, for in that world there can be no question of difference or gradation. This truth can be perceived by anyone, however little developed he may be. For to all of us there

have been moments in our lives when for a little while we have caught glimpses of that world of freedom.

If, however, we step into the phenomenal world, we come under the influence of the law of time and space, of evolution, and there is differentiation; there are grades and steps, differences of capacities, intellectual, physical, etc.

We may seek to understand this by means of an analogy. Let us think of progress, evolution, as a horizontal plane and of the spiritual world as lying on a perpendicular vertical plane. It is possible to conceive of a being who develops power after power, capacity after capacity and yet does not attain to the quality of spirituality. In other words he progresses all the way on the horizontal plane, yet it is conceivable that one may have gone a very little way on the horizontal plane before he moves up in the vertical and may, though endowed with very few capacities, show out the *quality* of spirituality. But in that brief moment of ascent into the world of spirituality he lets the light shine, the same light that our Master flashes forth continuously.

There are many members of the T. S. who have read much and developed a fine intellect, who are able to argue and discuss, and yet have lost the simplicity and directness of vision which is often seen among so-called uncultivated people. It is conceivable and certainly possible that many years of complicated intellectual speculation might have blinded them to the perception of the simple truth that Krishnaji is bringing to us to-day. The essence of his teaching is so simple: you must learn to love, you must develop the intelligence which is able to distinguish the essential from the non-essential, and you must have no fear, no fear of the future, or fear of pain and struggle. The educated man of to-day is afraid of loving, afraid of his neighbour, of society, of being different from the members of the group to which he belongs. The Teacher seems to say to us: "Why are you afraid of Life, plunge into it, into the very depths of it and find the richness, the joy of life." It is very true that in one way education is the cause of more complications in life, and so it is true in a sense that the so-called unawakened entity may be easier to rouse than those who have drugged themselves deliberately into insensibility.

There is yet another view propounded by Bishop Leadbeater with which I am bound to express disagreement. That Krishnaji is a fanatical reformer compelled by the nature of his mission to represent only one particular aspect of the Truth seems to be entirely out of accord with facts. Any unprejudiced study of Krishnaji's

teachings will convince us that the nearest parallels to those teachings are to be found in the Upanishads or in the sayings of the Buddha. The term fanatical reformer could with as little justification be applied to the Lord Buddha or the Lord Christ, or to the writers of the Upanishads. The term "intolerant" or "fanatical" is singularly inappropriate when applied to one whose grand message to the world is that each man is his own guide, his own law-giver. But of course, it is a matter on which every one is entitled to hold his own opinion.

There is one point which deserves our sincere appreciation. Bishop Leadbeater has stated his view of Krishnaji with perfect candour. He has helped to destroy the idea that the opinions or views of anyone, even of one whom he claims to be the vehicle of the World-Teacher, are sacrosanct. We are now absolutely free to appraise the claims of any teacher, small or great, at their true worth; where Bishop Leadbeater has shown the way, other members of the Society will now not be afraid of following.

B. SANJIVA RAO

MADAM,

"Flat contradictions" are to the student what adversity is to the individual—a spur to deeper thought. Some disappear by meditation, while others remain inexplicable only because the student cannot judge the issue from both angles of vision. In Bishop Leadbeater's article in your May issue there is a reference to certain statements of the Teacher which conflict with the "experiences of thousands." On this issue I would benefit the reader by presenting the other side. But first let me deal with a preliminary point. In the said article statements are made of the Inner Official World Teacher which very few readers can verify. By what token can the student thus accept statements on faith from the Bishop and ignore, or be indifferent to, the repeated testimonies of Krishnaji that he is at-one with the "vast Unconditioned Truth"? It is the lack of this willingness to *examine* this greater testimony not only by investigation, but by response to the invitation for the great emprise, that prevents students seeing that the talk of "extravagant assertions and contradictions" is wholly invalid, since they are in the valley and cannot stand with "Pure Life" on the mountain top. Lessing-like, some students, thinking "that Absolute Truth is for Thee alone," reveal little regard for what St. Luke called a mind for "Eternal Life" or the great Shāṅkara "the austere majestic vision of Eternal Truth," and miss the thrill of testing this claim of Krishnaji by studying ancient and modern writings on Paramātmā and Absolute Knowers, and contrasting them

with his views on Truth and Life, to find they bear the *ultimo sigillo*, and thus support the *Secret Doctrine* (i, 84), which says that a clear mind can merge into the Absolute and continue in full possession of Paramārtha, the self-analysing consciousness.

The Bishop gives four sentences of the Teacher's writings in a paragraph without any references to indicate the theme or the context, and one sentence has two words introduced which alter its meaning. I gladly give the references and beg the reader to check my treatment. *Star Bulletin*, 1929, August and September, pp. 9 and 14, and November, p. 10. First it is to be noted that the "flat contradictions" concern the question of help by ceremonies and not the finding of Truth. In the September *Bulletin* the theme of the Well-Beloved is: "I have been repeating over and over again that you must approach Truth unburdened, with no prejudices, no preconceived ideas." Then comes a question, and the answer, saying, "You cannot approach Truth by any path", then—"I include—I do not want you to agree with me, but to think it out—all forms of religious ceremony intended to help Man, for I maintain they cannot help." And follows later: "I say that to find Truth now you must be free of all these things." "To help fundamentally you cannot give external aid but must help to purify the individual effort and strengthen the incorruptibility of the Self." Nowhere does the Teacher deny the help of ceremonies in the evolutionary worlds, in the organization of vehicles, but "they are unessential" to the "fulfilment of life." They are not a real help "to find the Truth which is within you all the time."

The following is a rough simile that has helped. One drunkard may be reformed by astutely arranged external information about brothels, asylums, prisons, etc., and another by impressive, well-arranged appeals to the God within. Analytically both methods are subjective, but one is phenomenal, while the other strengthens the inward perception, and is therefore the more lasting and real.

How can any student with an outward-turned mind, occupied daily with rites, etc., find the Truth within? Such a mind slays the Real, nay, may indeed regard the Truth as metaphysically and mystically unknowable. Extreme case, you say? Granted, but true. "As an arrow shot from a strong arm so let thy heart strike deep into the everlasting." If the student turns away and is content to let his goal be stages in the shadow-worlds, the path of glory seems endless, but apparently does not for such an one release "pure life". I repeat, the term "help" means to this Freeman something different

from our conditioned view. If a great chemist declares a condition indispensable for an experiment, what folly to ignore it. "To find the truth now" the condition is to come naked and unburdened, yet "burning for the Flame." This is the burden, the theme, of the other quotations when examined.

It may not appeal, but why the tragic stoning by misunderstanding and ignoring the new point of view? "If you are concerned with other things (than the finding of the Vast Unconditioned Truth) you will never understand me!" The Teacher does not say "ceremonies may be intended to help." The words "may be" are unfortunately introduced by the Bishop. They import an element of uncertainty in the Teacher's mind, and thus undermine the statement made that "to attain" gives "the key to Truth." I have just shown why "they cannot help now."

I submit, Madam, that there is no fanaticism about the Teacher, because he is incessantly asking us "to think it out." Your true fanatic never does that, and would scorn the, "I beseech you, in the bowels of Christ, to consider you might be mistaken." Again, it is only fair to record that the Bishop's quotations are extracts from speeches to students, certainly not to the "pachydermatous public." Nor can a student fairly claim that because Kṛṣṇa says in the fourth discourse of the Gītā that He welcomes men on all paths, it invalidates "The Realm of Truth is a pathless land, and cannot be approached by any path", since the *Secret Doctrine* agrees that Kṛṣṇa speaks in the main as the Incarnate Logos, and the bewildering paths in our vast literature can easily come to Him as such. Why is it said in the Gītā, "Of the successful strivers for perfection scarce one knoweth Me in Essence"? The Teacher to-day strikingly ratifies that sentence.

Finally, when you and I are in That "of whom naught can be said" we shall know why we entered this system while others did not, and others "galivant to Sirius", and others "work for union with its Logos."

ARTHUR SEDDON

MADAM,

The following extract from the Vishṇu Purāṇa will be read with great interest at the present time, when so many people are perplexed by the question: "Is Krishnaji the World-Teacher?" The question has been put to the leaders of the Theosophical Society and to Krishnaji himself on many occasions; answers have been given; still the

controversy continues, and still the same questions are being put. Questions practically similar have been put to the World-Teacher when He came down as Shri Kṛṣṇa, and He has given his answer. The following extract gives the question and the answer:

"After Shakra had departed, the cowherds said to Kṛṣṇa, whom they had seen holding up Govardhana: 'We have been preserved together with our cattle from a great peril, by your supporting the mountain above us. But this is very astonishing child's play, unsuitable to the condition of a herdsman. And all thy actions are those of a god. Tell us what is the meaning of all this. Kāliya has been conquered in the lake. Pralamba has been killed. Govardhana has been lifted up. Our minds are filled with amazement. Assuredly we repose at the feet of Hari, O thou of unbounded might, for having witnessed thy power we cannot believe thee to be a man. Thy affection, Keshava, for our women and children, and for Vraja, the deeds that thou hast wrought, which all the gods will have attempted in vain, thy boyhood, and thy prowess, thy humiliating birth among us—are contradictions that fill us with doubt, whenever we think of them. Yet, reverence be to thee, whether thou be a god or a Dānava or a Yakṣa or a Gandharva, or whatever we may deem thee, for thou art our friend.

"When they had ended, Kṛṣṇa remained silent for some time, as if hurt and offended, and then replied to them: 'Herdsman, if you are not ashamed of my relationship, if I have merited your praise, what occasion is there for you to engage in any discussion concerning me? If you have any regard for me, if I have deserved your praise, then be satisfied to know that I am your kinsman. I am neither god nor Yakṣa nor Gandharva nor Dānava. I have been born your relative, and you must not think differently of me.' Upon receiving this answer the Gopas held their peace and went into the woods." (Translation by H. H. Wilson, vol. iv, pp. 322-3.)

Can we not be satisfied with similar answers given again and again, and hold our peace too?

C. KUNHAN RAJA

IS THERE ANY CRISIS?

It seems that the minds of many Theosophists have been hurled into great confusion and fanciful uneasiness on account of the so-called crisis in the Theosophical Society, which has dawned because of the unreconciliatory teachings of Krishnaji. I often wonder why such

misconceptions with regard to the ideas of Krishnaji are set afloat by our brothers, and I feel that it is mere ignorance and want of Free-thought which has given rise to this seeming antagonism between the ideals of the Theosophical Society and the so well reasoned teachings of the great Teacher.

Several articles appeared in the May number of THE ADYAR THEOSOPHIST dealing with the present situation of the T.S., but I think many of us have allowed ourselves to be overtaken by unwise and unreasonable botheration. I think there is no crisis in the T.S., nor any conflict between the objects of the Society and the teachings of Krishnaji. It seems to me that many of our brothers have forgotten that there is absolute freedom of thought in the Theosophical Society. It is explicitly and unequivocally mentioned that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society. Every member has full right to accept or reject any opinion according to his own understanding. One who fought so bravely and persistently with dogged determination and untiring efforts to establish the ideal of Freethought in the world is our venerable President, and surely it is a matter of great astonishment that in spite of the full grant of freedom to every member, there is confusion in the Society when a Teacher comes and propounds his new ideas so reasonably.

As a matter of fact, we, the members of the T.S., have been taking undue shelter under the authority of the Leaders in the unfortunate pursuit of mental inertia, which is so detrimental to our progress on the glorious path of Truth, and now, when there is some conflict between our long-cherished ideas and the teachings of Krishnaji, naturally we are at a loss. Certainly our "Leaders" never meant that we must accept without any murmur what they said; but on the other hand, it was a mistake on our part that we succumbed to blind following and unintelligent understanding. Now, therefore, it is no good blaming our Leaders and the Society, for by doing so we shall be throwing our own fault upon the shoulders of others.

To my mind there is no crisis in the T.S. There is a "crisis" in the mentality of the Theosophists who have been taking unwise shelter under authority. It is our own minds that need a radical change, in accordance with the principles of the T.S., with full understanding and intelligence. And the Theosophical Society will remain unshaken because its principles are beyond any corruption. Are the aims and objects of the T.S. in contradiction with the ideas of Krishnaji? Certainly not. Then why unnecessary confusion? Is

freedom of thought contradictory to the teachings of the Teacher? Assuredly not.

Many of us are greatly perplexed with regard to Masters and their existence. We have been told by our revered President and other Brothers that there is a Great White Brotherhood, consisting of many Rshis or Masters who control the working of the world. But Krishnaji tells us that Masters have nothing to do with our spiritual development. Naturally there is perplexity in the minds of those who have been taking shelter under authority. There being perfect freedom of thought in the T.S., why did many of us not ask our revered President in the beginning as to whether the Masters existed really? Why did we not say then, "But how are we to know this? How can we believe until we see the Masters ourselves?" Was there any questioning of this kind at that time? But why, now, when a Teacher comes and says, "Why do you care for the Masters?", are we at a loss? Those who have seen the glorious Masters, who have been in contact with them many times, may say that they exist, but why should this perplex us? When the proper time comes, we will see the Masters ourselves, if they actually exist. But till that time it is mere blind belief to advocate their existence. We should rather purify our lives first, and then bother about other things, because without strenuous effort for self-purification on our own part, all other things that are yet ahead of us have very little importance, so far as *we* are concerned. This is quite straight and simple. This is what Krishnaji seems to reiterate so many times.

Another point is with regard to the importance of ceremonies. Krishnaji says, "Ceremonies are unnecessary for your growth; they cannot help you in the attainment of Truth." And those who are the members of the Liberal Catholic Church and Co-Masonry may be confused at this idea. We have, however, to use our own intelligence. Have those members who joined the Catholic Church and Co-Masonry, been benefited by the ceremonies so far as the attainment of Truth is concerned? Those who are sure that they have been greatly helped by these ceremonies should go on performing them, without caring what others say, but those who have found no comfort, should surely follow some other path intelligently. But the path must not be the path of Authority. It must, on the contrary, be the path of Intelligence, of pure understanding and reason. This is all.

Krishnaji rightly says, "How can you follow anyone except yourselves, when you are a body of seekers after Truth? You are not seeking truth the moment you follow anyone." This is what is

meant by the principle of free thought in the T.S. Obviously, there is no reason why many of us should be in confusion. Let us be free in every respect. Let reason be our only guide. If we understand anything good, we must live it, we must dance to its tune in ecstasy. But if we do not follow something, we must put it aside, without any hesitation or fear. And this we can do as *bona-fide* members of the T.S. Krishnaji says things which seem to be contradictory to our long-cherished ideas. If we understand them well, we must live them. If not, we are at liberty to condemn them vehemently. But first we must use our reason thoroughly. This is all very simple.

Krishnaji has so often reiterated the importance of the fact that Truth is pathless. He strongly maintains that Truth cannot be approached by any "crystallized" path whatsoever, and he wishes to impress upon us the necessity of observing that every individual must attain his goal himself. To him, it is the individual that matters and not groups, cliques, societies, organizations and religions. He dissolved the Order of the Star because he believes that no organization can assist us in the attainment of Truth. Some members of the T. S. seem to be perplexed at this idea. "Is the Theosophical Society not an organization?" they ask. Yes, but it is simply an organization to establish the Brotherhood of Humanity in the world, without any mundane paltry distinctions and differentiations. It does not give us any guarantee that its members will attain Truth in several years.

We, the members of the T. S., on the other hand, must struggle for ourselves to achieve the eventual Goal which is Truth, which is the fulfilment of life, liberation from all things. The Society cannot give us a warranted diagnosis of the malady of "unceasing sorrow and suffering." Everyone who undertakes to establish Universal Brotherhood in the world is a true Theosophist, whether he be a member of the T. S. or not. This is what should be our point of view. But if we think that the T. S. is an organization by joining which we will attain the Goal of Life without persistent and earnest effort on our part, we shall be taking the path of darkness rather than that of light. Certainly, then, the T. S., according to Krishnaji, will be of no value. But that, I suppose, is not the outlook of the members. Why then, should we worry over the idea of Krishnaji that organizations are of no value for the attainment of the highest Goal of Life?

May I now ask my brothers in all sincerity and brotherhood, "Is there any crisis in the Theosophical Society?" I suppose everyone will unhesitatingly and emphatically say, "No."

SHRIMAN NARAYAN AGARWALA

REVIEWS

Pathless Reality and *The Value of the Individual*, both by J. Krishnamurti, price 1 anna each. (The Star Publishing Trust, Eerde, Ommen, Holland, and Adyar.)

Pathless Reality is a leaflet of three pages, and is the substance of a short talk by Krishnamurti broadcasted by radio throughout the United States. There are ten paragraphs, each one stating a fact so simply yet so clearly that the ten paragraphs are worth ten volumes of abstruse metaphysics. In it one finds that purity that is in the dewdrop, that is so disarming because so obvious, and yet so difficult of attainment on account of the diseases that have grown around the nature of man since he left behind him the straightforwardness of childhood. When I read such statements, I am reminded of the saying, "Unless ye become as little children ye shall in no wise enter the kingdom of heaven," for the little child has this clear, fearless eye, unhampered by tradition, thoughts of others and inhibitions of any kind.

Take Krishnaji's first statement that truth cannot be organized. How true! For obviously truth is a certain attainment or realization of the individual, brought to him by his own "living." A unique thing, yet bringing the individual to a universal principle. So "organizations cannot make you free, nor develop the inner man." Freedom is then defined as "the harmony between reason and love," for "the 'I' is the mind—in thought. The 'I' is emotion—in love. In establishing harmony between mind and emotion, in creating that eternal poise, lies the unfoldment of Truth." Then we are told definitely how to establish that harmony. "If you would establish that harmony, then worship, prayers, mediators, the seeking of comfort, are unnecessary. You must come to it naturally, as the flower blossoms of a morning." And this can only be acquired by each living his own life, and living it with fearless confidence.

In *The Value of the Individual* a warning is given to this civilization we are so proud of, which is losing sight of the individual in its

eagerness to organize societies and institutions of all kinds for the betterment of the individual, forgetting that those very societies are composed of individuals. This leaflet is a summary of an address given at Adyar to women, under the auspices of the Women's Indian Association, and is a marvellous piece of oration.

The two leaflets, though so small, are as pearls, for what is size worth? It is the quality that is of account, not the quantity, and so I recommend friends not to think that because these leaflets are so small they are of little value. The market is flooded with books of every description in these days, and one who has discrimination in his reading finds difficulty in choosing the best. Be not deceived by the bright colour of the binding or the number of pages. These two little leaflets are worthy of being bound in precious metal.

H. W.

Chandramouli, by A. Rajamma, Samskr̥t Paṇḍit, Lady Willingdon Training College, Madras. (A. S. Siva & Co., Adyar, Price Re. 1-8.)

A book written in Samskr̥t by a lady is a rare thing. That Mrs. Rajamma is a real Paṇḍitā, well versed in Samskr̥t literature, and having a good and easy prose style, as well as a deep knowledge of Samskr̥t grammar, is evident in every part of this charming little book. The old plot of the *Chandrashekhara-Champu*, which gives much scope for constructive restatement and comment on the relations of men and women and current events, has here been very ably and interestingly treated, and in this story are incidentally discussed many of those questions which give such piquancy to modern Western literature. All our learned friends who have seen this book speak well of it, and wish the work of the authoress a wide-spread and long-continued success.

E. W.

Theosophy, Past and Present. Four lectures delivered at the Fifty-fourth Convention of the Theosophical Society, by Dr. Annie Besant, the Rt. Revs. C. W. Leadbeater and J. I. Wedgwood, and Mr. C. Jinarājadāsa. (Theosophical Publishing House, Adyar. Price Rs. 1-8.)

The first lecture makes a rapid survey of the Theosophical Society from the early days of its foundation up to the present time, and on into the future. The points most stressed through the changing years are noted, until we find the Society now recognized as a "nucleus" of Universal Brotherhood. The writer remarks with

regard to the future: "I hope that in the future of the Theosophical Society, there will be a growing recognition of the part the Elder Brothers play, not only in the great life of the world, but in the life of those who believe in Their existence."

In the second lecture we have described, in a peculiarly careful and lucid style, the characteristics of the Two Paths, the Mystic and the Occult, and the two methods of unfolding the Divine Spirit in man. The lecturer remarks: "There are, then, these two paths to the mountain-top, these two methods of unfolding of the Divine Spirit in Man; they always have existed, and I suppose they always will exist."

The Gaining of Spiritual Experience is the subject of the third lecture, and is studied from a scientific viewpoint. Some of the sub-headings are: Self-conscious Progress, the Blending of Consciousness, Some other Experiences, Meditation, Ceremonial and Collective Consciousness.

The last lecture describes a year's travel in Latin America. It is very fascinating reading. These countries with their fourth sub-race characteristics, and their longing for idealism, gave an immense response to Mr. Jinarājadāsa, and he felt that it was because in some way he was able to reveal to the people the latent idealism of their own character.

J. W.

MAGAZINES RECEIVED

The Vaccination Inquirer (June), *Pewarta Theosofie* (June), *Theosophy in India* (June), *The Theosofische Beweging* (June), *Theosofisch Maandblad* (June), *The Vedānta Kesari* (June), *Bulletin of the Museum of Fine Arts, Boston* (June), *The Occult Review* (July), *The British Buddhist* (June), *Strī Dharma* (June, July), *The Sind Herald* (June), *The International Star Bulletin* (June), *The Christian Theosophist* (June), *Modern Astrology* (June), *The Theosophical Messenger* (June), *Bulletin Théosophique* (June), *The Theosophist* (June), *Koemandang Theosofie* (June July), *Review Theosophique* (May), *The Beacon* (May), *Toronto Theosophical News* (May), *Liberation* (May), *Rural India* (May), *Theosophy in New Zealand* (May), *The Canadian Theosophist* (June).

SUPPLEMENT TO

THE ADYAR THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for dues from 1st April to 30th June, 1930, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in England, 10% dues per December, 1929, £13-0-10	174	7	10
Mr. C. Mendis, dues per 1930	13	4	0
Mrs. Caroline M. Crockett, dues per 1929 & 1930, £2-5	29	15	7
T.S. in Greece, 10% dues per January to March, 1930, £2	26	11	1
T.S. in England, 10% dues per January to February, 1930, £59-1-11	790	10	10
T.S. in England, 10% dues per March, 1930, £19-1	255	5	3
The Canadian Theosophical Federation, dues of 14 new members	18	12	0
T.S. in Brazil, dues per 1929, £20-8-1	272	8	4
Mr. W. W. Brooks Warner, London, dues per 1930, £1	13	6	5

DONATIONS

T.S. in Dutch East Indies, Adyar Day Collections	1,069	8	0
" " Norway, £3	40	0	3
" " Greece, £3	40	1	3
" " Ireland, £5-6	70	15	0
U. S. Adyar Committee	10,500	0	0
Mr. H. C. Lakhta, Embergan	5	0	0
T.S. in Austria, Adyar Day Collections, £2	26	10	0
Miss M. G. Leggett, Bagin, Adyar Day, \$2.00	5	8	5
T.S. in Wales, Adyar Day (by adjustment from World Congress Fund)	43	9	6
T.S. in Wales, Adyar Day, £1	13	6	5
Mr. Jay Narain, Akola, Berar	1,000	0	0
	14,409	12	2

Adyar
1st July, 1930

ERNEST WOOD,
Ag. Treasurer, T.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Skara, Sweden	... Skara Lodge, T.S.	... 1-12-1929
New Orleans, Louisiana,	...	...
U. S. America	... Brotherhood Lodge, T.S.	... 11-12-1929
Ojai, California, U.S.A.	... Ojai Valley Oaks Lodge, T.S.	... 9-1-1930
Phnom Penh, Cambodia	... Angkor Lodge, T.S.	... 19-1-1930
Bhimavaram, India	... Bhimavaram " "	... 18-2-1930
Newcastle-on-Tyne, England	... Blavatsky " "	... 12-3-1930
Paris, France	... Hamsa " "	... 30-4-1930
Drama, Greece	... Nirvana " "	... 30-4-1930

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Stockholm, Sweden	... Leadbeater Lodge, T.S.	... 22-12-1929
Madison, Wis., U.S. America	... Wisconsin " "	... 21-11-1929
Chicago, Ill., " "	... Southshore " "	... 13-2-1930
Ojai, Calif., " "	... Ojai Valley " "	... 5-3-1930
Ojai, Calif., " "	... Oaks " "	... 5-3-1930
Montgomery, Ala., U.S.A.	... Montgomery " "	...
Big Rapids, Wis., " "	... Big Rapids " "	...
Salt Lake City, " "	... Salt Lake City " "	...
Camden, N. J., " "	... Camden " "	...
Santa Paula, Calif., " "	... Santa Paula " "	...
Flushing, N.J., " "	... Flushing " "	...
Puyallup, Wash., " "	... Puyallup " "	...
Los Gatos, Calif., " "	... Los Gatos " "	...
Gulfport, Ala., " "	... Gulfport " "	...

Adyar
1st July, 1930

ERNEST WOOD,
Recording Secretary, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 1st April to 30th June, 1930, are acknowledged with thanks:

DONATIONS

	Rs.	As.	P.
Dr. Y. M. Sanzgiri, Bombay, for Food Fund	...	25	0 0
The Gaya T. S. Lodge, White Lotus Day Collections	...	10	0 0
Coondapoor T.S. Lodge, South Canara, White Lotus Day Collections	...	2	8 0
Ahmedabad T.S. Lodge, White Lotus Day Collections	...	5	2 0
A Friend, of Adyar, for Food Fund...	...	500	0 0
Olcott Lodge, Edinburgh	...	20	4 0
Blavatsky Lodge, Bombay, White Lotus Day Collections for Food Fund	...	55	0 0
		<u>617</u>	<u>14 0</u>

Adyar
1st July, 1930

ERNEST WOOD,
Ag. Secretary & Treasurer.

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

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

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE ADYAR THEOSOPHIST

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

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Give a hearing to all opinions you do not agree with. If you are a member of a Lodge help to make your Lodge a place where every person who wants help in a good new movement can come. The Lodge must be the place where willing workers are to be found, and a Theosophist must be the best man to work with, because he goes on with a work and perseveres, where other people leave it, to turn to a new work. We must prove Theosophy to be useful in our lives, for a theosophical life does a great deal more to spread Theosophy than the greatest words spoken by the mouth of an orator.

* *

Then, as to the individual, Dr. Besant gave advice, saying that she had found it a very useful thing to give some minutes each morning to think about truth, to think of it in its different ways of manifestation. It is useful to read and study things with which we disagree. Many people read only their own opinions in different papers and books, but what is the use of having your own thoughts echoed back to you? You can cultivate truth by being careful in all that you say, that you never say a thing that you know to be not accurate. Never make, as far as you know, the slightest deviation from truth.

Think before you go out into the world, "I must be true in all things." Do not let into the rooms of your mental house anything that is not useful, loving and true.

* *

In the sessions of the Congress on Sunday, Monday and Tuesday mornings, lectures were given on "The Future of the Theosophical Society", and these were followed by long discussions on the same subject. A summary of these lectures and discussions appears in our present issue. On the evenings of Saturday, Sunday and Monday there were lectures in German, French and English respectively, dealing in turn with the First, the Second and the Third Object of the Society. Apart from these two series, there was only one other lecture, which dealt with the value of ceremonial in racial evolution. The programme provided amply for music, excursions, and opportunities for social contact.

* *

Two notable features of the occasion were a reception given to the members by the State and Town of Geneva, and the hearty welcome given by the Congress to Professor Eek, who represented the Universal Brotherhood and Theosophical Society which has its headquarters at Point Loma, in California, and now has as its Leader Dr. G. de Purucker, in succession to Mrs. Tingley.

Dr. Eek brought to the Congress an invitation to the President and members of the Theosophical Society to be present at Point Loma on August 11th, 1931, to take part in the celebrations of the centenary of Mme. Blavatsky's birth which have been planned to take place there. It is Dr. de Purucker's great desire that all the Theosophical movements of the world should fraternize closely, without necessarily giving up their separate organizations. As he puts it, they can all gather under the majestic wing of the Theosophical Society at Point Loma. We hear that a great

effort is being made to destroy any literature speaking ill of prominent members of what Colonel Olcott used to call the Parent Society, and this will certainly open the way to closer association in the future.

* * *

Our President has heartily responded to the invitation. She sent the following cablegram to Dr. de Purucker :

The Federation of National Theosophical Societies in Europe convening in Geneva and I myself personally have heartily welcomed Professor Eek, bearing your message of goodwill and co-operation amongst all the Theosophical Societies and we cordially reciprocate those sentiments. I shall gladly co-operate in the plan to issue a centennial edition of the complete works of Madame Blavatsky. I also accept personally as does my brother Bishop Leadbeater the invitation to be present at Point Loma on August eleventh next year to celebrate the centennial of the birth of our great teacher Madame Blavatsky.

* * *

We have just received three newspapers—*Los Andes*, *La Libertad* and *La Palabra*—containing extensive reports of the proceedings of the recently held first South American Theosophical Congress, and no less than nine photographs. Delegates were present from six National Societies. Señora Victoria Gucowsky gave several public lectures, which were crowded to capacity with enthusiastic audiences. In the Congress meetings and the public lectures, much stress was laid upon the necessity of new views to meet the needs of our times. For example, Dr. Carlos A. Stoppel, in opening, said that there does not exist a Theosophical doctrine, properly so called, but points of view by which each individual may acquire or realize the new internal attitude that the times require. Most of the principal speakers referred to the necessity for understanding the law of evolution, and for active co-operation with it. The proceedings took place in the beautiful city of Mendoza, under the shelter of the majestic peaks of the Andes.

E. W.

THE FUTURE OF THE THEOSOPHICAL SOCIETY

BY DR. ANNIE BESANT AND OTHERS

[The following pages contain a condensed account of the series of lectures and discussions given on "The Future of the Theosophical Society" in the Tenth Congress of the Theosophical Society in Europe, held at Geneva from June 26th to July 1st, 1930. For three days the mornings were taken up with this subject, the first speaker being Dr. Besant, the second Dr. J. J. van der Leeuw, and the third the Rt. Rev. C. W. Leadbeater. Following the last two lectures there were discussions. The reports which have arrived and from which I have made the following summary are far from *verbatim*, and they have not been revised by the speakers.—E.W.]

FIRST LECTURE—DR. ANNIE BESANT

BECAUSE this subject is of special importance it has been adopted for a series of addresses by myself and other speakers. It is a good thing that people having different processes of thought should tell what they think on a common subject, as it leaves each speaker free to put forward his own side of the subject only. I am going to put to you very bluntly what I personally consider to be a great menace to the future of the Society. There are really two things. The first is the general human habit of liking to be in a crowd, of liking to have around one a number of people who agree with one, who do not think for themselves but take their thoughts ready-made. Such people are in a very unfortunate position in the Theosophical Society.

JUST OUT!

Theosophy, Past and Future. (Convention Lectures 1929). The following Lectures delivered to the International Convention of the Theosophical Society held at Adyar during the last week of 1929: The Past and the Future of the T. S. By Annie Besant, D.L., P.T.S. The Two Paths. By the Rt. Rev. C. W. Leadbeater. The Gaining of Spiritual Experience. By the Rt. Rev. J. I. Wedgwood. A Year's Travels in Latin America. By C. Jinarajadasa, M.A. Price Indian Edition: Board Re. 1; Foreign Edition: Cloth. Re. 1-8.

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ON THE WATCH-TOWER

THE Tenth Congress of the Theosophical Society in Europe took place at Geneva from June 26th to July 1st, with a registration of about five hundred delegates from all parts of Europe, and some from America and far-away India. The first day, Thursday, was taken up with the meetings of the Theosophical Order of Service. On Friday our President gave her official opening address, which was followed by the Report of the General Secretary of the Federation. Sounding the key-note for the meetings to follow, Dr. Besant spoke first of the possible danger that thought in our Society might crystallize into what would be "a kind of monster—Theosophical Orthodoxy." But Divine Wisdom, she said, is living, and shows its force in all great forms of human progress. We must be ready to open our minds and hearts to new expressions of truth, remembering that truth has many aspects and that it presents itself in many forms.

There is a Hindū saying, our President went on, that all virtues have truth as their foundation. Although Truth is complete, in the sense that in the Eternal Mind truth itself abides, we, who have only a spark of the Eternal within us, must be eager in our search for truth, for as the self evolves we find truth unfolding to us ever more aspects and beauties.

Then followed her practical advice. Do not close your minds against new thoughts, though they may seem strange.

The knowledge of the Great White Lodge came to us in the last quarter of last century, through the form of that wonderful person, H. P. Blavatsky. She fought against the great enemy of religion, materialism. She succeeded to a great extent. We do well to remember, when this tendency to go with the majority shows itself, that H.P.B. laid tremendous stress on freedom of thought inside the Society and outside it, realizing the great danger lying in the future.

The great danger to the Society is the process of crystallization. You know how, in chemical solutions, this takes place when a liquid becomes saturated; it changes with great suddenness into a solid body. To me the greatest menace is Theosophical orthodoxy, the danger that we become crystallized in certain particular doctrines, and so become one among many sects of thought in the world.

I am not intending to attack any form of thought, but I want you to realize the danger. The principle of Theosophy is beautifully expressed in the text that Divine Wisdom—and that is Theosophy—mightily and sweetly ordereth all things. In the world there is plenty of strong thought which is not sweet in its expression. The Theosophist has to strive for complete freedom of thought, but also to give the same freedom as a right to everyone who desires it, to be careful not to be aggressive to others, but to give freedom for self-expression, the same freedom that he himself wants, to every individual of those who surround him, never trying to impose his own opinion.

Your wisdom will lie in trying to form your own opinion after considering many opinions in the world, and exercising your own judgment, while not finding fault with those who disagree. You may remember one phrase of Krishnaji's, that perfection lies in the poise between reason and love. He names two great qualities there, which are more evolved in human beings than in animals. He gives full weight both to

the reasoning faculty and to love, and if you can succeed in striking a perfect balance between those two qualities, if you think your own best and have no desire to impose it upon another person, then you will soon reach perfection.

In the Theosophical Society we ought to attain that, because we proclaim Universal Brotherhood, and our object is to form a nucleus of that Brotherhood. A nucleus sends out forces which are formative forces, giving the shape that is to be moulded through them. Remember the command of the Christ; "Be ye therefore perfect, even as your Father in Heaven is perfect." That is impossible for us under present conditions and at our stage of evolution, but it is to be attained; it must be reached and it shall be reached. Therefore, regarding the future of the Theosophical Society, if it is to carry out its work and to become in far-off days perfect, then we ought in the present day of universal imperfection to give the fullest freedom of expression to every thought around us.

We know that our ideals are higher than our practice, because the ideal is like the sun that draws up the life in the plant and brings it to perfect flower. So in the Society we shall keep the ideal of complete freedom of expression. We shall temper it by love and we shall form it by thought, so that these two may bring us poise. On either side many virtues are built, but we all tend to exaggeration along our own lines. That has to be deliberately corrected by us, realizing that, with the tendency to run to extremes in our own line, the more we feel repulsion, the more we have that quality of exaggeration in ourselves.

You know how Krishnaji speaks against fears of all kinds. Therefore we must aim at the higher indifference, not the indifference of slavishness, the following of the lower self, but that which realizes that the world is built in a love and wisdom greater than our own,

which can so make use of evil that we can understand the phrase; "If I go up to heaven Thou art there; if I go down to hell, behold, Thou art there also." The statement, then, holds up an ideal unattainable for the moment, but we have a long time before us in which to attain.

You have also to realize that what is good for you at one stage becomes evil at another stage. You are a growing creature. The immortal spirit is your real self, but that real self comes into the world as a fragment of the Divine Life, and there it has to face all kinds of difficulties, though there are encouragements also. What is in line with its own thought it finds good; what is against it, it finds evil.

So I would put before you my belief that in the full unfettered exercise of individual thought lies the safety of the Society, that we ought to encourage differences of opinion in our Lodges, and that we must not cold-shoulder a person who holds a different opinion. The future of the Theosophical Society depends upon its becoming a freethought society. We claim to be a nucleus of Universal Brotherhood, and if you take the true meaning of the word, it is the point from which all the forces come that go to build up the body. You must try to find the good way, your own way, of training yourself. My own way would probably not be palatable to anyone else, but when I feel irritation when an opponent is trying to convert me, I know that I have not reached that perfect poise in which perfection lies. A delicate balance quivers a little before it comes to a steady position. So we have to strive for perfection, knowing that love is the root of all virtues.

The future of the Society depends on the nearness with which we approach to that perfect poise between reason and love. Do not believe a thing because someone else believes it. Do not use the expression; "So-and-So says such-and-such a thing." Give full force to all arguments, and afterwards set yourself to work to examine what attracted or repelled you;

see if it is an exaggeration of your own opinion or of your particular dislikes. Take care that you do not criticize until you have appreciated the good qualities, whether in a person or in a subject. In that way you are struggling towards perfection, realizing that each time you check your own exaggeration you are taking a step forward. Set to work! The road to perfection is slow, but the Christ would not have given the command if it were not possible of fulfilment.

SECOND LECTURE—DR. J. J. VAN DER LEEUW

There was a time when no doubt seemed possible about the future of the Theosophical Society. Of late, however, very serious doubt has arisen in the minds of many. The world at large is no longer interested, and considers the movement as belonging to the past rather than to the future. More serious even is the conflict within the movement between two widely different conceptions, that of realization and that of revelation. This conflict has become acute since 1925, when Krishnaji in his teachings rejected those very things which had previously been revealed as coming from the World-Teacher. The faith of many has been shaken and a process of disintegration is taking place.

In trying to find the causes of this disintegration I shall criticize very frankly. Criticism has not been popular in the Society. It was generally characterized as unbrotherly, as attacks, or even as a manifestation of dark powers. I speak for love of Theosophy, not to attack it. I feel like a doctor at the bedside of a patient, who is studying the diseased organs, not the healthy ones.

In criticizing Theosophy we must first ask which Theosophy. Historically the word means the experience of the Divine, of Life. In an early theosophical pamphlet it is described as the archaic system of esoteric wisdom in the

keeping of a brotherhood of Adepts. The meaning in which I use the word Theosophy in my following remarks is that of the teaching placed before the public in our literature and lectures, and also as the work considered as important and valuable in important centres of theosophical work.

This Theosophy was born in the Victorian era, towards the end of the nineteenth century. It was a period divorced from life, in which man had lost the vital relation of his world-image to the world of reality. What we call the world around us is our interpretation of eternal reality. Man however forgets that the world which he sees around him is only his interpretation of reality, part and parcel of his consciousness. He makes it into an objective reality, detached from his consciousness, absolute instead of relative. Thus he feels himself as the separate consciousness confronted on the one hand by an objective material world, on the other hand by a spiritual reality. He has to choose between these two—between materialism and idealism. Theosophy took the part of idealism against materialism, and thereby made its philosophy a philosophy of the beyond. It looks upon reality as residing in a higher spiritual world, from which man descends in order to gain experience in these worlds. The purpose of life lies in a future-perfection.

The world-thought has changed radically in recent years. It has re-established the fundamental unity of life, in which duality is conquered. Spirit and matter are seen not as realities, but as terms denoting the relations of things to our consciousness. They are relative and interchangeable. The new attitude to life is neither idealism nor materialism. We may call it a new realism, in which reality is found in the here and the now. The actual experience of the moment is the open door to reality in this as in any other world. It is not a mystic state nor a merging into the absolute, if such a thing were possible. It is the realization of the true meaning

of the actual moment. The modern world is no longer interested in a philosophy of the beyond, and as long as Theosophy is that it will have no appeal for the new age.

Another characteristic of the Victoria era was the desire for a final certainty concerning the problems of life. Theosophy as a system claiming to solve these problems naturally found a response. It is the endeavour of many Theosophists to explain all things and to rationalize all that happens. It must always have a reason why, and be good for something.

The spirit of the new age is one which recognizes that life is not a problem to be solved, but a mystery to be experienced. It recognizes that life cannot be contained in any system, and it is neither rational nor logical. These are attributes of a conscious intelligence, whereas life is not such. Our age recognizes the influence of the unconscious, the irrational, in our human life. Modern man does not seek the shelter of a system that rationalizes all. Rather than live in such a false security, he will brave the shocks of life in his own strength. For him the claim of Theosophy that it explains life and solves its problems is no longer a recommendation.

Finally, the end of the nineteenth century was a period in which men sought to be united in a brotherhood with all who thought alike. The danger of a nucleus of brotherhood is always that it is apt to become a secluded group, a brotherhood with the exclusion of less desirable brothers. The fact that we speak of an "outside world" shows that we consider ourselves to be inside something. This something is a wall which we have built around us, and which prevents the influx of fresh air. Thus the atmosphere of many Lodges is one of a snug and stuffy intimacy which becomes a breeding place of orthodoxy. Those who disagree suffer a silent excommunication.

The new age will have no barriers between man and man; and as long as membership of the Society means joining a

sectarian group, with a set of beliefs, modern man will not be attracted by it. If the Society is to survive, its organization will have to be very much looser than at present. The traditional Lodge, with its traditional meetings, should be abolished, and members in a town should only be called together when there is something worth while to offer them.

These, then, are the reasons why the world at large is no longer interested in the Theosophical movement. More serious, however, are the causes of disintegration within. I spoke of the conflict between realization and revelation. In its historical meaning, Theosophy is the realization of the Divine in man, as opposed to Theology, which is discussion about the Divine. Though Theosophy was presented in this way from the beginning, it was also described as an archaic system of esoteric wisdom in the keeping of a brotherhood of Adepts. According to that conception, it is necessary to become a pupil of one of these Adepts in order to gain the Divine Wisdom, and finally to gain initiation into the Brotherhood itself. The wisdom thus gained is then transmitted to others, and a hierarchical system of revelation arises. It is directly opposed to the idea of Theosophy as the realization of the Divine within the individual.

From the beginning the element of revelation has been present in the Society. The Mahātmā letters, with the messages and orders they contained, were such revelations. Later on, messages coming through individuals took their place. Revelation is a communication from an unseen authority, which is inaccessible to others in practice. Therefore its contents can only be accepted or rejected, but they can never be discussed, being outside the realm of reason. I am speaking of definite messages from unseen authorities, not about the bulk of our theosophical literature, which I do not consider as revelation since it does not speak in the name of a hidden authority.

The results of revelation are always fatal. Theoretically members are free to accept or not, but if they reject the message they are looked upon as having failed, and are cold-shouldered. I am not denying the existence of the Masters, or the possibility of communication. All I say is that a person who thinks rightly or wrongly that he has had a message from a Master should consider whether he agrees with it. If so he should speak in the strength of his own conviction and not in the name of the Master; if he does not agree he should say nothing. But never should he transmit it as a message from above. The results of revelation are even worse when they touch the individual life directly, when man seeks guidance of his own life through revelation, or seeks to know through others where he stands in his evolution, and what he should do. Again, I do not deny the existence of the occult path, or the steps on it. But I consider it a fatal error to look upon two or three people as capable of telling others the steps they have taken on the path. No one can tell you where you stand in life, except the voice of life that is within you. The way life speaks in you it speaks in no one else, and no one can tell you what that voice says. There is no back door into the sanctuary of your own soul. There is only one entrance, which is that of your own experience. Consult with others as much as you like, but decide for yourself, and act in your own name. To shift responsibility on others is weakness, and shows fear to guide one's own life.

I see no future for the Theosophical Society unless it shakes off the element of revelation, never to come back. The evolution of occultism depends on its being pursued in a strictly scientific spirit, devoid of all religious or spiritual mystery.

The future of the Theosophical Society depends, therefore, first of all on Theosophy being in accordance with the spirit of the new age, instead of breathing the spirit of last century. It must conquer duality and cease to be a philosophy.

of the beyond. The entrance to reality, or life, lies in the here and the now, not in a mystical experience but the actual experience of everyday life. It must no longer claim to be a system explaining life and solving its problems, but try to lead men to an ever deeper realization of life itself. Its brotherhood must no longer be one of a group of the elect, but one that knows no barriers.

But above all, members should recognize the conflict between the Theosophy of realization and that of revelation, which will ever remain incompatible. Let us no longer seek the shelter of systems for the security and consolation they can give, but rather go out alone into the storm of life. In that way alone shall we become strong, and what else is the purpose of Theosophy, but to lead man to greater strength?

DISCUSSION

Bishop Wedgwood said that it was a happy coincidence that he had been asked to open the discussion, because it dealt with a subject to which he had given much attention during the past five years. The lecture had been splendidly put, and he had found himself much in agreement with Dr. van der Leeuw's views, but he thought that the antithesis between realization and revelation had been emphasized too strongly, for Theosophy had tried to reconcile the two.

When he first studied Theosophy, he had responded to it intuitively; that was the testimony of inner knowledge and experience which the lecturer had so heartily desired. For many years his work had led him to travel, and had thus brought him into contact with many people, and he had always tried to help them to get first-hand knowledge. Often, he said, when a teaching is put before us there is an inner response, and if the voice of intuition, the voice of the inner man speaks, you pay attention to it, but when there is no such

response it may be taken as a working hypothesis, and then we may seek the demonstration of the truth of the teaching for ourselves. For some time he himself had had psychic faculties, and he knew that the test of their reality was the occurrence of a kind of expansion of consciousness. Along these lines he thought that the Society must work.

Bishop Wedgwood then went on to one or two other considerations. It had been said that the World-Teacher did not want various movements. He himself believed that Krishnamurti was not a perfect expression of the World-Teacher, but a vehicle for him. He found himself in disagreement with much that he said, though he was very cognizant of the influence which he pours out, especially in the higher worlds, an influence he had himself felt. It had also been mentioned that Krishnamurti did not want any apostles, although the World-Teacher had been expected to have them. He found, however, that the Lord Himself has his apostles. He knew the reality of the Lord, and had on rare occasions felt that the Lord Himself had spoken a word of consecration through himself.

Mrs. Jinarajadasa said that she was glad of the opportunity to speak briefly of the future of the Society. Through her extensive travelling, she had come to know what both Theosophists and non-Theosophists think about the Society. Among the members there was great unrest and conflict, largely due to the fact that in the Lodges three types are represented—those who are drawn to Krishnamurti, those who are attracted to ceremonies, and those who by careful study of past Theosophical works and comparison of beliefs try to find the Great Life behind. She added that many valuable organizations had sprung from the Society, which was now like a great tree which might be smothered by beautiful creepers that drew their life from it. However excellent they might be, the Society had its own work to do.

Mrs. Jinarajadasa concluded her remarks by saying that though the Society is absolutely free, in practice members are often not expected to offer their critical opinions. However, the Society could have a glorious future only if it kept to the front the free expression of opinion, and if its members opened their minds to consider any change, however drastic it might be.

Mrs. P. Müller said that during the Congress she had been carefully watching the currents of thought held by the members, and she found them inclined to be very scientific. Everyone was trying to explain by Science the truth which he had seen. It appeared to her that Science was very useful, and indeed necessary in the Society, but it was based upon objective knowledge, and was always relative. She added that there was another method of attaining truth—by mystical experience—and to her mind the reality lay in the subjective. The mystical experience could not be relative, could not be proved to another, but to oneself was the only proof. She thought that the diversity in the Society would end only if we strengthened this method, and that Indian psychology was a better instrument for the purpose than the Western psychology.

Mr. Sassi said that if the experience of the Divine was to be had only through personal realization, organization was unnecessary. Why keep the Theosophical Society merely in order to make such personal experience with the Eternal? In his opinion the Society was founded to form a nucleus of Universal Brotherhood, a centre of life from which a great force would emanate. It was curious to think that the present conflict should not have existed in the Society until 1925, a fact which indicated that it was an exterior conflict. As we are individual beings standing in the midst of life, he said, we shall come into contact with the Eternal through our contact with humanity, and thus we can remain in the Society. Men were being tossed about in the world, and the greatest thing

was to help those who sought a solution of their difficulties, and not to remain passive in the face of life, calling it a mystery.

Theosophy, said Mr. Sassi, is experience of the Eternal, and this must be known before we can show great courage. Could a seed grow without exterior help? There was a force from below, and another from on high. Dr. Besant had always emphasized the necessity of our own personal experience, and as for invisible authority, it was by no means imperceptible; the Masters were there, and They stretched out their hands to those who approached Them.

THIRD LECTURE—BISHOP LEADBEATER

I am supposed to be speaking to you on a subject occupying the minds of many—the future of the Theosophical Society. The first question is, are we considering a distant or a near future? I have no doubt about the distant future of the Society. It will increase in numbers, usefulness and influence. But when speaking of the *near* future I must say that it depends on ourselves, the members of the Society. We may carry out the ideals of the Society, or, if less wise, spend our time in arguing the matter.

Now, methods must change with the times. The methods of fifty years ago are not ours to-day. Our discussions concern not the work to be done, but the way to do it. The Objects of the Society are good, but there are many opinions regarding the way to carry them out, and this variety of opinion is good, for it will prevent us from crystallizing. The fundamentals that we have to popularize do not change. We must spread the idea of Brotherhood. Brotherhood exists, but people do not realize it, and we must try to help them to this realization. That is the main aim of the Society.

The other two aims are good also. The comparative study of religion shows us that in fundamentals all religions agree; and that is perhaps the only thing about religion that matters. Get the people to realize this.

The third Object, the study of the powers latent in man, is to give us a sound basis for our knowledge. Occultism is merely the study of the inner side of man—but the inner side of things is generally more important than the outer.

All these studies help towards the great idea of Brotherhood.

We used to say that this great study of Theosophy has been "revealed" to us. The antithesis between revelation and realization seems to me to be elusive, for they are two stages of the same process. Every great idea is, when first given out, a revelation, and then we begin to understand it.

Madame Blavatsky, when teaching us, used to say: "These are the facts, but do not take them because I say so; examine and accept them only if you have for yourself found them to be the best explanation." I have never been under the delusion, nor was she, that we know the whole Truth. We in the Fifth Root Race are very proud of our intellect, and certainly what we have found—the facts formerly known only to the few—is marvellous. But because the discovery for us is so new, we are somewhat like a child, proud of its new toy.

But reason is not everything. You have no conception of the conditions under which Theosophy came to us in the early days. The orthodox form of Christianity had become impossible for many. We were as though living in a gloomy cage, filled with superstitions, and Theosophy helped us to step out into the sunlight. We had to put away many things that were unbelievable. This brought many people to Atheism. The first time I had the honour of hearing our great President—it was in London—she spoke against the orthodox

Christianity of that day. I as a curate was staggered, but could not deny the truth of her points, which she pushed to an absolute conclusion. That was the first thing that showed me that facts were the only thing worth finding. There seems to be no proof, short of Occultism, of anything taught in the orthodox Church—not even that Christ lived in Palestine.

Madame Blavatsky told us to accept nothing merely because she had expressed it: many, however, did. And when a Report of the Society for Psychical Research claimed that Madame Blavatsky was a charlatan, many people dropped the cause. Others, however, who had reasoned it out, and had found it the only reasonable hypothesis of life to work upon, were not shaken.

The first time I heard of Theosophy my whole soul went out to it. It was an inner certainty for me, an intuition. So, you see, I had felt it, and I had reasoned it out. I have taken the trouble to convince myself of the reality—but of course everything may be an illusion, even my standing here and your seeing me! Every day we have to accept things without proof—the word of Science and the testimony of experts. In astronomy we must always be ready to revise our old conceptions when new discoveries are made. Facts are true as far as they go: they themselves are unalterable, but we may see them differently. Thus the broad outlines of Theosophy remain, though conditions may change. There will always be wider vistas before us. We mould our lives by the things we do. The immediate future of the Society is in our hands. If we can be liberal in our thought, we shall hold our rather heterogeneous crowd together.

Realize the central facts of Theosophy, and show no hostility towards others of our brethren who tread paths different from your own. Our Krishnaji says that the highest is pathless. Still we are not all so evolved as to work out

the way for ourselves. It is our privilege to take advantage of the labour of those who have gone before. We do teach the child, acquaint him with the conditions around him, without leaving him to find everything for himself. Well, that is what we are trying to do in our Society, by advising people; but by no means may we force our opinion upon them.

Our Masters say that if only three people remain faithful to this inner teaching, They will be with them to help them. It will not come to that. Do not despair of the future. I cannot hold that there is only one way, for around us we see noble men struggling along many paths. A Great Teacher has said, "Upon whichever path a man approaches me, upon that path do I meet him, for all paths are mine." When we know the whole of the Truth, we shall see all paths converging in one point. Let every man be fully persuaded in his own mind, and the best way to be persuaded is to go forth and work for the good of mankind. Here below we have but the broken arch; only in heaven shall we have the perfect round.

Let Brotherly Love prevail, then we shall be helping in the evolution which Krishnaji said in *At the Feet of the Master* is God's plan for man. Let us stand together as brethren, and work together. The brotherhood of man is a great reality; the brotherhood of this Society ought to be a great reality to us. I have had forty-seven years of it and shall stay in it to the end of this incarnation, and I hope I shall know enough in the next incarnation to join again.

DISCUSSION

[The following discussion was in French; I translate and summarize at the same time.—E.W.]

M. van der Ley said that he had asked himself what was the place of the Society from the point of view of evolution. He saw the universe as a complexity of forces in action, but

co-ordinated among themselves. The distant nebulae formed themselves into systems, and we knew in the atom we have a universe where forces are co-ordinated, and which becomes more and more perfect. The forces were there, but we could direct them, and this applied also to the individual, for we have our atmosphere and we co-ordinate the forces in our own sphere. We had been told that from time to time certain impulsions were given to the world in different departments, such as to the intellect, to the economic outlook, or to art, and when the Society was founded in the last quarter of last century it was the intention to give humanity spirituality. That was the living seed which caused its development. He would like to compare the progress of the Society to the different stages of Initiation. As Initiation is a new state for the individual, a new force is given to him which he has to develop in the interval between that Initiation and the next. The first Initiation could be described as a period of adaptation, when one applies the instruction received. In the Society, in the first twenty-five years, we had a period of the putting forth of instructions; in the second period we had seen the coming forth of different branches of the theosophical tree, such as the Order of Service, the Order of the Star and the Liberal Catholic Church, and now we were in the third period, when it became our duty to apply our knowledge to the affairs of the external world, so as to bring them to greater perfection and prepare for the following impulse, which will lift spirituality to a new and higher platform.

In concluding, *M. van der Ley* expressed his thanks to *Dr. van der Leeuw* for his sincere and frank criticism, saying that it is always valuable to know our faults, yet we should not forget that there is an ocean of wisdom which came to us through Theosophy, and that we may expect that the revelation of Theosophy will be useful in the future as it has been in the past.

Professor Marcault said that he would touch upon only one point; the different views as to the future of the Society rested upon different conceptions of what Theosophy is. What created the conflict was the opposition between the old idea, and that expressed by Krishnaji. The latter included the conception of a new consciousness which was spreading among humanity, and was intended to develop itself in the civilization now commencing. This consciousness forced itself on the human being with all the intensity of an Imperative (*Absolu*). In the dawn of each race, the Teachers gave a new characteristic of consciousness, and it was always regarded as an Imperative. This was the cause of the differences in the instructions of the Teachers. Buddha had denied the thirty-three millions of Gods of Kṛṣṇa, for, for him there had been no God. Then the Christ came and declared that he had seen the Father, and he came to reveal the Father, whom no one had seen except the Son. It is an Imperative, which comes from the Divine, but fixes itself on only one point, and thus each new spiritual fashion is an Imperative, and is recognized as that by all those who are awake to the new consciousness. With Krishnaji, we find this Imperative very marked, but is the new phase the consummation of all things? Are there not more Instructors to come, with other forms of the Divine to express in the future? He did not know.

The metaphysic of the present race, went on Prof. Marcault, was also now an Imperative, as it had always been. We Theosophists ought to help all forms of life. It was our task to help the work of Krishnamurti, and for his own part he was aware that he could not give a lecture on education or religion without bringing in the message of Krishnaji. This was part of the future work of the Society; the Master was giving all his help to the foundation of the new race, and it was our duty to help, but the Society appertained not to a

particular period, but to all the different epochs of history, under one name or another, and its mission was not to take part in the struggle between the new life and other forms of life. The Teacher was combating the other forms of life; he was the Imperative in his own form of life, and did not know all the others. Krishnaji had declined to say that he was founding a race, but the Christ and the Lord Buddha also had never said that they were founding a civilization, although they had done it. The divine in the message took the character of an Imperative, but he suggested and believed that in the battle of the life against the life the Society ought not to take part. The branch could deny the tree, but it still appertained to the tree. We ought not to promote a new sub-race by the injury of others, for our Society should serve all forms of life, helping the earlier race to complete what it had commenced and the new to prepare for its mission. The character of the Society in the future ought to be to help in forming a perfect humanity in all its types, and not to be occupied with only one type.

Dr. Verweven said that quite frankly he could not agree with the opinion of Dr. van der Leeuw, who had spoken of the great danger of authority in our Society, but had not spoken of another great danger which comes from liberty. Between liberty and authority one could find harmony, and there would be the solution of the problem. Dr. van der Leeuw had spoken of revelation and realization, but he had the impression that there was no antagonism between the two. Each realization came from a revelation. Certainly there was some blind authority, and from that came the danger, but there was also ideal authority, and it was necessary to distinguish between these two, and to try to find the harmony between revelation and realization.

Dr. Thorin said that the debates which had taken place in the Congress ought to reassure those who were anxious on the subject of the future of the Society, because when it could

bear with fraternity and cordiality the shock produced by different points of view, that proved its great vitality. He agreed with Dr. van der Leeuw on many points, but would like to put forward some reflections. The modern man had been spoken about; without doubt he existed, but he represented more the abstract idea of the new age. He himself had found in France, when before an audience, that there were not many of these modern men. What interested most people more than the explanation of the happenings of life was to comprehend something of the mysterious universe in which they lived. He thought also that the situation had been seen a little too black, when it was said that people were no longer interested. In France the loss of interest manifested itself about 1925. Yet their elementary course in Theosophy never had such success as at present; so Theosophy still responded to a need. However, the defects which Dr. van der Leeuw had pointed out were real, and we owed him gratitude for having worked to relieve us of Theosophical orthodoxy. From that point of view the discussion had been useful.

Concluding, Dr. Thorin added that, as regards Occultism and Science, he would say that the scientist had his instruments in his laboratory and worked with things which are exterior, while the occultist worked through himself and not upon the physical plane. The scientist, like the occultist, has to submit to appropriate conditions, and for ceremonies it is necessary to have a certain particular atmosphere of love, sympathy and aspiration towards the Divine; so, to say that the occultist ought to be like the man of Science is not fair.

M. Virzi said that he was in agreement with Dr. van der Leeuw, except when he proceeded to put the ideas into practice, where there was a little exclusiveness. There was a middle way to attain harmony without impulsiveness. He thought that the future of the Society was well assured, the difficulty

being that the goal to be attained is distant, and that we often lose the vision and wander in by-paths, and then we draw other people into those, and the world loses itself. He thought that at present all of us had lost our bearings a little. To conclude, he would put revelation and realization in harmony, as it is by a revelation taken as an hypothesis that we could proceed towards realization.

(The remaining portion of the discussion was once more in English.)

Mrs. Cannan said that in her opinion the immediate future of the Society depends not on the leaders, but on the self-expression of all the members, accompanied by tolerance among them. No one in her ken, except the President, really encouraged us to free speech. We are dominated by fear, and often fixed in our ideas, so that we do not care to hear the views of others. It is appalling how the members of a Lodge often worry about trivialities and ignore the great realities. The Society must be free from all other societies, which its members are pressed into unless they have the strength to be in a small minority.

Dr. Kamensky said that the thought of the future of the Society brought up in her mind the thought of *dharma*. Each individual had something to manifest, but the great *dharma* included the lesser. Man had been said to be a fallen god, thinking of heaven. Kant said that two things gave him security, the starry sky above and the duty in his heart, and we had security because we had that sky above us, to reflect from us, and because we had learnt to listen to the divine song in our hearts.

Miss Dijkgraaf agreed with most of what Dr. van der Leeuw had said, but said that if we cannot at once test the truth for ourselves why not go to the school that will prepare us for understanding?

Adding to his previous statement, *Professor Marcault* said that race consciousness is absolute, but Occultism, being concerned with all types of men, is always relative. The Mystic belonging to one race acquires union with all consciousness of his race, and the Metaphysician also sees the world from the consciousness of his race, but the Occultist belongs to all races. Theosophy belongs to all times and all races. If it is to provide leaders in Science, Religion, Theology, etc., it must be the greatest in all the spheres. But many members wish to substitute for this a consciousness of one sub-race.

Professor Marcault concluded by saying that to his mind Krishnaji represented the sixth sub-race; hence his ruthless individualism, which leaves behind all the past. If we wished to devote ourselves to Krishnaji's teaching we should go out of all time into the consciousness of one time, but the Society is not intended to do Krishnamurti's work. If we devoted the Society to his message, he would break it up just as he did the Order of the Star. We must consider the problem from the point of view of the whole of mankind, and not leave Theosophy for one particular message, that belongs to only one type.

Mrs. Ramondt-Hirschman said that she would first notice what the future should not be. Theosophy must not be a philosophy of the beyond, for the world does not want dreamers, people living in safety in the shelter of thought, instead of being centres of activity. She had never understood why there was so much emphasis upon the herd instinct, for the Dutch at least were extremely independent. Probably the reason why young people had lost interest in us was that they are very independent; was it not our fault if they preferred to work outside the Society? We have had times when Theosophy was an end, and we studied it for our own development, but now it has to be the means to do more effective work in the world.

Miss D. M. Codd believed in the message of Krishnamurti, but she thought revelation had its place. The question was: what do we mean by realization and experience, and what are we realizing when going through an experience? It would take a perfect being, looking down, to answer that. The outer world is in the hands of human beings, but it is our intuition and the guidance from some greater beings which carry the world forward. If our intuitions announce as true something coming from the beyond, why should that intuition not be realization for us?

Mrs. Cnoop-Koopmans said that all the opinions so far heard really differed very little, for they were all based on fundamental truth. When coming into the Society more than thirty years ago she had been struck by the feeling of the members that their leaders were so different from them. Let all have freedom in every way, most of all in inner growth, whether with outer help or by their own means.

Mr. Monod Herzen said that all opinions seemed to agree that in the past we had not done what we should, and that the change lies in our own hands. The way to hell was paved with good intentions, but what we needed was a practical suggestion as to the way to change. For fifteen years he had practised the most exact of sciences—physics—but even in that there were contradictory theories, yet the science continued to exist.

Mrs. Lavender drew attention to the fact that even Mme. Blavatsky said we ought not to accept her authority, but only our own. Authority means domination, outside influence, but we could understand the difference between and the common meeting point of revelation and realization, for the two are one. We could learn intuitively, with the aid of experience.

PLEASURE, PAIN AND HAPPINESS

BY ERNEST WOOD

IF men want to produce a motor-car they set about making it in a scientific way, which involves the application of a great variety of knowledge, relating to the properties of materials and their reactions upon one another, which has been obtained by most careful observation and study. And they know that not one nut or screw must be out of place. Yet, strange to say, although all men say that they want happiness and they want to get rid of pain, they will not proceed, in that matter, in this scientific manner. The fact is, of course, that self-control, though not more difficult to obtain than mastery over external things, is much more troublesome. People would rather enjoy for a little time some small pleasure, like a child playing with one spring or one wheel, than co-ordinate their various appetites and functions, and so go gliding through life with the swift power and happiness of a high-powered car. I knew a little boy, seven or eight years old, into whose home a piano had been brought for the first time. He was very eager to play upon it, and to thump upon the keys variously and vigorously, but he resisted most stoutly any suggestion that he should learn to play the instrument in an orderly fashion.

That is what is the matter with people. That is why the world is so full of pain for man, and there is so little happiness. Men have all the resources necessary for making

human life, individual and collective, a smiling garden, but men prefer, because it is troublesome to change, to live in disorder and disease.

It has often been remarked that the animals seem to be less badly off than man in the matter of pain. This is almost a truism. Even Shelley, who is regarded as one of our most optimistic poets, was tempted to write: "Our sincere slaughter with some pain is fraught." But it has not been observed sufficiently that even in those things which to us look like painful experiences among the animals, there is generally no pain, but quite the reverse. For example, many animals get pleasure out of danger. You will see a squirrel tempting a hawk, and literally playing with death. The fact is, I suppose, that the joy of life is worth all the risk, so that though there is caution there is not fear in such cases, and fear is always painful.

A good illustration of the same principle working in another way is to be found in the history which used to be told in connection with a stuffed seal which was formerly kept in the Cliff House at San Francisco. The people there say that this seal had been the leader of the herd which is still to be seen on the rocks a short distance from the cliffs. When it was about a hundred and twenty years old, the story goes, another powerful but younger seal came up from the south and, evidently intending to become leader, attacked the old seal, whose powers were no doubt beginning to fail. There was a great battle for three days between the two, until at last the old animal, covered with wounds, fled his native rocks, swam to shore and died.

The lookers-on, hearing the noise of combat, and seeing the blood and wounds, might have thought of "nature red in tooth and claw with raven." But let us leave out the raven, if it is intended to mean any of the unpleasant emotions that men have, in the form of anger and greed. As I see it, that

O, how shall summer's honey breath hold out
Against the wreckful siege of battering days,
When rocks impregnable are not so stout,
Nor gates of steel so strong, but Time decays?

I think we have sufficiently shown that man uses his mind to poison his present pleasures with thoughts about past and future pains. In addition to this, his physical pain at any given time is increased because he turns the powerful searchlight of his attention upon it, observes it minutely and dwells upon it, and so drinks that cup of pain to the dregs. In addition to all this mental, emotional and physical pain, he actually makes for himself almost immediately most of what physical pain there is, for painful accidents are few, but painful incidents brought on by the mind are many and prolonged. The powerful imagination is not contented with the path of sufficiency in material life. A man's power really to possess material things, that is to make use of them personally, is very limited, but in the right use of those things true pleasure lies. The karma of another is full of danger. This can be looked at in simple terms of vibration. It may be pleasant to have a warm bath, but you can make it too hot, and it is difficult to find out where the pleasure shades off into the pain. People must have their books, even their novels, broken up into chapters, and nowadays there is even some demand for sub-headings.

It is the fault of imagination. Here again I may compare man with the wild animal. I once went to see a collection of about a dozen lions and tigers, and happened to arrive about half an hour after they had been fed. They were all sitting in their large cages, looking at us with lazy interest, but taking no notice whatever of the big pieces of meat and bone which were lying in the cages, in some cases between their very paws. If we had gone there an hour earlier, we should have found them roaring and walking about in their eagerness

for food, but now they had satisfied their natural appetites with about half of what had been supplied, and they would become interested in the remainder only later on.

But man, when he has satisfied his natural appetite, remembers very vividly the delights of taste. In imagination he dwells upon them, and then he begins to plan to enjoy them more and more. So in come great quantities of salt, pepper, sugar, chillies, cloves and many other things, to stimulate the sense beyond all natural requirements, and in addition a kind of cookery which makes the food soft, and sometimes even sloppy, so that it may be slipped down the gullet with the maximum of taste and the minimum of exertion. I have referred to food, but other appetites work in very much the same way.

I have stated my case. The mind stands convicted. The question now is; what shall the sentence be? Shall we cut off its head, or shall we reform this criminal?

Most of the practical philosophers of both East and West have unconsciously recognized that the human mind is the cause of most human trouble, whether sorrow of the mind or pain of the body. There have therefore been many who have proposed that happiness should be obtained by reducing the activity of the mind. Foremost among these comes the philosophy of drink. Some go to the extent of drowning their sorrows in complete intoxication; others only so far as to say that they approve of "just a little," especially at an evening party, to loosen things up a little, and prepare the way for ready wit and jollity. Sometimes these latter do not realize that all they have done is to dull the critical faculty, so that that will stand for wit which seems mere pointless nonsense to a quite sober mind. Some novelists have maintained that no man can be expected to write really inventively without a little assistance from alcohol. I have noticed the incoherence of their inventive faculties. But to sum up this school

of philosophy, for such it has a just claim to be; it proposes that man can come nearer to happiness only by going backwards towards the animal condition, and the weak spot of the philosophy in practice is that no man can keep himself perpetually drunk.

In the same category come all the consolation philosophies, beginning with Epicureanism, which would have us live according to Nature, and not according to the mind's judgment and plan. Perhaps this is the widest spread form of religious thought at the present day. It argues that from the past the present has developed, and we may expect the future to improve upon this, so let us enjoy ourselves in a temperate and healthy way and not poison the simple pleasures of the day with regrets about yesterday and fears about to-morrow. Briefly, it proposes a limitation of mental activities. We shall not allow ourselves, like Shakespeare and Shelley, to think of those future times when our present pleasures will have passed away. Therefore in society, the man who even alludes to the more difficult questions of life, such as the problems of death and poverty, is voted a bore and no gentleman.

Popular Christianity has the same defect, but adds to it a few threats, to enforce the policy. How often do we hear it said to a person who is in trouble: "Think of the millions of perfectly happy years you will spend in heaven, and then these present troubles will not loom so large." In some Oriental religions there is a similar thought. They say that trouble is produced by ourselves, is our own karma; but when trouble comes they add: "Well, bear it patiently, and wait for a happier time, when the clouds will have rolled by."

All these people fail to take into account the fact that all the good things in life, as well as the pains, are due to the mind. The Stoics used to argue against the Epicureans that since men keep their lands and houses, their horses and

dogs, and even their own bodies, in good condition by applying their intelligence to them, it is necessary to recognize that the mind itself, our most precious possession, should be trained. The mind grows by facing and solving the problems before it, and as it grows it makes life more coherent and orderly, and at the same time a happier thing. Mind or reason alone can counteract and at last completely overcome the universal decay of Nature.

Still, the Stoics fell half way into the trap from which they were trying to rescue the Epicureans. They wanted to have the happiness that the mind can give, but to avoid the pains. So they said, "Divide the world into two parts—those things which are in your power, and those which are not so, and then use your mind with reference to the things in your power, and refuse to think about the others. In this way all worry, sorrow and fear will be eliminated." Thus, when any difficulty arose, the question would be whether this was in our power and to what degree. A case in point occurred when a tyrant said to one of these philosophers, who was not sufficiently servile for his taste, "Do you not know that I have the power to hang you?" The other simply replied, "And I have the power to be hanged, and thus to shame you."

Even this attitude, noble and dignified as it is, contains a mixture of the same error, for unless we face and suffer those things which are outside our power there will not be a full increase of mind-power and expansion of character. Not all the Stoics could rise to the clear vision and subtlety of the dictum of Epictetus, that we should never unwillingly experience anything that is necessary, or in other words that we should so ally ourselves with the educative purpose of all experience that we should take none of it regretfully or impatiently, but receive it all with open arms. To grumble about anything is extremely disrespectful, as well as undignified,

yet many devotees fall into this error and make their great enthusiasm of admiration for one figure or one channel of what they would call divine blessing a reproach to all the rest of creation. One does not find that those people who cannot love and learn from frogs and beetles can learn much from heroes and Christs.

The Christianity of Christ, the Buddhism of Buddha, and the Dharma of Shri Kṛṣṇa are free from these defects. They do not suggest an approach to happiness by the reduction of mind, but on the contrary by its perfection. It is in the middle state that the trouble lies, and every man must decide for himself whether he will go backwards towards the animal condition of less mind or forward to that of more mind and greater understanding. It is not that any man needs great learning and enormous intellectual power, any more than he needs the muscles of a professional athlete. True functioning of the physical body implies health, but not great strength. It implies that a man can attend to the business connected with that body, but there is no suggestion that he should increase his scale and live other people's lives as well as his own. To understand and profit by the lessons of experience it is not necessary to have the mental equipment of a German lexicographer or chemist. The truly great are not the abnormal, the miracle workers, but those whose lives are orderly and harmonious.

It was not illogical that Christ suggested that the way to happiness lay not in the avoidance of pain, but in that sympathy which adds other people's pains to those which we already have, for there is one thing alone which can give anything like happiness, and that is the increase of our consciousness, which is in thought, or feeling, or that sense of peaceful power or poise which is the will. This arises when we face the lessons of experience, instead of shirking them.¹

¹ Lest this should seem in conflict with the statement in the previous paragraph, let me point out that love involves us in little things. Jesus was forever being turned aside by his sympathy. The benevolent dictator who sits on his throne, or in his

There is a great difference between pleasure, which appears when body or mind is stimulated by those degrees of vibration which are moderate and harmonious, and the happiness which accompanies the inward sense of the increase of life. Happiness and pleasure can go together when the battle-field is as welcome as the dining-saloon or the dance-hall!

It is logical that we should face experience, not only willingly, but with delight, like a strong man confronting an antagonist worthy of his steel. There is, in fact, a harmony of antagonism between man and his environment such that it has enabled him to develop the powers of his consciousness to what they are. He is no great judge of what is good or bad for him. Everywhere we find men praying to God to take away their difficulties, but evidently he kindly turns a deaf ear to them. The world has proved itself a true friend of man. It has not presented difficulties too great, which could have wiped him out of material existence, and it has not offered him a land flowing with milk and honey, in which his life would never have exercised itself and thereby developed.

We have some reason to believe that this which is so easily proved on a large scale is true also for the individual. As gravity affects nebulae and suns, and equally the atom, so this grand harmony between life and form applies to the evolving race and also to the human atom. Many old people know something of it, and they will tell you, with regard to some of their most difficult experiences, that had they their lives to live over again they would wish them to be included, for from them they have obtained some enrichment of character which they would on no account be without. And the Spartan character of the conscience, which knows no

office (which is the modern equivalent to the throne), and insists on all people's connections with him awaiting his convenience, is a shining example of conceit, if not of actual selfishness. The end does not justify the means. The greatest good is not set up on high, to be reached by climb and struggle. It stoops to us, and when received, spreads from one to another like fire.

compromise for safety and comfort, but holds to essential things, also advertizes a harmony of man and experience.

What then is the proper way in which to put an end to pain? By never resenting it. By recognizing that there is nothing wrong with the world, but only with oneself, when that appears. We shall fight against pain, of course, but we shall fight with that intelligence which can see the cause of pain. If I overeat and have indigestion, I shall resort not merely to pills to remove the pain, but at the same time to wisdom to remove its cause. Pain becomes less than before, as soon as I accept this attitude of true devotion towards all life. If, for example, I am sick, I shall not lie there impatiently, resentfully and complainingly, but shall say to myself, "What is the defect of character in me which calls for an experience like this? Have I lacked sympathy, endurance, reasonable care of the body, or what?" I knew one gentleman who was in bed for several months as the result of a severe motor accident. He told me afterwards that he had been very glad of it all, because it had brought him into closer touch with the members of his family, and a new and richer love had thus arisen, which was one of the priceless treasures of his being.

Not only is pain lessened when it is thus rationally received, but also it begins to slip out of the course of events for us, when we commence to live and learn by wisdom instead of by stark experience. Pain ceases when we have proved that we are ready to learn without its impulsion, when there is delight in the expansion of consciousness, in the clear thought of a healthy mind, in the unrestrained friendliness of a fearless heart, and in the smooth and silent working of a will to which nothing comes amiss.

"THE LOVE THAT MOVES THE SUN AND ALL THE STARS"

BY THE REV. R. ARMSTRONG, F.R.A.S.

ONE autumn afternoon in the year of the Great Fire (so the legend goes), Isaac Newton, brooding in his orchard on the mystery of things, saw an apple fall to the ground, and forthwith, with his eager and inquiring mind, asked the question, "Why?" That question was the picking up of a thread which led to the discovery of the law of gravitation—gravitation, by which every planet in the solar system revolves about the central sun—gravitation, by which, for instance, the planet Neptune, 2,800,000,000 miles from the sun, is held constant in the vast orbit, with a force so great that it could be equalled only by a bar of solid steel, 500 miles in diameter, stretching from the sun to Neptune. And yet there is no bar of steel, nothing to be seen, nothing to be heard, only an invisible relationship to which we give the name of gravitation.

It is a universal law—true for every particle of matter throughout the universe, holding all things together. And had Newton expressed his discovery in Greek, as Paul did his greater discovery, he might have used for the cohesive force of gravity the very word which Paul uses for the cohesive force of Christ. He might have written: "Gravitation, which is before all things, and by which all things *synesteken*—by which all things cohere, or hold together."

But what do we mean by gravitation? We have not answered that question when we have explained the *law* of gravitation—when we have said that it is an attractive force which acts between any two bodies in the universe in direct ratio to their mass, and in inverse ratio to the distance between them. We have not yet explained what gravitation *is*, only what it *does*. The truth is, no man knows what gravitation is. Gravitation is the great unknown quantity of the universe. The name is only a label to cover our ignorance. And so, when we say "Gravitation—by which all things cohere," we are merely saying: "*X*—by which all things cohere."

Now, Paul is very bold. He would speak to our modern intelligentsia as he spoke to the intelligentsia of Athens: "What therefore ye ignorantly worship, this set I forth unto you. Ye worship the forces of Nature, I set forth to you the God of the universe—'the love which moves the sun and all the stars.'" For Paul, the equation is solved. He had discovered, with a certainty amounting to demonstration, that *X*, the unknown quantity, by which the universe holds together, is the Son of God, "who is the image of the invisible God, the first-born of all creation; for in Him were all things created, in the heavens and upon the earth . . . all things have been created through Him and unto Him, and He is before all things, and in Him all things consist."

That is obviously an enormous claim. Does it seem an egregious claim—a claim so monstrous as to be beyond belief? Let us examine it a little more closely. First and always bear this in mind—that the man who imagines that he has found a formula in which he can adequately explain Christ is the victim of a great illusion. Christ breaks through all our language, and escapes. Down all the Christian centuries the minds of men have swung like a pendulum between two

extremes, in their endeavours to understand Christ. In one epoch they have so stressed his divinity that they have lost sight of his humanity, in another they have so stressed his humanity that they have lost sight of his divinity. That is where we are now.

If we may judge from the number of books published on the life of Christ, and the remarkable circulation these books have attained, there was never an age in which so great an interest was taken in the life of Jesus. But the majority of these books—certainly the most popular of them—strain their resources in an attempt to show how intensely human Jesus was. That is all to the good, so far as it goes. But if it goes no farther than to show that Jesus was a man of power and charm and active benevolence, who seems to have discovered by spiritual genius truths of world-wide and age-long import, it does not go far enough. Certainly it does not bring us into touch with a Christ whom Paul would recognize, or John, or even the writers of the first three Gospels. There was, in the personality of Jesus, not merely something familiar and something fascinating, but also something mysterious and something appalling, something which made Peter confess: "Thou art the Christ, the Son of the living God," and Thomas: "My Lord and my God."

There are those who remind us that Paul never knew Jesus in the flesh, and go on to tell us that he gained his exalted ideas of Christ from the Greek mystery religion—making an imaginary figure fit into an unreal framework.

For answer to that there are two things to be said: first of all that anyone who thinks that Paul adopted anything at second-hand has failed to understand his man. Paul was one of the most volcanically original men that ever lived. What he grasped was not truth of hearsay, but truth of vision. When he spoke he spoke not as an indirect echo, but as a direct and certain voice.

The second thing to be said is, that it is sometimes the man who does not see his hero with the sight of the eye, but appreciates him with the vision of the imagination, who most perfectly understands him. For example, while Abraham Lincoln was alive it was easily possible to underrate him, and there have been many biographies of him written which certainly reveal his humanity, his wisdom, his strength of purpose, but yet fail to give us an adequate idea of his greatness. Some of the most penetrating biographies of Lincoln have been written by people who never saw him.

It is necessary to get beyond the details and particulars if we are to catch the spirit of a picture. It was not until Lincoln was assassinated on Good Friday, 1865, that Stanton spontaneously expressed the conviction that has grown ever since: "Now he belongs to the ages." And it was not until that original Good Friday, when the Son of Man was crucified on Calvary, that the centurion voiced a note which grows and swells for evermore: "Truly this man was the Son of God."

Speaking myself as a modern man, one of a great host of modern men who brood over the mystery of the universe and seek earnestly the key to its riddle, I can express my faith in the words of a great modern:

That one Face, far from perish, rather grows,
Or decomposes but to recompose,
Becomes my universe which feels and knows;

which is but another way of putting the grand truth: "Christ before all things, and in Him all things consist."

That is the deepest truth concerning the physical universe. It is also the deepest truth concerning the spiritual universe. Every community, every family, every individual life, is held together by an idea, a spirit, a core of purpose. You cannot hold spiritual beings together for long by anything else. You may devise what compulsions you please, may

attempt to impose your will by whatever forces you like, but unless your force really expresses an idea, and a purpose—a convincing idea and an inspiring purpose—all your chains will be snapped and your prison walls broken through.

That is manifest everywhere and always. It is being tried out in Russia and in Italy. A vigorous attempt has been made in Russia, and is being made in Italy, to mould the life of the people into certain prearranged forms. Not only is the attempt vigorous, it is also ruthless. Every person who, by so much as a whisper, impedes the march of Leninism or of Fascism, is unscrupulously removed. If this world could be governed only by physical force we should long ere this have seen absolute communism in Russia, and absolute autocracy in Italy. But because you cannot kill ideas and ideals, Russian communism and Italian autocracy are held together most precariously. The vital instincts of the people are cracking the moulds and eventually those vital instincts will break through and remould Russia and Italy more closely to the heart's desire.

The British Empire is held together, not by armies and navies, but by a great idea and a great purpose, an imperial spirit. It is safe to say that, if Britain tried to impose her will on the Dominions by force, the whole imperial structure would fly to pieces. The ties which bind into a unity that commonwealth of nations which makes the miracle of the British Empire are more slender than gossamer, and yet stronger than steel. They are filaments composed of justice and liberty and interdependence—a trinity in unity by which all the integral parts of the Empire are held together.

The explanation of the break-up of many an institution has been, that it has lost touch with its original idea, and has been pulled asunder by conflicting and unworthy motives. There is in the solar system a zone of minor planets or asteroids, whirling round the sun between the orbits of Mars and Jupiter. There are thousands of them, none of them large

enough to form a world, moving round in this plane. One theory of their formation is that a planet was forming between Mars and Jupiter, but it became the victim of conflicting attractions—the sun pulling in one direction, and the giant planet Jupiter pulling in another, so that it could not hold together.

Is not that what is happening to many an institution in our time? Is there not many a church in peril of just such dissolution? Like that early church in Ephesus warned by the Spirit that it has lost its first love, it no longer lives in the light and by the power of its central sun, but is being pulled to pieces by rival attractions, rival purposes, rival personalities. Losing its reason for existence, and the secret of its power to survive, its survival and its very existence are haunted with the shadow of death.

Is it not that that is in danger of happening to the institution of marriage, for instance, in our time? The institution of marriage—a man and a woman coming together under one roof, and creating a home which shall be at once a refuge from the storm and a preparation for the struggle—that institution makes such demands upon the higher virtues of love and sacrifice that if those virtues are lost, and if the true purposes of marriage and of family life are obscured, then no laws of the land can possibly hold the family together. The explanation of the tragedies we are witnessing all over Europe and America in our day is simply that the one great cohesive force has lost its attraction, and the man and the wife and the boys and the girls have become the prey of rival allurements, which pull the whole structure apart.

And as the family is the keystone of our civilization, then that civilization itself is imperilled when we can no longer sing:

O happy home, where two in heart united
In holy faith and blessed hope are one,
Whom death a little while alone divideth,
And cannot end the union here begun!

O happy home, whose little ones are given
Early to Thee, in humble faith and prayer,
To Thee, their Friend, who from the heights of heaven
Guides them and guards with more than mother's care!

It all comes down, ultimately, to the personal equation. We are, all of us, like planets revolving round a central sun—spiritual planets round the Light of the World. So long as we are true to our predestined orbits, so long are we happy and safe. But if we allow our passions and temptations to jerk us out of our true plane, then, like one of those "run-away stars" which wander through the universe, we shall be cast into the outer darkness. Before that tragedy happens, we must fix our minds on Christ and commit our souls to Him. So for us it shall be true, that He is before all things, and in Him all things consist, and we shall discover, through whatever crash of worlds and systems, that the love of Christ is the Love that will not let us go.

TEACH me to be obedient to the rules of the game.
Teach me to distinguish between sentiment and sentimentality, admiring the one and despising the other.
Teach me neither to proffer nor receive cheap praise.
If I am called upon to suffer, let me be like a well-bred beast that goes away to suffer in silence.
Teach me to win if I may. If I may not win, then above all, teach me to be a good loser.
Teach me neither to cry for the moon nor over spilt milk.
Rules hung in the library of King George at Sandringham.

A VISION

BY LILIAN LEWIS

It was early morning, and the slanting rays of the sun came through the pine forest to the water's edge, where I sat upon a rocky point in dreamy meditation. I cannot even remember the subject of the meditation, so vague it was, but suddenly in the midst of it *she* came. Sweeping down from the treetops, seeming to fill the sky with her flowing robes and her compelling presence, she hovered above me for a moment and then seemed to disappear into the depths of my being. Angel or *deva*, thought-form or dream, I only know she came, and clearer than the faces of my friends is the memory of her radiance. Never do I turn to contemplation of the World-Mother but I see this vision, in the infinitesimal second before she melted into my heart. To me she stands as an almost concrete example of the World-Mother Principle in life. For that reason I want to try, however vainly, to describe her as I saw her, in the hope that she may suggest to others a definite ideal of womanhood and motherhood in the universal sense.

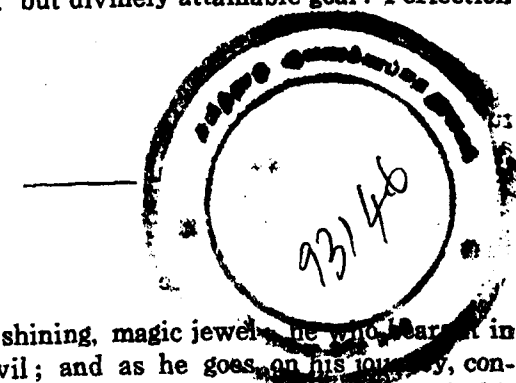
I have tried to analyze this vision and divide it into its most outstanding qualities, in the order in which they suggested themselves, and they appear to be four. The first impression was of strength. This was not a frail and delicate woman, but one into whose arms the world might drop its heaviest burdens, in the blessed assurance that she would never tire of the load. All the patient strength of Mother Earth waited in her, and there was the most intense feeling of relief and confidence that at last the steep road would be easy, just because she was there.

The next thing I noticed, with a surprise that was yet not surprise, was that she was laughing. This was not a Mona Lisa with a cryptic smile or a pale Madonna with a saintly resignation, but a woman whose radiant joy rippled through the treetops in a laughter softer than the breeze and vastly more enchanting. Even her eyes were

laughing, and as her mouth changed suddenly into infinite tenderness and pity her eyes still laughed. Just as a mother soothes the evanescent griefs of childhood, she would mend the shattered lives and hearts of mankind with her gentle arms and breast of healing and her voice of patient comfort. But her eyes with their far-off vision never lost their laughter—ever mindful of that reality to which all our pains are but fleeting dreams.

I knew, too, as I looked at her, that all the problems of the ages-to-be could be put to her, and she in her utter simplicity would know the answer. No abstractions of philosopher or scientist, no problems of society or empire, could baffle this Universal Spirit who since the beginning of time has created within her very self the men who make the problems, and whose wisdom has guided their every step, though they know it not.

Strength and laughter, tenderness and wisdom, this the World Mother represents to me. I have asked myself many times why purity is not included in this description, and the answer seems to be this: just as you look at the sunlight, the ocean, the flowers, and think not of their purity but of their beauty—just so you look at her and see these qualities but think not of the spotless purity which underlies them as their very life and breath. It is thus that we must all build our vision and ideal of womanhood upon a purity so innate that we become unconscious of it, as we are unconscious of the life which fills our bodies. It is upon this unseen foundation that we can each build our angel-visions, who will inspire us with the desire to grow and grow and grow—into that far-off but divinely attainable goal: Perfection in Service.



COURAGE is a talisman, a shining, magic jewel, he who bears it in his heart vanquishes all evil; and as he goes on his journey, conscious of his inward treasure, the timid and gentle find hope in his gallant smile, and the fields are greener and the skies more blue, because he has passed that way.

NINA SUTTON

JL
Qm m2, m78
N30-51-10-12

Lodges are broad based on the impersonal principles of pure Theosophy.

E. W.

THE GENEVA CENTRE

A correspondent writes:

The success of the Geneva Congress of the European Federation is the success also of vision and faith. Two years ago such a function was impossible. The Swiss National Section worked under the shadow of discouraging events in its history, which had reduced its initiative and capacity for united effort on a large scale. Its members worked in small scattered groups. Its funds were low.

In the summer of 1928 the visit of Dr. and Mrs. Cousins brought a new power to the Geneva group of Lodges. They became vividly aware of the urgent necessity for the linking up of the work of the Theosophical Society with that of the League of Nations and of the numerous societies with international aims which have centres at Geneva. Mrs. Cousins pressed the matter on the Council of the European Federation at the Brussels Congress in July 1928. The Council approved of the idea, allocated a sum of money to help initial expenses, and appointed Mrs. Cousins as organizer of an International Theosophical Centre at Geneva. Mrs. Cousins then renounced four months of her projected world tour with her husband, and set to work to bring the efforts of the members to a focus. At the end of the four months the whole Theosophical situation was changed. A happy and united band of workers found themselves in a cheerful and commodious flat neatly furnished by gifts from members. The headquarters of the Geneva Lodges was removed to the new premises, which were opened in Peace Week in November, 1928.

The work of the International Centre is to form a common meeting place for all workers for humanity and to throw the light of Theosophical thought on the problems that are sought to be solved by the various movements operating at Geneva. Symposia on ways of attaining peace, lectures on the application of Theosophical principles to vexed questions, receptions to international visitors, and other activities have made the International Theosophical Centre a place of note. A group of members shares duties in daily attendance.

The founding of this Centre, with its influence in drawing members away from the depletion that comes from old grievances by setting them to impersonal and very valuable work, made it possible for Geneva to become the meeting-place for a Federation Convention.

THE THEOSOPHICAL FIELD

CO-OPERATION OF THEOSOPHICAL SOCIETIES

IN the Watch-Tower we have noted our President's response to the overtures of Dr. G. de Purucker, who has succeeded Mrs. Tingley as President of the Universal Brotherhood and Theosophical Society at Point Loma. The rapprochement has already shown some fruits in Canada and the United States, both Mr. Rogers and Mr. Smythe having replied cordially to Dr. de Purucker's letters. The Executive Committee of the Theosophical Society in Canada has passed the following resolution:

We desire as the General Executive Committee of the Theosophical Society in Canada to express our approval of the spirit in which the correspondence has been conducted and to affirm our continued allegiance to the principles of real brotherhood and co-operation on which the Theosophical Movement is based; and we shall hope that these principles will find practical realization in the co-operation which is suggested in the correspondence we have read. We desire to assure Dr. de Purucker that in every way possible for us we shall further this policy of co-operation by interchange of lecturers and in such other amicable intercommunication as opportunity may furnish. Should the observance of this policy lead in future to closer affiliation, we shall welcome such a consummation as fulfilling our own highest ideals and the aims of the Masters in establishing the Theosophical Society.

We see from *The Theosophical Forum*, Dr. de Purucker's organ, that their Lodges numbered 2, 3, 7, 8, 11, 17 and 18, in various parts of the United States, have already had some joint meetings with Lodges of our Section in America, held in honor of Madame Blavatsky, and in other cases meetings at which our Lodges were represented by some members. One feels, however, a little uncomfortable that all our Lodges, whatever their proper names, should always be referred to as "Annie Besant Lodge" of such and such a place. Much as we all admire our present President, we would wish nothing to put the least covering over the fact that all our sixteen hundred

Vision as to the Society's work in the world and faith in the fulfilment of the vision, have been amply rewarded. It is a matter of significance that the Geneva Congress became the historical scene of the beginning of the unification of the separated Theosophical Societies, since it is the native city of Dr. de Purucker of Point Loma. The Centre may very well become inter-theosophical as well as international.

OUR TRAVELLERS

Miss Herington writes from Ojai, California:

So far my adventures have been quite successful. I had a nice long voyage which lasted six weeks. At the end I had had enough of the sea for a time. But it was interesting, and we stayed for two or three days at every port, and I was lucky and got entertained wherever we stopped. The Bilimorias, who were on board, took me with them to their friends at Hong Kong, Shanghai, and Singapore. To Yokohama the sea was calm, but we went out of that port into a storm and we tossed and rolled for several days. Fortunately I was not sick, and so enjoyed it.

I saw Miss Dorothy Arnold at Shanghai. Her Besant Girls' School is now in a very fine locality, and there are some 400 girls. It is a nice building, enclosed in a high wall. Helping her, she has a young Chinese lady who has taken her degree at Oxford and is working on a nominal salary. Miss Arnold hopes in time to hand over the whole management to her.

Miss Jennie Douglas Wood and her husband met me at Los Angeles, or rather the port, San Pedro, and then we met Miss Bell. We motored to Ojai, a distance of a hundred miles, in two and a half hours. It is a delightful ride, with roads as smooth as Mount Road, Madras, all the way. Miss Bell's little house is on a ranch in the valley about a mile from Ārya Vihāra. It is an orange ranch and the oranges have just been picked, so the trees feel sad. Miss Bell goes off next Friday, June 20th, to Ommen and will not be back until September, so Mr. D. Rajagopal has kindly invited me to Ārya Vihāra whilst she is away. There is a car and a 'phone, both essential in Ojai, for places are very far apart and no one walks on the road. Mr. Johnson, the gardener, lives there, and I hope to do some gardening.

I like the American people. They are friendly, cheerful and warm-hearted. The young people are delightful. The girls are pretty

and only spoil themselves with the paint and powder. Every one smiles and answers in a happy mood. Their houses and house-keeping take a lot of time; then dress, the radio, the cinema, the camp.

The Star Camp went off well. There were only 400 to 500 campers in tents, but every day from the country round people came to hear Krishnaji. The camp was like a big family. Most days there were over a thousand people, and on the Sundays and two other days more than two thousand. It was a picturesque gathering in the Oak Grove. The food was excellent.

I saw Miss Poutz. She is looking well and is about to start on her annual tour through the States. Mr. Warrington I did not see, as he is not at all well. Mr. Geoffrey Hodson and Miss Clara Codd are touring America, and were at the Camp.

Pt. Sakaram G. Pandit, of Benares, introduced himself to me. He has been twenty-four years in America. After the first ten years he was refused citizenship; but he fought it out in the courts and established his right. I am told he is a very clever lawyer, not to say judge, and many difficult cases are referred to him.

It is a lovely drive from here to Los Angeles and we go like the wind. Our chauffeur is a schoolboy of fourteen years, who is a licensed driver and very alert and clever. There are so many rules to be observed that it is easy driving; for people must obey them. For instance, all side traffic must stop before passing into the main road. That would be good for Madras.

THEOS OR DEMOS?

Writing in *The Canadian Theosophist*, Mr. W. W. Leisenring, under the title "Theos or Demos?" remarks, among other things:

Can we think that the Theosophical Society was formed merely to link together heterogeneous opinions and personalities? In its outer courts, so to speak, such a collection was inevitable in this age, and necessary for the dissemination of the philosophy; but if these members are qualified to function in the inner regions they must necessarily shed personal predilections, prejudices and preconceived opinions. How, too, could such diverse elements be held together without an inner magnetic Centre of spiritual and unitary reality to which all and sundry in the Society are attracted, and by which they are influenced, some directly, others indirectly? And, who are Those who function as such Centres of spiritual energy?

Mr. Leisenring adds that it is no wonder that there are now many more students of H. P. Blavatsky's writings outside than in the Theosophical organizations, and refers to the "attempts to substitute theories and speculations of the non-initiated for the ages-old knowledge of the Masters of Wisdom."

Surely nobody will suggest that we should all meet and form a creed or declare our joint confidence in the views and doctrines of any person whatsoever. Fortunately there exists a Centre of Energy which holds us together, which cannot be represented by any one of us, but is active in each, and is best served when we use our intelligence and trust ourselves to the adventure of life.

It is almost the first principle of Theosophy that Theos and Demos are the same thing. Every Theosophist knows that if he were to make a list of all the laws of Nature that he can discover in the external world and then look at the laws which operate his own being, he will find something in himself which he cannot find outside. In other words, there is a higher manifestation of Theos in our consciousness than in the realm of external Nature. The practical purpose of our organization is therefore to spread the recognition of brotherhood, which is not manifest in external nature, but is inwardly manifest in the Theos in each one of us. Also the effect of all experience, and therefore the object of the Society, is to induce as many as possible to give this individual Theos the utmost scope in their lives and thought.

Theosophy is not merely the addition of a few more Laws of Nature—such as those of reincarnation, karma, cyclic progress, the globes, etc.—to the existing collection of Laws of Nature known to Science, but the realization of the meaning and purpose of life in relation to all experiences coming within those laws. Every man, therefore, has his own Theosophy, which is the utmost that he can grasp of the harmony of things and the reason for that harmony. There is no reason to fear individual search for truth. We are none of us so stupid as to try to reach it without taking into consideration what others have thought and taught. In fact, the more eager we are for it the fewer stones we leave unturned. A well-dressed lady has selected her items in various places, but has completely harmonized them in her own form. There can be no uniform for this, or for a well-informed mind. Every hen produces its own eggs; there is not one hen to supply all others with the best new-laid.

E. W.

CORRESPONDENCE

THE WORLD-TEACHER

MADAM,

Bishop Leadbeater's "Message" which appeared in the May issue of *The Liberal Catholic* might justly be held to concern only members of the Liberal Catholic Church had it not been given general publicity amongst Theosophists by being reprinted in the THE ADYAR THEOSOPHIST. The wider publicity seems to call for a reply, for several reasons. It will suffice to mention one: namely, that the message will increase rather than allay that confusion in the minds of many people which it deplores.

Fourteen years ago a little book was placed in my hands. It was Mr. (as he then was) Leadbeater's *An Outline of Theosophy*. The little book completely changed the course of my life, as it has done the lives of so many people, and brought light where there had been darkness. It is difficult to estimate the debt we owe to Bishop Leadbeater for his work and his teaching in the past. What I have to say, therefore, is inspired with no feeling of personal hostility; on the contrary, my feeling of gratitude to and admiration for Bishop Leadbeater is very great. Yet I think the Message must be answered. I wish the reply came from someone better qualified than myself.

Bishop Leadbeater states, "I am constantly receiving letters and verbal requests, imploring me to give the writers and enquirers some guidance" on questions relating to Krishnaji and the World-Teacher. They want an authoritative pronouncement. Unable to decide for themselves they seek external help, and not unnaturally turn to those people on whom they have been accustomed to rely in the past—in this case Bishop Leadbeater himself. As to whether Krishnaji is the manifestation of the World-Teacher or not, Bishop Leadbeater very rightly points out "that it is not their business, and that it does not matter to them whether he is so or not," and he adds that if we accept what Krishnaji tells us it must be "because it appeals to us as true and reasonable and helpful to our development." So far this agrees

with Krishnaji's own answers to the innumerable questions put to him as to who he is. If this had been the end of the "Message" there would be little to say.

But this is really only the preamble. Then follow opinions, some of which are elaborated, which are in direct contradiction with Krishnaji's clear and explicit statements, which he has repeated over and over again. This contradiction must increase the confusion. Something more; if persisted in, it means inevitably a parting of the ways. Let us be honest.

The Message is largely concerned with the retention and the value of ceremonies. But first the confusion is increased by two statements:

(a) "On what grounds are our friends accepting Krishnaji as the World-Teacher? Unquestionably chiefly on the testimony of our great President"—and then he proceeds to invoke her authority further. In point of actual fact there are many, many people who have accepted Krishnaji *not* on anyone's authority, but on the call of the Life in themselves, which has responded to the call it has experienced. And that is the only authority. Krishnaji most definitely does not wish to be accepted on the authority of another.

(b) Even more mischievous is the suggestion: "I know that the World-Teacher often speaks through Krishnaji; but I also know that there are occasions when he does *not*." (The italics are the Bishop's). The obvious inference is that some of his teachings are to be accepted as having behind them the authority of the Lord Maitreya, while others are no more than the pronouncements of Mr. Krishnamurti, to be scrutinised and dissected like those of any other fallible mortal. It is all in direct contradiction with what the Bishop has himself just said about these things not being our business. The point is that they do not matter. Krishnaji himself does not hesitate to apply to them the word childish.

Let us now turn to what Krishnaji himself says. At the outset I would warn every reader that he must think out these matters for himself, and that what follows cannot completely or accurately reflect Krishnaji's thought, because that thought is immense.

Over and over again, in reply to such questions, Krishnaji has repeated the little parable of the thirsty man. If you are thirsty and a man brings you a refreshing draught you do not trouble him with questions as to who made the cup. You drink the refreshing liquid and are thankful. So it is the life which is important, not

the bringer of the life. If Krishnaji will not answer the questions about his personality, his inspiration and so on, it is because the question is in itself misleading. The matter concerns *life*, not personalities. It can only be answered in terms of life. Simple people, people whose outlook is not complicated by all manner of preconceived ideas, do not trouble about the matter at all. They try to understand Krishnaji's message, to follow the teaching which he gives. Surely it remains true, as ever, that "Save ye become as little children, ye shall in no wise enter the kingdom of heaven." Little children do not trouble about the titles of their parents! They do not know that they have any.

What is Krishnaji's message? In its essence it is simple enough, if we can be satisfied with simplicity. "I have attained the goal of human life. Because I have attained I can point out the way to you. If you would attain it you must establish that goal in yourself." It is, in effect, "I am the Way, the Truth and the Life," and that has ever been the message of the World-Teachers.

How are we to establish that goal? By stripping off and discarding everything that hinders, that confuses, that complicates. Then, as a magnet swings to the north, so will our separated life turn to the one true life which ever attracts it, by which it is ever attracted. But the magnet cannot turn to the north if it is surrounded by other pieces of iron. As these move it moves. There is no stability, only confusion. The other magnets must be removed and then there is stability and truth. And so we must discard our spiritual magnets, esoteric and exoteric, our ceremonies, gods, gurus, masters, and bring our separated life into unison with the one life. Then we shall in time and space quickly attain to that which in eternity we always have been, are and shall be.

But people want to keep their gods and their ceremonies, their gurus and masonic rites, their fairies, devas and masters, their grades of initiation. And they may keep them, because man has freedom of choice. But so long as the pieces of iron are there, the magnet cannot swing to the north. The matter is not altered by saying that these ceremonies are for the helping of others. The argument has no force either, for the man who brings life to others helps them more than the man who brings ceremonies.

This surely is the tragedy of the World-Teachers. They bring us life, but it is new, something which we do not understand, and we prefer our old shibboleths because they are familiar. Nor dare we reproach only those who cling to ceremonies—all of us have our

crutches, our dear old crutches, to which we have become so attached that we would sooner keep them than walk upright and alone. And again we are reminded of those words spoken before, of the king who made a great feast and invited all his friends. But they all with one accord began to make excuses. One had bought a vineyard, one had married a wife, they all had business which seemed to them more important than eternity. Which of us shall judge them?

There are other things in Bishop Leadbeater's Message which ought to be replied to in terms of Krishnaji's teaching—so far as one understands it. Krishnaji has definitely advised us not to draw distinctions between mysticism and occultism. I find misleading the whole of the paragraph which contains suggestions that people "are supposed to be *already on that direct path*" and that "it is not then a new path which is being so forcefully put before us." Reference must be made to Krishnaji's own statements that Truth is a pathless land. The second quotation and the context suggest that altogether Krishnaji represents nothing specially "new". That is not the experience of some people.

Amongst the Jews there was questioning and confusion, and especially amongst those who were supposed to know most, the lawyers and so on. How could they possibly understand Jesus? How childish it all seems to us now. We cannot understand either what Krishnaji is, but we are not asked to understand that.

Krishnaji's written words can help us much, but especially when we have in some measure established the goal for ourselves. What he is is of the greatest importance so long as he is amongst us. If people would stop worrying and questioning and would try to bring themselves into harmony with him, as they can do at Benares, at Ommen, at Ojai, a yearly privilege which simply cannot be assessed!

Bishop Leadbeater says, "This is he who should come, and there is no need to look elsewhere." If that be so, there is surely only one course open—namely, to refer questioners to Krishnaji's own teaching; not to set up opinions and to give advice which are the direct negation of what he himself says. He has not merely *said* these things once. He has repeated them again and again; so clearly, that there can be no manner of doubt as to his meaning.

There is no room for compromise. We must choose *either* Krishnaji's meaning or Bishop Leadbeater's. They are irreconcilable. True to-day is that saying from of old: "He that hath ears to hear, let him hear."

RICHARD COLENUTT

Another correspondent, who wishes to be nameless, writes:

MADAM,

Much disturbance is made by those who object to Bishop Leadbeater's use of the word fanatical in relation to Krishnaji. Somehow, I have understood what the Bishop meant. In the June number of *The Star Bulletin* (page 19, bottom), Krishnaji corroborates the Bishop. "You cannot be indifferent, you must be actively for or against. It were much better, I think—I am saying this knowing that it will be misunderstood—to be fanatical, in the biggest sense of the word, to know what is essential and to seek it, no matter what the consequences may be." The Bishop is misunderstood, as Krishnaji fears he will be misunderstood.

Can we not lift ourselves out of the smoke-screen, and without caring who speaks through Krishnaji look at the intrinsic value of his teaching—compare, contrast, digest—assimilate what our intuition finds consonant?

I may be wrong, but I came to the conclusion two years ago, that Krishnaji is not the mouth-piece of the Lord but, as he emphatically avers, Krishnaji as Krishnaji has attained liberation, and that the Power predominates over Love, or, in theosophical parlance, he is on the first ray. This thought, although it is not what was predicted by our revered leaders (who is omniscient?) will set aside once for all the controversy which does neither side credit, nor leads to understanding.

ANON

We have received several more letters protesting against certain statements with regard to Mr. Krishnamurti, which appeared in Bishop Leadbeater's article in our May number, but as they contain no distinctly new points there is no need to publish them. This subject has already occupied enough space in our columns, and it may now very reasonably be closed. We have received no letters supporting the idea that Mr. Krishnamurti is in any way fanatical, in the sense of not seeing all round a subject of discussion. As Mr. Krishnamurti has himself answered the point emphatically at the recent Star Camp at Ojai, it will be a fitting conclusion to this correspondence to quote some of his statements on that occasion, which appear in the July number of *The International Star Bulletin*.

E. W.

Question: Some say that you are merely a reformer, intent upon driving home a particular point of view; that you are deliberately taking up a narrow attitude towards organizations, churches, et cetera, in a fanatical spirit in order to achieve a particular end.

Krishnamurti: I cannot see the value of contradicting such a statement. If I am a fanatic, I shall remain a fanatic even though I contradict it. The judgment must be left to the individual. Each of you must decide, after impersonal and unbiased examination, whether what I say sounds like fanaticism. Let me remind you of one thing: to be fanatical means to emphasize one particular narrow view in an exaggerated way. What I am doing is to insist on a central principle, which is quite a different matter. As many of you know, I have joined societies in my time; I have belonged to organizations; I became a priest, as is the right of every Brahmin in India; I used to go to Masonic meetings. In short, I did all the things that so many others do, in order to find out for myself. Very carefully I went into these, to see if I could attain through them to that central reality which is eternal and self-existing, to that happiness which is life. I went through all these but failed to discover it; and so, not finding in them the truth which I sought, I left them. And now I have found it. I have come into a realization of it by liberation of life. And so, when I say these things are unnecessary, it is not out of contempt, or from fanaticism. I say it because they all deal with the symptoms only, not with the real cause.

On the subject of organizations and occultism:

Krishnamurti: I hold, as I said yesterday, that bureaux of information are necessary, just as books are necessary. But it is not through books or societies that you recognize life which is truth. As for the scientific study of invisible worlds—to me, occultism is merely the examination of phenomena on higher planes, nothing more. The worlds with which it deals are still phenomenal worlds. If you understand this world, you understand all the invisible worlds also. When I was a boy—like many sensitive boys in India—I used to see devas, angels and so on. But seeing what is normally invisible will not solve the problem of sorrow, will not help you to grow, or to realize the fullness of life.

REVIEWS

The International Star Bulletin, June and July, 1930. (The Star Publishing Trust, Eerde, Ommen, Holland.)

The International Star Bulletin of June has on the first page one of the very best of Krishnaji's poems. It expresses in simple poetic words the spirit of his message, the very heart of his teaching. It is a poem which so epitomizes his views that for those who can enter into the perfume of it there is no need for more to be said.

"Love the whole tree,
Then thou shalt love the shapely branch,

Ah, love life in its fullness.
It knoweth no decay."

This is the constant message, given in this poem in all its simplicity.

In the same number we find the answers to questions and the continuation of the talks given at the Winter Gathering at Adyar, and an address to teachers delivered at Los Angeles, the theme being that "it cannot be the purpose of education, whether it be of the young or of the old, to fit the individual into an environment." A new idea, worth studying. "If you examine the results of educational systems, you will see that in the majority of cases, the individual, after he has left the University, or other centre of education, fits conveniently into a mould created for him by society." Krishnaji is against this making of the individual into a cog in a great machine. "Life is a continual process, in which we experience, assimilate and discard. If you make yourself into a type, you can never assimilate or discard. . . . Independent thought is necessary for real action. . . . It is the same in every direction of thought, you are merely creating types, and not a man complete." And the reason for all this is fear. "Conformity is not culture." The individual must himself, from his own inward struggles and strivings, create that perfect poise which comes

from the man living his own life from his own peaceful dwelling-place.

In the July number we find Krishnaji's Ojai Star Camp talks and answers to questions. It is a great advantage to have these in the bulletins, for his words are difficult to remember if heard only once, but they can here be studied, and they are found to be very definite and unequivocal. Take this bit on organizations, in answer to a question at Ojai: "I have said that organizations founded on belief are of no value to man; but I have also said that you must have organizations for doing objective things. You imagine that by coming together and exchanging ideas, by belonging to an association, you are going to be strengthened in your struggle. How easy to belong to something where all people think alike! . . . If you treat such bodies merely as information bureaux, then there is no harm in them, but, the moment you look to them for your spiritual growth, then you are becoming a slave to institutions . . . no organization holds the truth. The truth is in man." And how would you answer this: "Desire must be directed, must it not? By what?" Krishnaji says, "By its own aim. It is by virtue of its aim that desire becomes discipline."

The *Bulletin* is in a very handy form, not too large to read easily when sitting in a public place, or when resting, lying down; the cover is artistic yet useful, and the July number has forty pages of matter which if assimilated by the reader would revolutionize his life.

HILDA WOOD

The Theosophist. (Los Angeles).

The June Number of *The Theosophist* hailing from California is a very well got up number, containing in its neatly printed pages useful contributions of varied interest. The issue opens with a beautifully reproduced photograph of Dr. Besant and J. Krishnamurti, bearing an inscription, quoted from the President's writings, exhorting against viewing as separate and distinct the two great channels of the Masters' work on earth—herself and Krishnamurti.

Dr. Besant's contribution, this time, is entitled "Liberation". It is an extract from an article written in 1910, but utterances of this nature are true for all time, and one reads with great interest and much illumination how true Liberation does not consist of the transfer of the Individual into realms—physical or quasi-physical—of a different condition of comfort, refinement, or joy, but that it is really

the "finding of the Self." This again, according to the Upanishads, she says, is the "ceasing from evil." Thus, continuous dwelling in an atmosphere of purity would deter evil desire, and lead to the uplift of human consciousness. Once the Individual becomes truly conscious, anywhere, and in any state, the Self may assert his freedom and abide in Eternity. Claude Bragdon has a short, but well written essay on "Sex Idolatry", wherein he describes how we have deviated from the beautiful interdependence between love, beauty and sex that obtains in Nature, and how, as in other forms of idolatry, the Spirit has been sacrificed in the blind pursuit of mere form of sex which has now come into being. The cure suggested rightly consists in self-discipline and sex-sublimation, which will help man to subdue lust and allow true love to flower forth—bringing into the fullest play all the fine emotions of which man is capable.

"The Story of Quasir" is a quaint Scandanavian myth, retold in elegant style by Emma Celia Fleming. The theme is very simple, reminiscent of Hindû Paurânic stories. Doubtless, as the writer points out, such mythological stories must all have some real esoteric significance.

Herbert Radcliffe came across an unique Chinese Manuscript containing some of the sayings of Confucius, the study of which led him to discover several interesting coincidences between the teachings of that great sage and some aspects of truth made clear through Theosophy. These interesting finds are given lucidly in his article: "The Theosophy of Confucius." Evolution or full development is one of the pillars of Theosophical teachings, and it is interesting to find how Confucius describes the "competely sincere" man as he alone who can give "full development" to his nature. This "fully developed" man can bring about the "full development" of other men and therefore of animals and the rest of creation, thus actively co-operating with the working of Heaven and Earth. But, "complete sincerity" is not attained in a day. A stage previous to it is described as that where "the shoots of goodness are cultivated to the utmost"—a good man, according to Confucius, being "one who does not tread in the footsteps of others, but moreover he does not enter the chambers of the sage"—a definition full of meaning. Again, "the superman is one who is anxious to see clearly, hear distinctly, and speak sincerely"—in order to aim at the perfection of all faculties. And, "what the mean man seeks is in others but what the superman seeks is in himself." Benevolence is "to love man," and knowledge is "to know all men."

"Occultism in Mythology" is a brief review of the several theories advanced to explain the origin and significance of myths, leading to the exposition of a more or less original interpretation by the writer, Leo. L. Partlow, of myths as the product of the subconscious, like dreams—but in this case the subconscious of a whole people. Some typical myths, like those of Sisyphus, Hercules, and Cupid and Psyche are taken for illustration (the last in great detail), and interesting explanations are offered as to their origin and significance. The last mentioned myth is described as symbolizing the development of the human ego, hampered sometimes and guided sometimes by emotion and mind—here personated by the two sisters of Psyche (meaning both soul and butterfly) who through various trials ultimately reaches perfection.

A. JANAKI RAM

Lecture Notes, by C. Jinarajadasa. (Theosophical Publishing House, Adyar, Madras, S. Price: Cloth Re. 1-8.)

Mr. C. Jinarajadasa, M.A. (Cantab.), the well-known international lecturer, and for some time Vice-President of the Theosophical Society, has done a great service to the world of students of real culture and to would-be lecturers, by publishing his lecture notes. As he says in his introduction, he published this volume to guide would-be Theosophical lecturers to find out what they think, and the manner of thinking on various subjects.

The book opens with an elaborate introduction, giving very useful hints on the aims and methods of lecturing, and the proper equipment necessary for a successful lecturer. Then follow a few analyses of some typical lectures of Dr. Annie Besant and Bishop C. W. Leadbeater, as instances of different types of lectures. Then follow the notes of the author's own lectures. His subjects are chosen from a great variety of topics, some of them distinctly Theosophical in the restricted sense of the term, and a large number of them bearing on culture generally, such as: (i) Spiritual Factors in Nation-Building; (ii) The Gospel of Work; (iii) Education; (iv) Art; (v) Art as a Gospel of Life; (vi) God's Great Sacrifice; (vii) Abnormal Psychology; (viii) World-Brotherhood; (ix) Social Problems, etc.

The book is artistically got up, the beautiful design on the cover being the production of an Indian Artist.

C. RAMAYYA

Valli-Bahuleyam, by Sri Subrahmanya Suri of Kadayakkudi, Pudukkotta State. 70 pages. Price As. 12. (Published by Mr. S. Sankaranarayana Iyer, 1/7, Mylapore, Madras.)

This is a Samskr̥t drama in seven acts. The plot is a well-known story of the *Skānda Purāṇam*. The hero is Skānda, the War-Lord known as Bāhuleya. The heroine is Valli, the hunter-girl, afterwards his consort. The wedding of Valli and Bāhuleya is the theme of the work. The style is very simple and the treatment of the story is mainly devotional and erotic, in the conventional modes of expression with regard to human characterization and nature-description. The author, being a Tamilian, has introduced in the first portion of the drama the popular Tamil version of the play referring to Valli's singing of Ālalam, the scene of driving the preying birds off the cornfield by the hunter-girl in her watch. The work is of recent production, and has renderings of Tamil proverbs in Samskr̥t in several places. The fascination of the author for the Tamil version is due to the charming introduction in it of the two messengers of Bāhuleya, in the guise of one fortune-telling woman (Ikṣhāṇikā) and another Guhasēvinī, who can invoke on herself the very presence of Guha (Bāhuleya) in order to prepare the minds of Valli's parents in favour of his being chosen as the bridegroom.

One or two errors of grammar and metre are found in the work. On the whole, the dramatic setting of the story is a praiseworthy attempt. The features of a good drama are fully represented in the work, and they are pointed out by the author at the end. There is a table of errata, but still there are some more typographical errors to be set right in the next edition. The Samskr̥t-reading public will find the work deserving of every encouragement.

PANDIT N. RAMANATHA SASTRI,

Adyar Library.

Scientific Religion, by G. N. Gokhale. (The Educational Publishing Co., Karachi, India. Price Re. 1.)

This little book of 148 pages is a collection of lecture notes for a set of talks delivered by the author. There are sixteen chapters, dealing with fundamental questions, such as "Materialism and its Logical Consequences?" "Do the Dead Die?" "Science and Religion", and the great religions of the world, Islām, Christianity, Sikhism, Jainism, Zoroastrianism, Buddhism and Sanātana Dharma.

The chapters on the different religions are well worth study, as they sum up conveniently the essentials of the different faiths, while those chapters on the existence of life after death and psychic subjects, such as hypnotism, dreams, crystal gazing and telepathy, have many striking quotations from *Human Personality and Its Survival of Bodily Death*.

The last chapter is on Scientific Religion. In it the author brings out the idea that each religion strikes a distinctive note, but that nevertheless there are some fundamental truths which are the same in all. He says, "Take the common origin of all faiths, accept the child humanity, but add to these the idea of a common Father. Every religion has proclaimed that there exists one Inner Ruler Immortal, who or which, as you please, rules the whole world and guides humanity in its evolution." He goes on to say that the Cosmic Power governing the whole is one, all creation being derived from this, and hence all creation is a brotherhood and the whole universe is governed by law.

The book lacks the original thought that the title made me anticipate, and is therefore somewhat of a disappointment. Yet I find it good reading, and recommend it to those who wish for a book which combines the religious and psychical research.

H. W.

MAGAZINES RECEIVED

The Mahā-Bodhi (July), *The Vaccination Inquirer* (June), *Theosophy in India* (July), *De Theosofische Beweging* (July), *The Beacon* (July), *Theosofische Maandblad* (June), *Toronto Theosophical News* (June), *La Review Theosophique* (June), *La Lotus Bleu* (June), *Bulletin of the Museum of Fine Arts: Boston* (June), *The Occult Review* (July and August), *The Bhārata Dharma* (June), *Teosofisk Tidskrift* (June), *The British Buddhist* (June), *Strī Dharma* (July), *The Sind Herald* (July), *The International Star Bulletin* (July), *The Christian Theosophist* (June), *Modern Astrology* (July), *News and Notes* (July), *The Canadian Theosophist* (July), *Bulletin Théosophique* (July), *The Calcutta Review* (July), *Koemandang-Theosofie* (July), *The Australian Theosophist* (July), *The Gramani* (May, June and July), *Theosophy in South Africa* (June-July), *The Vedānta Kesari* (June), *Gnosi* (March and April), *Theosophia* (June), *Rural India* (June), *O Theosophista* (March and April).

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

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

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

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DR. ANNIE BESANT, AT GENEVA, JUNE 1930.



ON THE WATCH-TOWER

IN her address to members in our present issue our President warns us against specifying too precisely that we stand for Brotherhood *without distinction* of certain specific things, such as race and sex. Yet at a little risk of drawing attention to sex difference, I am tempted to notice woman's achievements in two widely divergent spheres of activity. On the one hand, Miss Winifred Brown has won the King's Cup for the air race round Great Britain, against seventy-two men and six women (three other women also came in the first ten), and Miss Marjorie Foster won the King's Prize for rifle shooting, in the final round against ninety-nine men. On the other hand, the Oxford Newdigate Prize for the best poem of the year has been won by Miss Angela Cave.

It was Rabindranath Tagore who said: "Woman, with the grace of your fingers you touched my things, and order came out like music." Man has been the discoverer and producer, and woman has always used his finds and captures for the manifestation or expression of the moods of life, but now she will teach him a thing or two even in the field of crude production. The news given above was drawn, by the way, from the pages of the September *Stri Dharma*, official organ of the Women's Indian Association, which also contains much more that "touches the spot", such as the articles on "Courtship in Ancient India" and "Village Reconstruction."

* *

Speaking of the First Object of the Society, which is worded at present, "To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour," we shall need at some time to discuss and settle the question as to whether we mean by a nucleus a body of people who are willing to help to promote Universal Brotherhood, that is, a band of workers for world-brotherhood, or are to be ourselves the beginnings of a brotherhood, which may grow immensely big in course of time. In either case there must, of course, be what was once described as "a more benevolent intermingling of the *alpha* and *omega* of society."

* *

There is also another question containing a fine distinction, which, however, calls more for individual choice than for the settling of a general policy. Are we to work at revealing more and more to the world the central truth and purpose common to all religions, or are we to plunge into the vitalizing of their differences, after deciding which of them are genuine expressions of the central truth and purpose, and which are mere distorted accretions and confusions?

The world of to-day, growing always more clear-sighted and purposeful, would like to know for exactly what we stand. It must, of course, expect no statement of belief, except the broadest, perhaps that we regard brotherhood as natural because life is one. One thing is clear, as our President has often said, "We are united by our ideals, not by our beliefs."

* *

Dr. Besant has received a cable from the Porto Rican Convention: "Heartfelt greetings, love, gratitude to you, Leadbeater, Jinarājadāsa." Congratulations from all of us to the Theosophical Society in Porto Rico. May it live to have many more Conventions—this Section which has already more than eighteen Lodges in its small territory.

E. W.

ADDRESS TO MEMBERS

BY DR. ANNIE BESANT, P.T.S.

[The following address was given at the Annual Convention of the Theosophical Society in England, at London, on July 5th, 1930. Our report is taken from *News and Notes of the Theosophical Society in the British Isles*, and has not been revised by Dr. Besant.—E.W.]

I have one more greeting which I want to tell you of, although it was given at the European Federation, and was very warmly welcomed. I want you, if you will, to think over the question which will be laid before you by your General Secretary. There came to the platform in Geneva a delegate from our brothers who separated away from us many years ago, who came from Point Loma. We welcomed him very warmly, and he brought us a message from the successor to Mrs. Tingley, Dr. de Purucker. We gladly listened to him, and we passed the following resolution, which was sent by telegram:

The Federation of National Theosophical Societies in Europe convened in Geneva, and I myself personally, have heartily welcomed Professor Eek, bearing your message of goodwill and co-operation among the Theosophical Societies, and we cordially reciprocate those sentiments. I shall gladly co-operate in the plan to issue a centennial edition of the complete works of Madame Blavatsky. I also accept personally, as does my brother, Bishop Leadbeater, the invitation to be present at Point Loma on 11th August next year to celebrate the centennial of the birth of our great teacher, Madame Blavatsky.

Let me say to you quite frankly that the idea that the scattered members of the Theosophical family should link themselves up and recognize themselves as one family, is one which is very welcome to myself, and I believe to all of you.

It is a little absurd to have a First Object saying that we are a nucleus of universal brotherhood, except with the members of Theosophical Societies who are not a part of ourselves. That seems to me slightly inconsistent. While on this matter, I should like to take the opportunity of saying to you that I am not in favour of the plan of having sponsors recommending applicants as people whom they think will be worthy members of the Theosophical Society. If we are a nucleus of universal brotherhood, then we ought not to reject any who desire to enter into that brotherhood.

I go far in that, for I am perfectly willing to welcome into the Theosophical Society those who may be looked upon as criminals. I admit that they are younger brothers than some of us think ourselves to be, but we do not as a rule, in a real family, injure the babies, and I am perfectly willing to take the hand of a criminal as my brother in order that I may help him out of the ditch into which he has fallen. You cannot help a person who has had a bad fall by standing a long way above him and saying, "Come up here." I suppose none of us know how many lives we have taken to reach the admirable position that we hold to-day. If we are really one brotherhood, we must not have dividing walls; we must be willing to take as brother the lowest. There is only one life dwelling in everything, right down from human beings to animals and vegetables, and—as I heard from my brother, Bishop Leadbeater—even minerals. He tells me that a rock was rather pleased when some children sat upon it, and showed it by vibrations that were a little more rapid; probably a comfortable feeling of warmth diffused itself through the rock and reached its heart.

In our First Object we speak first about being a nucleus of universal brotherhood, and then proceed to say the things we do not distinguish, rather suggesting that these are the things we are willing to take without objection, but that there

may be other distinctions not mentioned, which are unmentionable in polite society, and therefore we are not willing to have too much to do with them.

Believing as I do in the One Life in everything, there is nothing existing that does not live within the limitations imposed upon that Life by its material clothing. Life is the combining force. No rock could hold together save for that Life which makes the particles attract each other and holds them firm. And so I should be very, very glad if it were thought right in the Society generally, to cut down our First Object to the affirmation of the universal brotherhood. If we are part of what we call the nucleus of universal brotherhood, it means we are the formative forces which go out into the world in order that all sharing in the One Life may recognize that bond of kinship. I should like to exclude nothing from that so-called universal brotherhood, and most certainly if we who recognize the Elder Brothers—those of us who *do* recognize the existence of Elder Brothers—if we look up to Them and are glad to be linked with Them by the One Life, surely then we can look down upon our youngers in whom that One Life also dwells, and see in them part of the family? One Life is in them all, for nothing exists outside that Life; nothing *can* exist that could be alien from it. And if we could take that step forward and try to live as a conscious part of the things around us, surely that is a thing that everyone of us might practise.

When I realized that there was only One Life, many, many years ago, I used as I went about my ordinary work to try to identify myself not only with the people, but with the animals, the vegetables and the minerals around me, and after a time I began to make an effort to share their consciousness as I gained more control over the manifestations of my own.

We had a very curious little illustration at Adyar that at least trees have a fairly active consciousness, because the little

gentleman who lived in a certain tree, and regarded it as his particular manifestation, one day showed himself to some children and said to them, "I don't at all mind your playing about in the shade, but I don't like you to climb the tree." I don't know why he did not like it; I suppose it made him uncomfortable in some sort of way; probably he was not sufficiently developed to realize that he might gain more from sharing in the life of the children than he did by not letting them climb the tree. But whatever the reason was, we thought it only right to respect his desire, and since then we have not allowed children to climb up it.

I mention that as showing how there may be a manifestation of the Life occasionally taking place which most of us ordinarily do not recognize, and I believe the more we can include in that, the better it is for us. I remember quite well how I used to try to think myself into some object that I came across, and how at first came little glimmers of the consciousness, until it became habitually spread around all the things that I contacted. And that kind of exercise is one which, if it takes your own particular fancy, any one of you might practise as you go about in the world—to think yourself into the temporarily separated consciousness that you meet around you. It is really a most vivifying thing to do, to enlarge, as it were, your family circle, and to take all things within its limits.

And in our Theosophical Society I should be glad if you thought it right to submit to your Lodges, as the European Section decided, so far as the General Secretaries were concerned, that it would try to do, that we should really endeavour to make this fact of universal brotherhood a reality in our own lives, not confining it to humanity or to the few worlds that are separate. Separateness has been called "the great heresy," and the sooner we can get rid of that, the better it will be for the welfare of our Society. And as we are meeting here in our English Branch, we might think over whether we

cannot get rid of many of the prejudices which kept us apart from each other, beginning with the nearest things to us that we come into contact with daily. This is the best way really of working out the permanence of a particular attitude in the more subtle bodies that we have learnt about in theosophical teachings.

But there are two special points that I want to put to you very, very earnestly, because they are, I think, a menace to some extent to the life of our Society. Now, it is true that we cannot die, for those of us who believe in the Masters remember that it was said by one of Them that the Theosophical Society is the corner-stone of the religions of the future. With that statement before our eyes, we who believe in Their great wisdom feel sure that universal brotherhood will really come. But we want to help it to come. Growth, it is true, is slow, but the growth is more rapid if many of us unite in a common wish. And many of you who agree with this desire for the recognition of the One Life everywhere might train yourselves in doing it in a small way, as I myself did at the beginning, trying to think myself into anything I came across. It is a very slow process, and apparently very unremunerative for a time, but there is one thing wanted if you desire to make evolution more rapid than it would otherwise be, and that is for a number of us to will the same thing and so send out into the formative world, the creative world that we all have a share in making, thoughts which increase and continually multiply, which are drawn to each other by mutual attraction, and so make an ever greater mass of combined thoughts. Really we do not recognize the creative power of thought, except verbally, in the way that I think we ought to do. It is so natural to us to let the astral body vibrate with vibrations similar to those of any other astral body which comes near it. You know the common illustration that if anyone has what is called "a fit of

hysterics" it is wise for the person, if in a room with others, to be carried out of that room as rapidly as possible. The reason is a very simple one; the astral body of that person is vibrating at an unhealthily rapid rate, and other astral bodies will begin to respond to it, and the more there are, the greater will be the response. You can work out these conditions for yourself when you are beginning seriously to train your bodies, so that if you find a feeling of irritability arises for any particular reason, you can at once begin to try to drive that feeling away by a thought of calm and goodwill. It is very little use to read theosophical books unless you try to practise some of the suggestions made.

An old story comes into my mind, in which I happened to be one of the actors, and which gave me great gratification at the time. A barrister came to see me. I did not know him, and rather wondered why he came. He introduced himself and said he had been reading my book *Thought Power*, and had found it exceedingly suggestive. He had taken up a number of the elementary exercises to see if he could increase his thought power. Probably, as a barrister, he had been training his mind considerably, so that the thing would not be new to him, excepting the method. He told me that, as a collateral result of it, he had become a much more able barrister. That was not why I wrote the book, but I was glad of the testimony that he had increased thought power in a mind which, as he was a successful barrister, already must have been tolerably well trained and under his control. So I rejoiced over that particular kind of book as being a useful thing to go out into the world.

It is unnecessary to say that I had practised for myself the things I advised. I identified myself at one time with a leaf on a tree, and tried to feel how the leaf felt, and so on with any casual thing I came across. But don't try to do too much at a time. Take a single thought, and say to yourself

in the morning, "I will think that thought five or six times in the day." At first you will not do it, but after a time you will find that the thought turns up in your mind casually every now and again. When you have reached that stage you can make it a little more precise. That is not an original idea; I got it from the Jains in India. I was talking one day to a Jain, who struck me as having a well-balanced mind, and I asked him: "Have you anything in your particular phase of religious thought which tends to give you control of the mind?" He said, "We teach all our children while still very young—at the age of five or six—to make a resolution in the morning and try to carry it out during the day." I asked what kind of resolution, and he said, "Sometimes we tell them—suppose you resolve this morning that you will only sit on chairs so many times in the day." Of course most people in India do not sit on chairs very much; they use carpets; but that was the particular illustration he took. He told me that a child would not at first remember it, but it would come into the mind, and the child would say, "I quite forgot to think of that of my own accord." As the thing is repeated over and over again, you make a habit, and when the habit is once formed, it works on its own account. I might tell you a personal case.

I was born with an exceedingly quick, irritable temper, and got angry quickly. One day I got furiously angry, and just for a moment I felt very strongly, "I should like to kill that person." It was because of a rather gross insult that had been sent to me; but the fact that that thought came into my mind naturally frightened me, and I was very glad afterwards that it came, because it gave me an insight into some murders committed by some people generally thought to be decent people, and I thought to myself, if I, with all the education and help I have had, have such a thought as that of killing a person who has insulted me, it is time I stopped the possibility of such a thought entering into my mind. So I set

steadily to work to train myself against the entry of that particular kind of thought, and I went through the stages I have just mentioned—first not remembering it, and then casually remembering, and so gradually establishing the habit—although it took a considerable time—until at last the habit of returning a kind thought for a bad thought or insult sent at me became entirely automatic: I do not now need to think of it at all.

Any one of you could practise the same kind of thing if you have patience with yourself. I had a fairly well-trained mind when I began this kind of thing, as I was comparatively through half my life when I heard of Theosophy—but when you have established the habit, then if it ever slacks at all, it will only take a few days to re-establish it in full strength, and that is the real way to use thought in the building of character. It is no good trying many things at the same time; take one thing and go on with that until it becomes a habit, no matter to what body it belongs, whether the astral, the mental, concrete or abstract, as the case may be. The laws of Nature, as a matter of fact, are inviolable so far as we know; we are continually overcoming those laws by using other laws of Nature that counteract them, so that the wiser we are the more we know, the more we are able to create our own future. Our great instrument in that, the creative power in man, is thought.

It is very simple to describe, but let me assure you that if you will practise one thing steadily until you succeed, it will give you the strength of will afterwards by which you can do a similar thing very much more rapidly, until you can become indifferent to everything around you. That idea is put in *Light on the Path*. If you take the first sentences in it and put into pairs those which deal with the same thing, and take them as one sentence, you will see my meaning. You remember how it says, "Kill out ambition." You will

remember that a little further down you come across an apparently unrelated sentence, "Work as those work who are ambitious." What you really find is two short sentences that belong together, separated by others. I do not know whether the writer, in taking down these, simply copied them from where she saw them, or whether this definite arrangement of them struck her at all, for, as Mabel Collins said, they were not her own words; they were given to her. Thinking of that, make up a plan of your life which is not too rigid; take it a day at a time. Make it a plan for a single day, with great gaps in it; the gaps will give you time to think, and by that kind of practice you can gradually make real advance on the most difficult of all the paths that man can tread. The path to wisdom is profoundly scientific; that is why I have often said, if you have time and if you can do it, know something definite of some branch of science. It gives stability and a sense of power. You find you can do things by understanding them, and I do not think there is any more encouraging verse in the whole of the Hebrew and Christian Bible than the words, "Give me understanding and I shall keep Thy law, yea, I shall keep it with my whole heart." Understanding is the greatest thing that the human mind can possess, for everything practically lies within the reach of understanding, and to have it put in that way, to have it realize itself suddenly, as it will some day in the course of your gradual building of thought, gives you more sense of power to deal with the laws of Nature than anything else I have ever tried.

I suggested this once to a rather inconsequent lady, and she came to me a few days afterwards with a whole page of paper written out with what she was to do every hour of the day, and the exact time at which it was to happen, and there were no gaps. I looked at it rather despairingly, and thought: "If you would only try one thing at a time, and do it, you would

make some progress." As I knew her very well, I half laughed at her and half teased her, and told her the only way really to do it was to begin in a very small way with very few fixed points, and only increase them as she created the habit for each.

There is a verse, which I have heard Bishop Leadbeater quote repeatedly, which deals with what the Roman Catholics call self-recollectedness. It is a very good word, but rather long; try to cultivate self-recollectedness, and then you will find you will gain understanding. When you have gained even a little understanding, it is wonderful how much more effective your life becomes.

There is one thing I used to do when I was younger and a very impulsive person. I used to make very rash determinations, and very often found I could not carry them out, until by many, many failures, I learnt a little fragment of understanding, and I came across that word, self-recollectedness. It is a word that you have in the Jewish Bible, where it speaks of the fear of the Lord being the beginning of wisdom. Now fear is never a good thing. Fear muddles the mind and confuses it, making it quite irregular. You see a person who is afraid, perhaps, because he sees a harmless cow coming along, and he goes rushing about until he has frightened the cow, and caused it to go banging up against him. To get rid of fear entirely should be the aim of each of us, however slowly we may succeed. If you will put into that text, instead of "The fear of the Lord is the beginning of wisdom," that "Self-recollectedness is the beginning of wisdom," then you will be stating a great truth, and you may gradually learn to train your different bodies into good habits, and not get them reacting in the same way that the people around you may allow their astral or mental bodies to act.

Never respond to a bad vibration by repeating it in yourself, as the untrained astral or untrained mental will do. Take yourself quietly in hand. You know how, in an animal, by

generations of careful matching together of those which show a particular quality, the scientific breeder produces a very different animal from the wild form of the animal that has never come into contact with man. Try to understand that you are your own creators; that you can do what you will with yourself if you will only will, and will only grow strong by practising it as constantly as you can. Do it in small things first. I am only telling you of these things because I have found them such an immense help. They started in a way I had not thought of, by a thing that Madame Blavatsky told me. I went to her in a very grave mood, because I was trying to learn from her; I was very much in earnest, and terribly solemn over it, and I said in a very grave and careful manner, "How shall I meditate?" She had a way of looking at one over the top of her spectacles when she felt very much amused, and she looked at me thus, and said: "Stick your stamps on straight, my dear." It was rather a shock. I did not know her so well then as I did afterwards, and I had gone to her with very grave thoughts in my mind, and sticking on stamps had nothing to do with it. Why did she choose such a thing? Because I was continually writing letters and continually using stamps; therefore I should have to do it every day, over and over again, for every letter I wrote, and the result is that to-day I cannot stick a stamp on crooked; if it is the least bit crooked I have to pull it off.

Why does it matter what you do? It does not matter a bit about the stamp, but it matters about your control of the will in everything you do. To get rid of all the thoughtless actions, the foolish dislikes and prejudices, to go about strong and self-controlled, the Inner Ruler Immortal being the master of the body he is using, is the aim, and if you want to do it quickly you must choose your ways wisely. I found that, after a good many weeks of constant practice, my astral body began to respond automatically by a kind thought to an unkind one. So it does not give me any trouble now. I do not care a scrap

what anybody thinks of me ; I try to please them, and I try to love everybody that I meet.

If you want to be perfect—and many of you are Christians and know the command of the Christ, "Be ye therefore perfect as your Father in Heaven is perfect"—if you put before yourself that magnificent aim, then you have to work hard at it in a workmanlike way. A good carpenter who wants to make a table does not begin by cutting about with his chisel at irrelevant fragments that have nothing to do with each other ; he first makes a plan in his head. He may make a plan of the table with a pencil, but don't forget that thought is the creative power, and when you have once proved that for yourself, then practise what you know, and make yourself as you will that you shall be. It does not matter if you take your whole life in doing it ; you have many lives in which to become perfect. The ideal would not be really a formative ideal if it were merely the real, a little bit improved. The ideal is out of your power to realize for the moment, but if you are determined to reach it you will do so after a time.

I take the trivial instance of myself beginning with a very hot temper, very irritable and very impulsive, while now—shall I shock you if I say—I apparently put my heart into the work I am doing, but I do not really put it in. I put it in apparently, so as not to discourage other people, because I know how to use my thought power ; I know I can bring about what I desire to bring about, and you must begin by managing your desires, and then go on to the management of your mind, and then let the spirit rule your mind.

The Hindūs are very fond of similes, and so are most Eastern people, and they say the body is the chariot and the emotions and feelings are the horses that drag the chariot, that the mind is the reins by which the horses are controlled, and the driver should be the Inner Ruler Immortal, the Self who is God in you.

If you are working along that line, proved to be accurate by thousands of years of work by myriads of people ; if you will not be disappointed when you fail over and over again in what you are trying to do ; if you will go on as though you had not failed, and let every failure be an impetus to throw more strength into the next effort you make, then you will find that Theosophy has become a living power in your life ; then you will find that there is no ideal which is impossible of attainment, for you can have as long as you like ; you can come back over and over again as many times as you choose ; any number of lives are open to you in order to obtain the perfection you seek.

But every step takes you a little nearer ; every effort, even if it fails, lessens a little the force which is against you, and so when you fail don't trouble about it, don't be sorry about it ; be glad in the knowledge that it is only the gaining of new experience. You would not make the mistake if you have had experience. I have made I don't know how many thousands of mistakes in my life, but I have learnt out of those mistakes to remember the result of the experience they gave. I have gathered that up year after year, and one of the results is, that in this old body that I have had nearly eighty-three years, it is still strong and able to work because it never worries. I taught it not to worry in years long gone by.

I had my last wrench of disappointment when I gave up the Central Hindū College. I gave it up into Indian hands because I thought a Hindū College should before the world have one who was born a Hindū, and a very learned Paṇḍit, at its head. I loved that College very much and put my heart into it, and I felt very much when I gave it up of my own free will and persuaded my fellow trustees to do the same. I learned my lesson, which is summed up in these two phrases from *Light on the Path* : "Kill out ambition," but "Work as those work who are ambitious."

THE PERSONALITY OF H. P. BLAVATSKY

BY C. JINARAJADĀSA

[*The Blavatsky Lecture for 1930, delivered at the Convention of the Theosophical Society in England, on July 5th, 1930.*]

IN the study of a philosophy, such as Theosophy, personalities do not give aid. It does not matter who were or are the principal Theosophists of the past or the present; Theosophy as a philosophy of life stands by itself, and the knowledge of the life-histories of individual Theosophists does not make theosophical studies more fruitful. There is therefore no need for anyone interested in Theosophy to-day to know who or what H. P. Blavatsky was; she was an exponent of the Theosophy which she knew, and her ideas must be judged for their intrinsic worth only.

But it is different if a student of Theosophy is interested not only in Theosophy but also in the Theosophical Society. For the organization was founded by H. P. B. with the aid of others; and during its first sixteen years the Society was moulded profoundly by her personality. H. P. B. as a great Theosophist, that is, not merely as a believer in Theosophy, but also as one who gave her life for the T.S., has many lessons to teach us which are not in her *Secret Doctrine*.

It is obvious that all that can be said of value concerning H. P. B. as a personality cannot be crowded into an hour's address. I shall not attempt to do so. My aim is just to

touch upon certain aspects of her character which interest me profoundly. And here let me say what will shock many; I have been far more fascinated by H. P. B. herself than by her writings. Her writings may lead me to knowledge; but the more I know of her as a person, the more I am inspired by her personality. For she has a heroic quality which affects me profoundly. In our lives of stress and strain, where we have to pay quickly our debts to karma, I think to grow in heroism is more needed than to grow in knowledge.

From a boy I have been interested in H. P. B. I met her twice, but I was then only fourteen, and I could grasp only a little of what I heard of her then from Bishop Leadbeater. Later, I lived several years in the old Avenue Road Headquarters in London, in intimate association with others of H. P. B.'s pupils, from whom I heard much concerning her. But it was after I began to live at Adyar, and had access to various documents there, that H. P. B. began to stand out in my imagination in a way she had not done before. When one began to pore over her Scrap Books—there are nineteen of them, the first begun in 1874—and saw her mind brooding over the welfare of the T.S., as she pasted evening after evening newspaper cuttings, articles, announcements; when one read the diary of Colonel Olcott, that for 1875, where she has made entries concerning her plans and anxieties*; above all, when one read the letters of the Master Serapis to Colonel Olcott concerning her, extracts from which I have given* in my *Letters from the Masters of the Wisdom* (Second Series); it is after I pored over all this material that I felt that the true life of H. P. B. had yet to be written.

One profound impression left upon me is that Colonel Olcott in his *Old Diary Leaves* has not done her full justice. I do not think he meant to be unfair, but it is evident that there were certain aspects of her character which he simply

* Extracts from this diary have been published in *The Theosophist*.

could not understand. Throughout her life she acted upon motives and reasons which he could not fathom. In his early intercourse with her, he failed to understand her, because she was pledged to carry out her Master's orders, in ways not obligatory upon him till he himself came later to the same relation towards his Master; and then, all the time, she was continually seeing or hearing or sensing the Masters and their pupils, and trying to fit her activities into the plans of her superiors. So did Colonel Olcott; but it is no diminution of our gratitude to him to say that again and again he failed to understand his Master's plans. To put matters briefly, she was an occultist, acting upon reasons which often she could not reveal even to him, her most trusted colleague; she jumped to conclusions which he could not justify with his common-sense mind.

A most striking instance of this is the way he narrates the story of H. P. B.'s second marriage in Philadelphia. One gathers from *Old Diary Leaves* that it was some kind of freakishness on her part which made her marry a man utterly beneath her in every way. The phrase which Colonel Olcott uses is, "in what seemed to me a freak of madness." I think, when he wrote, he had forgotten the true reason, because he still had the Serapis letters, and could have found the reason there; I feel sure he could not have read them again, and so wrote from a rather clouded memory.

This second marriage of hers is to me one of the finest acts of her self-sacrifice. She went to the United States upon the order of her Master; she had there to support herself, and at the same time to begin the Movement which afterwards became the T.S. She struggled to make a living in various ways; but defeat was staring her in the face. Then a man, an Albanian, who was little better than a peasant, became devoted to her, so at least he professed; he offered to make a home for her, claiming nothing whatsoever in return; he

pledged himself to make for her that centre she longed for, in which to go on with her writing and her interviews with interested people. She loathed the man, but it was either marrying him or a life of utter penury, with the ruin of all her plans. She married him, insisting however on retaining her own name. Can you not put yourself into H. P. B.'s mind—that of an aristocrat to the finger tips—mating herself for life, as it seemed, to a boor, in order that she might carry out the plan given to her, to begin the work? I can imagine no finer act of self-sacrifice. I will here read extracts from the Serapis letters to show that at least the Masters so regarded it.

Devoted to the Great Cause of Truth, she sacrificed to it her heart's blood; believing she might better help it, if she took a husband whose love for her would open his hand and make him give freely, she hesitated not but tied herself to him she hated.¹

H. P. B.'s sacrifice availed nothing; the man whom she married soon turned against her. Writing of the tragedy, the Master writes to Colonel Olcott:

His love for her is gone, the sacred flame has died out for want of fuel, he heeded not her warning voice . . . finding himself on the brink of bankruptcy, his secret design is to sail for Europe, and leave her unprovided and alone.²

Appealing to Colonel Olcott to help this man's tottering finances, the Master goes on:

Unless we help him for the sake of her, our Sister, her life is doomed and for her her future will be poverty and sickness. The laws which govern our Lodge will not allow us to interfere with her fate, by means that might seem supernal. She can get no money but through him she wedded; her pride must be humbled even before him she hates. Still, there are means left at our disposal to provide for her, and through her benefit yourself and Cause. Brother John [King] has cleverly worked for her sake in her native place [Russia]. The Chiefs of the Government have sent him [the husband] orders; if he fulfils them there are millions in the future in store for him. He

¹ The references to all the quotations will appear in an appendix at the end of the lecture.

has no money and his brains are weak. Will my brother Olcott try to find him a partner? ³

We need not go further with this lamentable history. The man brought an action for divorce on the ground of desertion; it was not contested, and so he won it, to H.P.B.'s relief.

It was at this time too that she went through trials of nature we cannot understand; but we have the Master's words to show that they were occult trials where her very life was in danger. In three places in the course of one letter he refers to the grave danger confronting her.

(1) . . . in case of death. The possible emergency of such a case is no idle talk of our noble sister. The *Dweller* [on the Threshold] is watching closely and will never lose his opportunity, if our Sister's courage fails. This is to be one of her hardest trials.

(2) . . . if she survives the trial. For on good will to her and on the intensity of magnetic thought concentrated on our Sister much of her safety will depend on the perilous descent to the—.*

(3) . . . how dangerous for her will be the achievement of her duty and how likely to expect for both of you to lose a sister and a—Providence on earth. ⁴

The awfulness of the test which H.P.B. had to undergo is alluded to in Letter 13, where the Master appeals to Colonel Olcott and to Elbridge Gerry Brown to help her with their strongest thoughts.

She must encounter once more and face to face the dreaded one she thought she would behold no more. She must either conquer—or die herself his victim. . . . how solitary, unprotected but still dauntless she will have to face all the great perils, and unknown mysterious dangers she must encounter . . . Brother mine, I can do naught for our poor Sister. She has placed herself under the stern law of the Lodge and these laws can be softened for none. As an Ellorian she must win her right . . . The final results of the dreaded ordeal depend on her and on her alone and on the amount of sympathy for her from her two brothers Henry and Elbridge, on the strength and power of their will sent out by both to her wherever she

* Word undecipherable in the original.

may be. Know, O Brother, that such will-power strengthened by sincere affection will surround her with an impenetrable shield, formed of the combined pure good wishes of two immortal souls—and powerful in proportion to the intensity of their desires to see her triumphant . . . Pray, both of you, for our Sister, she deserves it. ⁵

Even in these early days, H.P.B. was the centre of a strange occult world, because she was surrounded by unseen helpers and guides. The Egyptian Lodge, the Brotherhood of Luxor* had at this early time undertaken the initial work of the Theosophical Movement. In one letter Colonel Olcott is instructed beforehand that on a certain occasion, when he will be reporting to her about the success or failure of plans, others invisibly will be present to hear and to guide.

Upon returning from the office know the Brotherhood will be assembled in her room, and seven pairs of ears will listen to your reports and judge of the progress your *Ātmā* does in relation to intuitional perceptions. Heed her not when she will tell you that your words do not interest her; go on, and know you are talking in the presence of your Brethren. When needed they will answer you through her. God's blessing upon thee, Brother mine. ⁶

Similarly it was, on a much later occasion in 1884, when Mohini M. Chatterjee was instructed by the Master K. H. to prostrate at the feet of H.P.B. in Hindu fashion, because there would then be the Mahāchohan himself in H.P.B.'s body, surveying directly for himself from the physical plane the forces for and against the T.S. Movement in Europe. Even Colonel Olcott did not know what was about to happen, nor it seems H.P.B. herself.

When Upasika arrives, you will meet and receive her as though you were in India, and she your own mother. You must not mind the crowd of Frenchmen and others. You have to *stun them*; and if Colonel asks you why, you will answer him that it is the interior man, the *indweller* you salute, not H.P.B., for you were notified to that effect by us. And know for your own edification that One far greater than myself has kindly consented to survey the whole situation under her guise, and then to visit, through the same channel,

* See Letter 3, *Letters from the Masters of the Wisdom*, Second Series.

occasionally, Paris and other places where foreign members may reside. You will thus salute her on seeing and taking leave of her the whole time you are in Paris—regardless of comments and *her own surprise*.⁷

This element of the occult is inseparable from her personality. We may discredit the occult, but it is impossible to understand H.P.B.'s character without giving prominence to the occult element inseparable from her. Within the last few years, much has been published of a documentary nature which gives us material for a satisfactory life some day of H.P.B. The more one examines that material, and also all that had been previously published, the more one becomes aware that H.P.B. cannot be separated from the Masters whom she served. In her own mind, the sole value to the world of herself and of her work was that she was an agent of the Masters; she considered that she had nothing of value of her own self to the world. This attitude towards herself is most characteristically shown by her in a copy of *The Voice of the Silence*, which for some strange reason she presented to herself. The copy is at Adyar, and on the fly leaf bears, above her signature, the following startling statement:

H.P.B. to H. P. Blavatsky with no kind regards.⁸

But while H.P.B. depreciated herself, it is evident that she possessed certain occult powers, so that she was not merely acting as a centre for phenomena done by the Masters, as during the period described in *The Occult World*. Even as early as 1874 and 1875 she used some of her occult powers, and we have one memorandum by her on the matter. To understand the significance of what she says, we have to remember that she tried to initiate the T.S. movement with the Spiritualists of the United States. At a time when Spiritualism was about to be discredited, owing to constant frauds by mediums, H.P.B. stepped into the breach in a strange way, for she *created* certain of the phenomena

directly by her own occult powers, allowing them of course to go to the credit of Spiritualism. But the time came when the American Spiritualists refused to go beyond the phenomena into a great synthetic philosophy of religion and science; she then broke with the Spiritualists, receiving naturally in return from them wrath and vilification. It is to all this which she refers in her memorandum, which she has pasted in her Scrap Book, by the side of a newspaper cutting referring to two mediums, Mr. and Mrs. Holmes.

IMPORTANT NOTE

Yes, I am sorry to say that I had to identify myself during that shameful exposure of the mediums Holmes with the Spiritualists. I had to save the situation, for I was sent from Paris on purpose to America to *prove* the phenomena and their reality—show the fallacy of the Spiritualistic theories of "Spirits". But how could I do it best? I did not want people at large to know that I could *produce the same thing at will*. I had received Orders to the contrary, and yet, I had to keep alive the reality, the genuineness and *possibility* of such phenomena in the hearts of those who from *Materialists* had turned *Spiritualists* and now, owing to the exposure of several mediums fell back, again, returned to their scepticism. That is why, selecting a few of the faithful, I went to the Holmeses and helped by M.' and *his power*, brought out the face of John King and Katie King in the astral light, produced the phenomena of materialism and—allowed the Spiritualists at large to believe it was done through the mediumship of Mrs. Holmes. She was terribly frightened herself, for she knew that *this once* the apparition was real. Did I do wrong? The world is not prepared yet to understand the philosophy of Occult Science—let them assure themselves first of all that there are beings in an invisible world, whether "Spirits" of the dead or *Elementals*; and that there are hidden powers in man, which are capable of making a *God* of him on earth.

When I am dead and gone people will, perhaps, appreciate my disinterested motives. I have pledged my word to help people on to *Truth* while living and—will keep my word. Let them abuse and revile me. Let some call me a *Medium* and a Spiritualist, and others an *impostor*. The day will come when posterity will learn to know me better.

Oh poor, foolish, credulous, wicked world!

M. brings orders to form a Society—a secret Society like the Rosicrucian Lodge. He promises to help. H. P. B.⁹

No one will ever understand what H. P. B. was unless he can believe in the existence of the Masters. For she lived for them, and especially for her own Master. To us to-day, the Masters are ideals; perhaps to a few they are realities, but still they are not realities of this physical world, as are our friends, whom we meet from day to day. To H. P. B., they were real, because she had been in Tibet, and in other places where she met them physically. She has described how she met her Master first in London, when he came to London in the suite of the Nepaul Embassy; in 1868 she went with him to India from Constantinople. She lived then in Tibet with him and the Master K. H. during 1869. What her Master was to her, she has described in these words:

MY MASTER—the sole creator of my inner Self which but for His calling it out, awakening it from its slumber, would have never come to conscious being—not in *this* life, at all events.¹⁰

The Masters were to her—especially her own Master—as the very breath of her life. In one letter written in India, she complains that she has not seen him for three days; in another letter the gap in communication was for two days. Most striking of all, as showing the reality of the Masters, is the way that she dares to criticise them. It is not that she was rebellious, and ever thought of challenging their decisions. But she was human enough to feel irritated when her own Master ordered her to do something which was unpleasant to her. On one occasion, the Master M. wrote to Mr. Sinnett, and the result was that H. P. B. had to change her plans. She resented the fact that she did not receive a direct order from her Master. She writes to Mr. Sinnett:

I neither saw nor felt HIM for the last 48 hours. What ails him I know not. Why should he not tell me *direct* that he wanted

me to go [to] you; and what business had he to go and make you an intermediary just as if I do so sooner for you than for him! He knows that I am but a SLAVE and that *he* has the right to order me about without consulting my taste or desire.¹¹

All this irritation, we must remember, is superficial; she was indeed the slave. I quote it to show that her Master was a living powerful reality in her every moment's waking consciousness. Let me quote other instances. Writing to Mr. Sinnett, she describes her Master and his actions in certainly irreverent language, but it is nevertheless the language of reality. To understand the drift of her sarcasm, we must remember that the Chohan, the venerable "old gentleman", as she calls him, was the person in authority, and that both the Masters M. and K. H. were ready to obey him, as H. P. B. was ready to obey her Master. The two Masters were allowed by the Chohan to use occult powers to produce physical phenomena in connection with the T.S., but they were evidently bound by certain limitations imposed by him. We must note that she uses the term "Boss"—an American slang word, but one very expressive—to designate her Master.

Now what are you at with my irrepressible Boss? Three days ago he puts up an appearance so unexpectedly that I thought the mountain had tumbled on my head, and *blows me up (!)* for not having sent you his portrait! Now what the devil have I to do with that? Olcott gave his crayon portrait to the photographer a month before leaving Bombay; and am I to be held responsible for the photographer's sins likewise? I like that! I sent for it, and got one with the greatest difficulty and he stood over my soul until I had packed and wrapped it up and addressed it to you. Too much love and fondling spoils the children's temper. Won't they catch it both—your Tibetan Orestes and his Pylades for cuddling you like two fools! And won't I be glad of it. You bet my father's daughter is right, and that the Chohan will snuff them nicely, some day for all this. Now what do you want with his portrait? And it does not look at all like him, since he never wears now his white *puggery*, but simply sticks a yellow saucer on the top of his head like K.H. All this is vexation of spirit and vanity and nothing else. You better ask

the Chohan to favour you with *his* picture, and then see how amiable he looks every Sunday morning.¹²

Equally irreverent is her language about the Master K.H.'s partiality for Mr. Sinnett; after calling it "criminal indulgence", she continues:

But then, he will find good even the things you throw into your waste basket. I am losing my faith in him.¹³

To us, it seems incredible that H.P.B. should ever speak flippantly of her Master; but it is not want of reverence, but her irrepressible humour which makes her seem so.

I know not whether I have to go to Bareilly or not, whether I have to go to Lucknow or not, whether I will go *this* or *that* way to Bombay. Quien Sabe? It all depends on my boss's whims; and I verily believe that notwithstanding his youthful appearance he becomes old and is falling into his dotage (with all respect due to him).¹⁴

The culmination of her irrepressibility is surely when, because the Chohan once refused permission to her to cross the Tibetan border to meet her beloved Master, she calls the chiefs in Tibet "heartless dried up big-bugs." She had everything ready, her own Master had consented, but the Chohan intervened. And now come her words:

I had all ready, the whole itinerary was sent from Calcutta, M. gave me permission, and Deb was ready. Well you won't prevent me from saying *now* at least from the bottom of my heart—DAMN MY FATE, I tell you death is preferable. Work, work, work and no thanks . . . Well if I do feel crazy it is *theirs* not my fault—not poor M. or K.H.'s *but theirs*, of those heartless dried up big-bugs, and I must call them that if they had to pulverise me for this. What do I care now for life! Annihilation is 10,000 better.¹⁵

Happily for H.P.B., on a later occasion permission was not refused. She left Bombay secretly and went to Darjeeling, and from there over the border to Sikkhim, where for two days, "blessed, blessed two days"¹⁶ she calls them, she stayed with both the Masters M. and K.H. Several Indian pupils tried to follow H.P.B. in her secret flight to see the

Masters, but only one, S. Ramaswamier of Madras, succeeded in crossing the Indian frontier and seeing the Master M. The narration of his visit will be found in *The Theosophist* at the time, and has been reprinted elsewhere, as for instance, in *Letters from the Masters of the Wisdom* (Second Series).

I will quote only one among the many instances narrated by her to show how her Master intervened constantly.

But no sooner had I finished copying my letter (English corrected by Mohini) an operation performed on my best paper and with new pen, which took me a whole forenoon to the detriment and neglect of other work, than the following occurred. My letter 8 pages—was quietly torn one page after the other by my Boss!! his great hand appearing on the table under Subba Row's nose (who wanted me to write quite differently) and *His* voice uttering a compliment in Telugu which I shall not translate though Subba Row seemed to translate it for me in great glee. "K. H. wants me to write differently" was the order.¹⁷

I have quoted these remarks from H. P. B. to illustrate that it is impossible to understand H. P. B. unless one enters into her atmosphere, where the Masters are living persons—speaking, listening, moving, ordering—not mere ideal concepts. If to many of us the existence of Masters is hypothetical, it was not so to her. If some of us resent being given orders by them, and being expected to obey them while we are their pupils, that was not H. P. B.'s attitude. When it was suggested by her Master that H. P. B. should issue *The Secret Doctrine* in monthly parts as written, Mr. Sinnett tried to dissuade her from such a procedure. Her reply was:

Nor will I ever, with your permission and begging your pardon, of course, agree with you that "it is madness to try and write such a book for monthly parts" *once that the Guru so ordains it*. For, notwithstanding the remarkable respect I feel for your western wisdom and business like talents, I would never say of anything my Master (in particular) and the Masters (in general) tell me to do—that it is sheer madness to do their bidding.¹⁸

So Mr. Sinnett objected, did not help, and the result was that *The Secret Doctrine* was not published for four years.

Whenever I read any of H. P. B.'s letters, I am greatly delighted by her wit. Certainly she is very profane at times, but there is in her wit a magnificent virility. Some of her most characteristic witticisms are those recorded by those who heard them; others are in her letters. I remember once hearing how a gentleman professing extreme socialistic ideas, and also notorious for his crudity in manners, came to see her. He was leaning his arm on the mantelpiece; H. P. B. interrupted her conversation with others, turned towards him, and said: "You there by the mantelpiece, if you will pass me those matches, I'll mistake you for a gentleman." Another was *a propos* of some troublesome member; taking up a box of matches, she said, "There, give him that, and tell him to go and make a private hell of his own." Of course, most of those at whom she levelled her wit resented it, and became her enemies; but some, though hurt, were awakened out of their conceit, or their diffidence, as the case might be, saw the truth in her sharp judgment, and became utterly devoted to her.

In the early days, T. S. members went through a ceremony called that of initiation, when they joined. She says of the members at Bareilly:

There are about 17 Fellows I hear, to be initiated at Bareilly, Fellows who joined long ago but are yet unbaptised unto the Holy Ghost.¹⁹

In one of her early letters to Mr. Sinnett she writes:

The heat and this working 26 hours out of the 24 is killing me. My head swims, my sight is becoming dim and I am sure I will drop some day on my writing and be a corpse before the T. S. says *boo*. Well I don't care. And why the deuce should I? Nothing left for me here; then better become a spook at once and come back to pinch my enemies noses.²⁰

There is one story once told me by G. R. S. Mead which I want to put on record. It was at Avenue Road, and on the lecture night H. P. B. sat in her chair on the platform, smoking a cigarette surreptitiously behind her fan. The lecturer

it seems was tedious, and at some especially inane remark of his, she ejaculated in a tragic whisper, "My God!" How often have I, and for that matter you all also, wanted similarly to ejaculate, "My God!", during many a Theosophical lecture!

In this connection, a noteworthy fact is that H. P. B. often tested those who professed faith in her. Naturally enough, many were attracted to her, and anyone who had any occult leaning was fascinated by her. But while she refused none who professed devotion to her, she tested them nevertheless. And her methods of testing were drastic. When C. W. Leadbeater went out to India with her in 1884, a typical incident, in this regard, was her asking him to fetch her tea and toast on deck, at a time when to procure them was to upset the chief steward's department. After much difficulty Mr. Leadbeater brought them, only to be soundly rated in front of the other passengers for the delay and that the tea was not as hot as it should be. Those who became utterly devoted to her had to undergo a good deal of humiliation sometimes, in order to prove to her that it was truly the service of the Masters which they intended, and not merely to be in the circle of H. P. B. to pick up occult knowledge.

A more remarkable incident still is that told me by Dr. Annie Besant. When H. P. B. left the house in Landsdown Road in London, it was to go to Avenue Road, to a house taken for her by Dr. Besant. After she had settled down, she complained to Dr. Besant that she was being starved! Everything possible was being done for H. P. B., every whim catered for, and yet here was Dr. Besant being accused of starving her! Dr. Besant took it greatly to heart, and cried over it in the privacy of her room. The accusation was repeated many times; at last, once, knowing herself blameless in the matter, Dr. Besant replied with a smile, "H. P. B., you know you don't mean it." That was the last

of the accusation, for Annie Besant had proved to H. P. B. that she could stand by the truth as she knew it, whatever H. P. B. said.

There is scarcely a single letter which H. P. B. wrote where her play of wit is not found. Nearly always, when writing to anyone intimate like Mr. Sinnett, she expresses herself with her characteristic wit in signing her name. "Yours in hot water"²¹ is one which reveals her anguish; she emphasises this once as "Yours ever in hot water."²² So too, "Yours in life yet,"²³ and "H. P. B. *that was*."²⁴ H. P. B. was very democratic, in spite of her aristocratic upbringing; once she signs, "Yours in Jesus, H. P. B., *née* Hahn von Rottenstern-Hahn d— it."²⁵ "Yours for ever in all the bitterness of heart,"²⁶ "Yours for ever and seriously in *profound* gloomy despair,"²⁷ "Yours in blank idiocy,"²⁸ "Yours alone and shivering,"²⁹ reveal us H. P. B. suffering, but unsuppressed as to her sense of humour.

It was not without point that in her letters she often addressed Mr. Sinnett as "Boss", the title which she gave to her Master. It was because Mr. Sinnett tried unconsciously to boss the Masters, and to tell them how they should act, if the T.S. was ever to be a success with Europeans. He felt he was better instructed on this matter than they. I doubt if Mr. Sinnett ever saw the point of H. P. B. calling him "boss". He undoubtedly helped her, but how much his over-critical judgment of her counterbalanced his help only the Masters can say. But there was one person to whom H. P. B. manifested deep affection, and never once referred to except in terms of admiration. This was Mrs. Patience Sinnett. When I first came to England as a boy of fourteen, I lived for two years with Mr. and Mrs. Sinnett, and so knew them fairly well. Certainly a personality who deserves a greater place in the history of the Movement than has been given her, is Mrs. Sinnett. Extremely

well read, a perfect hostess, a woman of fine brain, she helped the budding Theosophical Movement in an unassuming but forceful way. And her sympathetic understanding of H.P.B. drew repeatedly towards her the attention of both Masters.

We who to-day owe so much of Theosophy to H.P.B. little realize at what cost to herself she became the messenger of the Masters to us. It was said of her by the Masters, that not for two centuries had there been such a fine instrument as was H.P.B.'s body. Her psychic organization permitted the Masters to use her as we to-day use an aerial, that is, to send out their forces. They could from far off Tibet influence movements and perform phenomena wherever she was, in India or Europe, using her as a fulcrum. Colonel Olcott could not act as such a fulcrum; it seems that Damodar Mavalankar was being trained to such a position, when force of circumstances put an end to all phenomena. Now, H.P.B. offered herself completely to the Masters, and through her they gave to Mr. Sinnett and Mr. Hume the teachings which we have in *The Occult World* and in *Esoteric Buddhism*. It was in connection with these teachings that various phenomena were performed, and, as all know, H.P.B. was accused of fabricating them by trickery. She was labelled a charlatan and impostor by the report of the Society for Promoting Psychical Research. But her greatest suffering was due, not to her being labelled as a fraud, but because through her instrumentality the sacred names of the Masters had been dragged in the mud.

Here let me interrupt for a moment to say that Westerners seem, most of them, utterly incapable of understanding the reverence which the Easterner has to the problem of the Masters and of Discipleship. To us, born and bred in the tradition of Eastern religion, there are certain things so holy that it is impossible to desecrate them. Let me mention that in Ceylon when the word Nirvana is mentioned in a sermon by a Buddhist monk, the people piously intone, "Holy, holy."

But I have been in a theosophical home which bore on its front gate the word "Nirvana". I have known the word Koot Hoomi used as the name of a racehorse; I have seen the pictures of the Masters published in Western reviews. I have seen other things too numerous to mention, both from Western pupils of the Masters and from Western sceptics, which made me open my eyes wide and question if the West has any real sense of sacredness towards holy things.

Even before the Coulomb attack began, such was even then the attitude on the part of some towards the Masters, that H. P. B. wrote in bitterness, about her action in consenting to be an intermediary between Mr. Sinnett and Mr. Hume and the Master K.H.

Oh unlucky, unhappy day when I consented to put you two in correspondence and he through his kindness, his divine charity, did not refuse my request! Better perish the *Theosoph. Society* and we two—Olcott and I—than that we should have been the means of so lowering in the public estimation the holy name of the Brotherhood!³⁰

If these were her feelings before the Coulomb attack, we can imagine what they were afterwards. It seems that T. Subba Row went out of his way to discredit and disown her, calling her "a shell deserted and abandoned by the Masters," in order in some curious and incomprehensible way to restore confidence in the Masters. H. P. B. continues:

When I took him to task, he answered: "You have been guilty of the most terrible of crimes. You have given out secrets of Occultism—the most sacred and the most hidden. Rather *that you should be sacrificed* than that which was never meant for European minds. People *had too much faith in you*. It was time to throw doubt into their minds. Otherwise they would have pumped out of you *all that you know*."³¹

And H. P. B. was sacrificed, whether purposely, as Subba Row says she ought to be, or only by the stress of circumstances. She left India—for health's sake, said Colonel Olcott; but H.P.B.'s own phrase was "kicked out of India."

We get a glimpse of a profoundly moving scene at this time. C. W. Leadbeater was present at Adyar at the time, and fills a gap in H. P. B.'s story of the event. He tells us that she was desperately ill at the time with Bright's disease; the doctor had left at night promising to return next morning, but expressing grave doubts if H.P.B. would survive the night. As a matter of fact, H. P. B. did not want to survive, for her martyrdom was greater than she could bear. In the outer room there sat whispering the two Oakleys, Damodar, C. W. Leadbeater, Bawajee and Hartmann, waiting for any call from H.P.B. Suddenly there appeared in the verandah the Master M. fully materialized; he passed quickly through the outer room into H. P. B.'s room. Meanwhile, those in the outer room withdrew. After the interview the Master retired as he came, and vanished. Next morning, much to the doctor's surprise, H. P. B.'s condition had undergone a marvellous change towards recovery; the doctor found not a corpse, but a patient who was not only out of danger but with the symptoms of a dangerous malady almost disappeared. When H. P. B. recovered, she told her intimate friends how the Master had come and given her two choices—the first to pass on into peace, with the end of her martyrdom, the second, to live on a few years more to begin *The Secret Doctrine*, so that at least a few faithful souls seeking the Wisdom might be enabled both to get the Wisdom and to come to the Masters' feet. We have a fuller account in H.P.B.'s letter to Mr. Sinnett of what happened at the strange interview.

But I shall never, nor could I if I would, forget that for ever-memorable night during the crisis of my illness, when Master, before exacting from me a certain promise, revealed to me things that He thought I ought to know, before pledging my word to Him for the work He *asked me* (not *ordered* as He had a right to) to do. On that night when Mrs. Oakley and Hartmann and everyone *except Bawajee* (D.N.), expected me every minute to breathe my last—I learned all. I was shown *who was* right and who wrong (unwittingly) and who

was entirely treacherous; and a general sketch of what I had to expect outlined before me. Ah, I tell you, I have learnt things on that night—things that stamped themselves for-ever on my Soul; black treachery, assumed friendship for selfish ends, belief in my guilt, and yet a determination to lie in my defence, since I was a convenient step to rise upon, and what not! Human nature I saw in all its hideousness in that short hour, when I felt one of Master's hands upon my heart, forbidding it cease beating, and saw the other calling out sweet future before me. With all that, when He had shown me all, all, and asked "Are you willing?"—I said "Yes," and thus signed my wretched doom, for the sake of the few who were entitled to His thanks. Shall you believe me if I say, that among those few your two names stood prominent? You may disbelieve, or perhaps doubt—yet it was so. Death was so welcome at that hour, rest so needed, so desired; life like the one that stared me in the face, and that is realised now—so miserable; yet how could I say No to Him who wanted me to live! But all this is perhaps incomprehensible to you, though I do hope it is not quite so.³²

So once again H. P. B. offered herself in sacrifice, that the Movement might be helped. She did not foresee how, after a few years more of martyrdom, a faithful band would gather round her, so that her last years might be not of storm but of peace. Expecting nothing, she gave all, and it is the result of her sacrifice that we have her *Secret Doctrine*.

When trying to understand the personality of H. P. B., one cannot help noticing what an unusual mind she possessed. It was rich in knowledge on anthropology and religion, with a vast mass of general facts on science and philosophy also. This mass of knowledge was correlated in her mind to a scheme—a Plan of Evolution as we Theosophists term it to-day. But in the exposition of that scheme, however, she was not clear, and even the Master K.H. said of her explanations that the "tail peeped out before the head." Her *Secret Doctrine* is most troublesome to a mind trained in the Universities; when she begins a topic, no clear statement is found in any one sentence or paragraph, no definition, so to speak. One topic leads to another, till the thread seems lost.

It is all intensely fascinating to a mind which seeks to grasp the Totality of things, and not merely to discover what particular system H. P. B. is creating. She is infinitely suggestive to the intuitions, though often to the precise mind she offers facts in unrelated groupings, or in no groupings at all. But she throws bridge after bridge, from mysticism to science, from philosophy to occultism. It is this which makes her writings infinitely suggestive.

Her mind was encyclopædic, and so when she began a topic vast vistas appeared, each one seemingly as important as all the others. The result was, when writing *The Secret Doctrine*, she began a topic, then cut up and pasted and repasted bit by bit additional matter. The reproduction of one such page in *The Secret Doctrine* appears in *The Golden Book of the Theosophical Society*; and it is not a page that now appears in her work, for evidently H. P. B. cut it up further*. She was the despair of printers, for when the final and locked up page proofs were sent to her, she would add new paragraphs with the casual marginal remark, "Printer, get this in."

H. P. B. was too intent on the knowledge which she longed to give to possess any literary vanity. She knew that her English might be defective in clearness or in literary form, and so she gladly welcomed help from friends. Colonel Olcott tells us how he helped her in the compilation of *Isis Unveiled*. It was the same with regard to *The Secret Doctrine*. If anyone with some special knowledge was near her, she promptly asked him to go through anything which she had written, and to correct misstatements of fact. Thus she utilised the knowledge possessed on special subjects by G. R. S. Mead, Bertram Keightley, Archibald Keightley, M.D., W. Wynn Westcott, M.D., C. Carter Blake, D. Sc., and others. Any suggestion made to her as to some clearer way

* The reproduction does not show the additional bits pasted; they are in a smaller handwriting than that in the body of the page.

of putting what she desired to state was at once accepted by her.

In one of her works, *The Voice of the Silence*, G. R. S. Mead helped her considerably, by suggesting rhythmical phrases to express her thought. There is now in Adyar one page of the manuscript of this work; the erasures and corrections on it show that its present beauty of language was not due to any spontaneous inspiration.

We can therefore well understand why, after the first edition of *The Secret Doctrine* was published, she was anxious to amend much in it in a later edition. Before she passed away, she instructed her immediate circle to revise the work, according to their best judgment, and to remove equivocations in phrasing, and to make its language more acceptable to a critical audience. The two Keightleys and G. R. S. Mead did this for the second edition. The attempt made by some to make the first edition into a Gospel, whose wording must not be changed, because it expresses the final thought of H. P. B., is only possible because they had not known H. P. B., nor the way she produced her works.

Much has been written showing that H. P. B. was masculine, rough and unfeeling. Certainly she smoked—but so did all Russian ladies then; she was witty and used her wit as a barb when necessary. No one certainly would ever say she was sentimental. But I want to suggest to you that all that was a mask. I should like to quote two incidents to show that she was utterly tender at heart.

The first incident I heard this noon at lunch from the President herself. Once a man came to see H. P. B.; evidently he did not feel at home. To put him at his ease, H. P. B. asked him to sing for her. He did; he sang a music hall song of rather poor taste. H. P. B. asked him then to sing it again! Her intimate circle, afraid that the general company might think that music hall comic songs represented H. P. B.'s

taste in music, seem to have intimated an objection, when she whispered back, "Don't you see it is the only thing he can do?"

The other incident is far more significant, for in it H. P. B. reveals herself in a new way. There is in Adyar a letter which she wrote to George Arundale on his fourth or fifth birthday. She was very fond of him as a child, and so when his birthday came, she selected a special piece of note-paper with a picture on it a child would understand, and wrote as follows:

TO GEORGES CHELA ESQ.,

Happy New Year to the Most Honourable Georgy Esq.

A box of sweets is forthcoming from Russia, a cold and pious country where the undersigned is supposed to have evolved from. When it arrives—you shall have it, and when you understand what your loving old friend means—you shall indeed be a CHELA.

Yours respectfully,

H. P. BLAVATSKY³³

I feel utterly convinced that no one who did not have the heart of a child could have written such an exquisite letter to a child.

It is this same truth, that the true personality of H. P. B. was not that which she revealed, which is stated as a fact in a letter to Colonel Olcott by the Master Serapis in 1875. Colonel Olcott evidently noticed her roughness in manner, and perhaps wondered. Appealing to him to help H. P. B. in her then distress and loneliness, the Master says:

O poor, poor Sister. Chaste and pure Soul—pearl shut inside an outwardly coarse nature. Help her to throw off that appearance of assumed roughness, and any one might well be dazzled by the divine Light concealed under such a bark.³⁴

It is because I have been so dazzled, ever since I knew anything of H. P. B., that I have presented to you this very limited sketch of the wonderful personality of H. P. Blavatsky.

REFERENCES TO QUOTATIONS

The quotations are from three books, as follows:
 (1) *Letters from the Masters of the Wisdom* (Second Series;) edited by C. Jinarājadāsa, referred to as "M.O.W.",
 (2) *The Golden Book of the Theosophical Society*, edited by C. Jinarājadāsa, referred to as "G.B."; and (3) *Letters of H. P. Blavatsky to A. P. Sinnett*, edited by A. T. Barker, referred to as "H.P.B."

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| 1. M.O.W., Letter 9. | 18. H.P.B., p. 88. |
| 2. M.O.W., Letter 9. | 19. H.P.B., p. 10. |
| 3. M.O.W., Letter 9. | 20. H.P.B., p. 8. |
| 4. M.O.W., Letter 12. | 21. H.P.B., p. 40. |
| 5. M.O.W., Letter 13. | 22. H.P.B., p. 73. |
| 6. M.O.W., Letter 15. | 23. H.P.B., p. 38. |
| 7. M.O.W., Letter 62. | 24. H.P.B., p. 9. |
| 8. G.B., p. 113. | 25. H.P.B., p. 12. |
| 9. G.B., p. 7. | 26. H.P.B., p. 17. |
| 10. H.P.B., p. 104. | 27. H.P.B., p. 125. |
| 11. H.P.B., p. 13. | 28. H.P.B., p. 158. |
| 12. H.P.B., p. 8. | 29. H.P.B., p. 160. |
| 13. H.P.B., p. 9. | 30. H.P.B., p. 25. |
| 14. H.P.B., p. 10. | 31. H.P.B., p. 95. |
| 15. H.P.B., p. 29. | 32. H.P.B., pp. 104-5. |
| 16. H.P.B., p. 38. | 33. G.B., p. 202. |
| 17. H.P.B., p. 71. | 34. M.O.W., Letter 10 |

"A GARDEN BY THE WATER BLOWS"

BY ERNEST WOOD

Ah, take the Cash in hand and waive the Rest;
 Oh, the brave Music of a *distant* Drum!

IT is almost an axiom among theosophists that *all* experiences are valuable. In other words, God, or the Good, or the Goal, is everywhere, in everything. To be able to see this simple fact is to be a theosophist, that is, a God-knower. Not to believe in this universality of the Good, but to seek that far away, and to feel that you have to get away from all "this" in order to reach it, is to be a non-theosophist.

Yet from a given experience one person learns much more than another; but only because he gives more thought or love or will to it. The man who is more awake, alive, alert and attentive than another will see more, though circumstances be the same. If he loves more, he will feel more. Our degree of living may be measured by the activity of the three forms of consciousness, will, love, and thought.

The same trinity also determines our progress, because through them we derive benefit from experience, which accrues in the form of the development of spontaneous character. Therefore through them again we indirectly determine our future experiences, because those are caused in turn by the actions born of our own character. No karma or experience

comes which is not a necessity for us, and has not its origin in ourselves. If I throw a stone and it hits a lamp and the lamp is broken, did the stone break the lamp? No, I broke the lamp with the stone. Similarly, if a tile falls on my head I broke my head with the tile. All objects and events of experience, small and great, are our karma; they are produced by our own character, and are therefore intimately related to its defects and needs.

Probably the greatest test of character is in the way we choose our experience. Of all things in the world there are some that concern us greatly and some that do not concern us at all. If there were hundreds of little children building up sand-castles on the seashore, all those sand-castles do not concern a particular child, but only or chiefly that which he is himself building. There is great virtue in the old proverb that charity begins at home. To know what concerns me is the greatest wisdom, for that will give the greatest scope to my will, love and thought. For instance, it is quite unnecessary for me to know the names of all the streets in, let us say, Philadelphia. It may be wisdom for somebody, but not for me. Also, all the people living there have their own fathers and mothers, husbands and wives, children and friends. I have mine, and presumably they may get through their experience of these relationships what I may get through mine. Nobody is called upon to live the lives of other people. Though our paths are as various as the minds of men, our goal is one.

These considerations should show that greatness in the world has nothing to do with our real progress. The man who in the modest limits of his own circle of facts and friends exercises his own will, love and thought, is making the swiftest possible progress. As it says in the *Bhagavad-Gītā*, "By attending to his own business a man reaches perfection. The business of another is full of danger."

A man is considered great in the world if much money passes through his hands, if he can exert control over many other people, or if he can sway many minds with his eloquence and plausibility (and it is the plausible that sways the millions), but that is all an illusion, because he who deals with many people does not know them, and they do not know him. Just as a man cannot wear a hundred suits of clothes or sleep in twenty beds, so he cannot know many people. The more he knows, the greater the misunderstandings will be and the more his relationships will become artificial and insincere. Some readers with good memories will recollect that "there was an old woman who lived in a shoe, and she had so many children she simply did not know what to do."

The world would have it that bulk is valuable, but progress is concerned with quality. After all, these big, fat worlds are nothing but huge collections of the forms made by many living beings more or less involved together, but each experimenting in its own way, and all experimenting most usefully to themselves.¹

The *Gītā* also says, "The paths men take from every side are mine," which is equivalent to saying that every man's activity is his own path, and therefore you cannot mark out any path at all in the world. The whole world is nothing but a collection of paths. It is like a great green field containing no obstacles. There is no need for a path in such a field. If any man sees the other side of the field and likes it he will advance towards it. A marked-out path would imply a dangerous, unhappy, purposeless world. If the man loses sight of his goal and wanders in the wrong direction, he has to learn by experience that the things he enjoys are after

¹ Incidentally, all mistakes are nothing but unbalance. If a man has much will and little love he will be ruthless in his ambition, which is a mistake for which he will have to suffer, and through which he will ultimately learn. Or if a man has much love and little will, he will probably be that blot on the landscape, the ineffective and whining person—another mistake. Only the person having a balance of will, and thought will ride his ship of life on an even keel. This theory of balance in character was fully expounded in my book *Character-Building*.

all unsatisfying even to the degree of pain ("under every flower a serpent coiled") and then he turns back to his true north, but makes his own path from the point where he is.

As no path can be prescribed for a man who wants to reach perfection, so also no particular virtues can be laid down, except that he should be true to himself, which means that he should not fail to use all the will, love and thought that he has, which express themselves in natural unconscious courage and affection.

Even in these inner things perfection has no bulk. We do not need the muscles of a professional athlete, nor the memory of a German chemist or lexicographer. Our perfection does not involve us in all the mud-pies of sixty thousand million souls, or however many there may be. In mind and in body we have reasonable limits, and what I get through mine others will obtain through theirs. Otherwise our progress would be marked or characterized quite materially. For example, we should have an advanced man with ten heads and twenty arms, and a moderately evolved man with, say, six heads and twelve arms, and an ordinary man perhaps with only one head and two arms (poor fellow) and even those not half employed! But the fact is that even the greatest man has only one head and two arms. He takes his experiences one after another, and his greatness consists in his ability to learn their lessons immediately through will, love and thought. Our truth is to be taken delicately, as with the finger-tips, and does not require the giant embrace of a colossus.

There is no difference in reality between the finite and the infinite. Every finite thing and experience has its infinite pole, so that through a falling leaf or the song of a frog we may march straight into the unlimited and the free. This is not mysticism, but quite the reverse, for it is the opening, not the closing, of the eyes. It is the "true life kept for him who false puts by."

CHRISTIANITY IN MODERN THOUGHT

BY HILDA WOOD

H. G. WELLS

IN this article I will try to show the attitude of H. G. Wells to Christianity. He does not trouble himself much about the personal Christ, historical or mythical, but develops the ideas of the evolution of Life and an evolving God, who might also be called the Spirit of the Human Race, or the Captain of Humanity.

Wells feels that there is a certain set of ideas, which he regards as a new faith or religion, forming itself unconsciously in the minds of men all over the world. In his book *God, the Invisible King* he has tried to some extent to crystallize these ideas, but he is careful to say that he does not regard himself as an author, but merely as a chronicler, writing down only that which he sees around him. Yet he himself is also a convert to these new beliefs, and he hopes that he may promote the growth of this new faith by helping to clarify it. The new religion that is now taking shape "has no founder, it points to no origins. It is the Truth, its believers declare; it has always been here; it has always been visible to those that had eyes to see." Nevertheless, it has very definite ideas on death, the nature of God and our purpose in this world.

First of all, those who follow the new religion throw overboard, says Wells, all the old religious ceremonials and dogmatic traditions and start anew at the fundamentals. The first problem that faces them is the old question of death. It is not the question as to whether we are immortal, or whether there is or is not a life beyond the grave, for they are interested in the present, not the future; but looking around they see death about them, even more than others do. They consider not only the death of the individual, or of the body, but they see partial death in *all* forms of waste, disorder, cruelty and misconception. Wherever life is not organized, there they see death. A tree, for example, puts forth innumerable seeds, more than can ever hope to come to fruition, and this waste, this disorganized life, is seen to be a form of death. In the same way, the body of a man lives after he has left it. It has been observed that the hairs and nails grow on a corpse. The cells of the body also go on living after the motive for the existence of the body has gone. Yet we rightly say that the body is dead. Its parts live, but they have no directing power.

Those of the new religion see in this rush of unorganized life a "Life Force", a certain "Will to Be", which has flooded this world with forms, and seeks expression through them. But this life only knows itself as individual through the various forms it uses. It lives, eats and lusts in the animals and plants, and fights for its separate life. "It is a breeding, fighting thing; it pants through the jungle track as the tiger and lifts itself towards heaven as the tree; it is the rabbit bolting for its life and the dove calling to her mate; it crawls, it flies, it dives, it lusts and devours, it pursues and eats itself in order to live still more eagerly and hastily; it is every living thing, of it are our passions and desires and fears. And it is aware of itself not as a whole, but dispersedly as individual self-consciousness, starting out dispersedly from

every one of the sentient creatures it has called into being."

Here we must bring in the idea of God. For he is seen as the Captain of the army of humanity, battling against the unorganized life, this death in life. No external proof of the existence of this God is offered, but his devotees say that those who have once felt his presence can have no doubt left. For, "suddenly, in a little while, in his own time, God comes. It is the attainment of an absolute certainty that one is not alone in oneself. It is as if one was touched at every point by a being akin to oneself, sympathetic, beyond measure wiser, steadfast and pure in aim. It is completer and more intimate, but it is like standing side by side with and touching someone that we love very dearly and trust completely. It is as if this being bridged a thousand misunderstandings and brought us into fellowship with a great multitude of other people . . . 'Closer is he than breathing, and nearer than hands and feet.'"

So when God is thought of, it is not as someone far off in the sky, but very near to all of us; so near, in fact, that he is a person, and can be defined as having a character. And this character is not only the best we can think. It is much more than that. It is not an aggregate of humanity; it is rather a synthesis, yet even more than that. For, just as water is composed of a synthesis of hydrogen and oxygen, and yet has properties non-existent in either, so this Captain of Humanity is more than the mere compound of all that is good in humanity. To take another example, the human body is composed of different parts, and yet neither any one nor the whole of these parts together can be called the man. He is something more even than the combination of these parts, since he directs them and uses them all, and grows through their perfection. For as the body becomes a better instrument, more under the control of the man, and more healthy, it serves the

man better in his purposes, and aids his growth. Yet the man would still exist without his foot, or his eyes, or his leg.

In this way the Captain of Humanity is thought of as beyond humanity, yet dependent on humanity for his growth, and as humanity becomes more perfect, as it becomes more an organized whole; he can use it more and more, and so evolve.

Now suppose that a foot or a hand could become conscious of its use to the man inside the body and do its work in conscious co-operation with him. Wells thinks that such a thing is possible for the followers of the new religion in relation to their deity. He sees this God, or Captain of Humanity, as gaining power by the increase of human knowledge, and using this power against unorganized life and for the perfection of his body, which is humanity. They realize, therefore, that his first aim is the preservation and perfection of this racial life, and so understanding, they consciously co-operate with him and throw themselves into the racial adventure.

Religious thought has always been a search for escape from self-centred life, and this new religious thought embraces modern biological theories when it says that the preservation of the race is the first aim of God. The atheist and materialist may say that this racial achievement has no God behind it, but they all agree that there is an instinct for race preservation in addition to individual preservation, and even before it.

Wells believes that in time the battle against unorganized life will be over, and a perfectly organized life will come on earth. He calls this the reign of the Invisible King. This idea brings us to the moral aspect of this new religion. For to bring this "Golden Age" about one should begin to work first upon oneself and then upon the outside world. One should try to organize one's life so that it will be free from all forms of death, in the shape of waste, cruelty, selfishness, indolence and all separative activity. This does not

necessarily mean that the man changes his mode of living, but that he now does everything consciously for the Captain of Humanity, this Invisible King, and realizes that it is by his power that he does it. "It is the realization that this goodness that I thought was within me and of myself, and upon which I rather prided myself, is without me and above myself, and infinitely greater and stronger than I. It is the immortal and I am mortal. It is invincible and steadfast in its purpose, and I am weak and insecure. It is no longer that I, out of my inherent and remarkable goodness, out of the excellence of my qualities and the benevolence of my heart, give a considerable amount of time and attention to the happiness and welfare of others—because I choose to do so. On the contrary I have come under a divine imperative, I am obeying an irresistible call, I am a humble and willing servant of the righteousness of God." And where before he was working for his separate gains; with money, ambition, pride or other such motives; and where before he was therefore willing to sacrifice truth, courage and love, now he realizes that if he does so he is actively obstructing the life of God and his aims, and is falling back into that primitive life of unorganized living from which the Captain of Humanity is calling us.

Although Wells easily takes up the idea of God, and a semi-orthodox God in a way, he objects very much to certain traditional conceptions. He bitterly opposes the Trinity of the Nicene Creed, saying it was only a political move to get the warrings of the different sects of Christianity settled one way or the other, and has nothing whatever to do with the "True God". He considers that and other dogmas of the Church to be intellectual heresies of a most vicious kind. This "True God" is not a miracle worker, as the Parish Magazine and other writers of the Church would have us believe. He will not change the laws of Nature for those who worship him. There are in the world many people who go to

church and say their prayers because of fear, or in the hope that somehow or other a gift will be given them by their deity in exchange for their faith and worship. They fear that if they do not pay due respect to their Lord he will revenge himself on them by smiting them with all kinds of calamities, some of them of a very subtle kind, and conversely if they do remember him they hope he will in return reward them by giving them a few chocolate boxes in the shape of good luck, a safe journey, or other more spiritual graces.

But the Captain of Humanity is not a divine providence; he will not bank your aeroplane if you happen to go up with a faulty engine; he will not look after your child while you go to church. And however foolhardy you may be on account of the thought that you are one of the favoured by God, it is not due to him that you manage to survive the dangers and perils of life, as many a saintly man under such a delusion has found to his bitter cost. No, the "True God" is no fetish, he is life triumphant, life expressing itself in perfect co-ordination and harmony, to be found within each man, and to be found individually by him, not at a given moment, or in a given place, but at any time in any place. None can tell when or where the realization will come.

From Wells' point of view God is quite sufficiently defined and expressed through us, and his nature is to be seen not in external things, but in certain activities which may be regarded almost as the commandments of the new religion. These are:

1. The maintenance of the racial life.
2. The exploration of external nature, which is the pursuit of Science and History.
3. The exploration of inherent human possibilities, which is the pursuit of all forms of creative art.

4. The clarification of thought and knowledge, which is the pursuit of philosophy.

It can be seen, I think, how these aims co-operate with the Captain of Humanity, as Wells calls that "life triumphant". First, with regard to the maintenance of the racial life, God wishes this body of his, which is humanity, to become a better and better instrument for the expression of his life. He therefore wishes it to become as healthy as possible, as strong as possible and as sensitive as possible, so all we do to that end is his work.

Secondly, by exploring History and Science, the life can be seen by the student, as pushing or expressing itself through the ever-changing forms. In the study of Science, the relatively unorganized life can be examined, and is seen in general to be just a mere impulse of the "Will to Be", gradually becoming more and more organically unified. In the study of History we follow the unfoldment of this life till it at least becomes an organized whole. For we can see how man, thinking he was creating civilizations in the past, playing with the forms as a child with a toy, and like a child forgetting that the form did not itself live, was really all the time creating character, strengthening his own life within himself and by so doing gradually realizing the oneness of that life with the life outside himself in others.

In the third aim, which is the pursuit of creative art, we have the exercise of the divine energies found in all of us, by using which we sooner or later discover the joy of the triumph of life over chaos or unorganized form.

And lastly, by meditation, contemplation or deep thought, we find that with this clarification of thought comes the perception of the general laws and relations of things, showing that there is in some way a unity in all.

This new religion does not know where the Captain of Humanity will finally lead his subjects. Wells says that

there is perhaps far beyond our field of knowledge what he calls a "Veiled Being" from which the elementary life first proceeded, and perhaps we are finally to reach this Being. So, as Wells himself says, we have come back to a trinity, but with a different conception. Some Theosophists might say that his "Veiled Being" compares with another idea, that of the Logos. The Life Force, the "Will to Be" resembles the creative activity of the Third Logos, not yet organized into one by the "divine love" of the Second Logos, the great unifier. The Invisible King of Wells is very much like the Universal Christ, or the Heavenly Man. But it seems to me that by bringing in these conceptions of God, we are going too far, and are in error of the "intellectual heresy" which Wells repudiates, and are in fact on the verge of falling back into the old religious beliefs. Let us rather take a definition from the Lady Emily Lutyens, which appears in a little book called *The Sacramental Life*, published some eight years before Wells' book *God, the Invisible King*, in which she defines God. "Some day," she says, "there will dawn upon us the glorious realisation of a mighty Consciousness in which we live and move and have our being, of a Person which is ourselves and all other persons, and yet something above and beyond all, of a Love to which we need not turn for help because it is all around us every moment, shedding its beams upon us as the sun pours its light upon the world; of a Life in which we are individual cells, and yet which in some mysterious way is evolving and growing through us, which needs us as we need it. It is only by degrees, as we develop our own sense of unity, that we can grasp and realise this wonderful mystery of God Immanent and yet Transcendent." This is a very beautiful definition and sums up the idea which Wells puts forward.

If this Life is to be portrayed, Wells conceives of the picture of a youth not yet come to manhood. "This God of the

new age looks not to our past but to our future, and he may be represented as a beautiful youth, already brave and wise, but hardly come to his strength. He should stand lightly on his feet in the morning time, eager to go forward as though he had but newly arisen to a day that was still but a promise." Wells sees this picture replacing that of the suffering figure on the cross, which he thinks fills men with despair and hopelessness.

In comparing Shaw and Wells, I do not think it is difficult to see that they are very much at one in their thoughts on the new religion. Both put aside ceremonies and sentimental mysticism, and both lay stress upon the idea that the individual must live with the welfare of the race in view. Both feel that religion in the future will have to take evolution into account, and all that Science has gained of knowledge. Shaw's representation of Jesus, the social reformer, urging men to love one another without fear, a living human figure preaching against bodily bondage, and calling people to join him in his work for a richer life, free from binding superstitions, physical or mental, could easily be thought of as Wells' Invisible King, incarnated to inspire and direct men in their battle against unorganized life—or if not actually an incarnation, still one of those who had caught a vision of that "Life" which is Truth, Goodness and Beauty.

(Mrs. Wood's next article will deal with the views of Dean Inge.)

To find out for oneself what is the essential and what the unessential, one must have the understanding vision of the ultimate purpose of individual existence.

KRISHNAMURTI, in *Experience and Conduct*.

THE RAY OF LOVE

BY SHRIMAN NARAYAN AGARWALA

Of all the Qualifications, Love is the most important, for if it is strong enough in a man, it forces him to acquire all the rest, and all the rest without it would never be sufficient.—J. KRISHNAMURTI in *At the Feet of the Master*.

AS every one of us, whether rich or poor, king or beggar, young or old, is subject to the ups and downs of life, to the thronging tribulations of the world and to the so-called heartless and soul-clogging jostles of transience, the problem of the attainment of Liberation from all the shackles of life, which results in the establishment of perpetual peace and bliss, naturally becomes most important. Every individual strives to attain immunity from the mundane mortifications, from the crass limitations imposed upon life, but it goes without saying that very few have tasted true happiness and placidity. Therefore, the question as to the way that leads to the perennial stream of Divinity is undoubtedly of vital importance.

Every great Teacher has placed great emphasis upon the acquirement of Love, which is the crown of all virtues. Love, in the purest sense of the word, is the genuine source of eternal happiness, for it, eventually, results in the permanent union between God and man. One who aspires to tread the glorious path to peace and bliss, who has a burning desire to mingle with the Light that is immanent in the whole universe, must cherish in his heart universal love and affection, because if it is strong enough in him, it will force him to acquire all the other qualifications that are needed for glorious Union. This is not something uncertain and impracticable; this is not vague, dry and hollow philosophy, put forward for the sake of fun. On the contrary, it is the very essence of Truth.

Love is Life; Love is Truth; Love is Success; it is the very foundation of spirituality and the highest form of religion. True Love is all-inclusive, all-embracing, all-pervading, for it is "the One without a second." Without Love, there is no peace, no bliss, no

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rest. The only greatness is unselfish love, without distinction, without calculation, and without procrastination. Love, which is everything, is the *summum bonum* of life.

Just as when a white ray of light passes through a prism, it is split up into seven coloured rays, forming a beautiful spectrum, so the pure ray of Love, on passing through the heart of a man, breaks up into seven virtues which are the essence of all religious precepts. The various ingredients of this spectrum of Love are:

1. Truthfulness ... for Love knows no falsehood.
2. Unselfishness ... because love is the very negation of "I"ness.
3. Courtesy ... for Love does not behave itself unseemly.
4. Kindness ... for Love is never hard-hearted.
5. Cheerfulness ... for in Love there is no sorrow.
6. Good-temper ... for Love is never provoked.
7. Purity ... for Love is ever pure in thought, word and deed.

It is utterly wrong to think that Love is passive and not active. Love always flows through the mind, the heart and the body, and, therefore, it can never be inert. Service is the practical aspect of Love. One who pretends to love in the true sense, but cannot look towards a man in the street with a kind and affectionate eye, cannot embrace a dog with all his heart, and cannot dance with every leaf of a tree, assuredly betrays his falsehood, for in the face of Love no mundane distinction, no hate, no separation can stand. Swami Ram Tirtha says: "When thy consciousness, dwelling in pure light, and pure love, does not admit any thought other than that of thy beloved, thy real Self, then how is it possible to think of good and bad, of dual throning? Then you sing nothing but thyself; then you are speaking nothing but God's music; then you chant nothing but God's beauty; then you feel nothing but God's hand in all hands, God's eye in all eyes, God's mind in all minds, God's love in all loves, God's virtues in all virtues, God's presence in each and every thing."

True Love can never be centred round an individual. On the other hand it extends to everything. True love means the love of Nature, the love of Life itself, in the form of human beings, birds, animals, insects, plants and vegetables.

"Individual love and attachment
Gather moss of misery and transience;
But the eternal love of Nature,
Dances on the face of the Divine."

Ah! there is sorrow and suffering in the world; there is the sting of selfishness, which injects the poison of the sordid sense of separateness. Who shall remove the misery of the world? Who shall send forth a thrill of ecstasy among the human hearts? Oh, none but Love.

"All sorrow and depression
Mean the want of Love,
For Love repels all tribulations
And invites joy and ecstasy."

The world of to-day suffers from the want of Love and affection, and hence this gamut of unessential distinctions. Humanity lacks the breath of Love and hence this train of tribulations. Kipling said: "East is East and West is West: never the twain shall meet."¹ But shall the world ever remain divided into fragments? Shall Humanity never taste the water of Oneness? Let the East be free, and then it shall send out a limitless wave of Love into the heart of the West, which will unite the two. There will, then, be no East and no West; only One Love shall prevail.

TRUTH

TRUTH is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in us all,
Where truth abides in fulness; and around
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception—which is truth.
A baffling and perverting carnal mesh
Binds it, and makes all error: and, to know
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for light
Supposed to be without.

BROWNING in *Paracelsus*.

¹ [But Kipling added:

"But there is neither East nor West,
Border, nor Breed, nor Birth,
When two strong men stand face to face
Tho' they come from the ends of the earth!"—E. W.]

THE SONG OF THE CICADAS

I wandered down into the forest cool
Longing some friend might share its joy with me,
When, as I gazed into a shady pool,
I laughed aloud in glee.

For God looked down at me from the blue sky.
I heard Him speak, for from a tree a bird
Called to me in soft tones, "I love thee!" Aye,
It really was absurd

To seek for friends when God was close at hand.
Sudden the cicadas began to hum
Their curious melody, till all the land
Echoed as to a drum.

And as it beat, again I seemed to hear
A soft voice whispering beneath the strain,
"I love thee, O I love thee! I am near
To thee, come joy or pain!"

The very grass seemed in that song to share,
The rushing waves, the happy trees, the wind,
"I love thee, love thee." Soft I breathed a prayer,
Thanking that Friend so kind.

"May I have strength to see Thy form always
In every cloud, Thy face in every pool;
To hear Thee speak in every song of praise,
Down in the forest cool!"

MARY BRIGHT

NOTES AND COMMENTS

THE PRE-INCA CALENDAR

WE have to hand an interesting diagram, with comments, on the Pre-Inca Calendar, how it was derived and secretly used. It interprets most interestingly the signs on the archway which is to be found on the barren Bolivian plateau at Tiahuanaco, where there are a number of old monoliths and this archway. It is as much a mystery to archaeologists how these enormous stones came to that place and were erected, as the Pyramids are a mystery; in fact these Pre-Inca remains are more so, as fewer investigators have worked in this wild region.

By this calendar, which was read by looking through the arch towards Lake Titicaca at a certain time of day, Mr. Moses Cotsworth interprets many interesting things, one among them being that "the Pre-Incas used the same calendar method as Jacob did, and like Jacob thereby won two crops of lambs and kids per year, as Peruvian and Bolivian sheep and goat breeders are doing on large areas around Lake Titicaca." It also seems that they not only regulated the mating of the sheep, goats and llamas, but also their communal yearly seasons for ploughing, sowing, tilling and planting. Their yearly cycle began with September, it seems. There is much more of much interest in the chart, which is published by Mr. M. B. Cotsworth, Director of the International "Fixed Calendar" League, 1 Regent Street, London, S. W. 1.

H. W.

IMPRESSIONS OF OMMEN STAR CAMP, 1930

Whenever Mr. Krishnamurti talks, he gives us plenty of food for thought. Probably just now in the world, there is none so original as he. His point of view is so striking, and so uncompromising, and yet so simple, that what seems revolutionary from his lips is really most

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logical, provided, that is, one realizes his standpoint of being "one with Life".

Like as an eagle whose wings as they become stronger fly to higher and higher regions, so is Krishnamurti. This year, he is giving expression to thoughts of a great philosophical range also. Consciousness and Self-consciousness were two topics he dwelt upon, among others; and one wonders if he will escape the fault which he denounced in Theosophists, that of the use of a "jargon" to describe their system of thought.

One rather puzzling matter is that he uses terms in a novel way. For instance, this year, the use of the terms "natural" and "sub-human". The term "natural" seems to him to represent the high and perfect expression of man, what in fact Plato would have termed "archetypal". Therefore, to Krishnamurti, any attitude or conduct short of the highest is "unnatural". Similarly, "human" seems to him to imply the lofty conduct of one who is "one with Life", and therefore all conduct of a lower range is to him "sub-human". Usually, we use the term "sub-human" to denote the animal.

This year he has laid marked emphasis on Right Conduct, Right Behaviour, as the "natural" self-expression of man. Very noteworthy is the emphasis which he laid upon the truth that the true purpose of the individual is to transcend his individuality and to become "one with Life". A statement of his, that the universe has no plan, will undoubtedly be challenged; and some too will question his assertion that the highest purpose of the universe is to create the individual.

Mr. Krishnamurti is, in some ways, at his best when he answers questions. Each answer is direct, and when analysed, absolutely logical, from his standpoint. Indeed he is often careful to say, "from my point of view." Many questions were put to "draw him out", to modify what he has already said. In each case, his answer was direct, and indeed the answer could have been given by the questioner himself, if only he could place himself on that "mountain top" from which Krishnamurti surveys all problems.

I doubt if any previous religious Teacher has been called upon to answer questions on so many points. Religion, mysticism, social conditions, sex problems and problems of government—these and many others have come under his survey, and to each he gives his own touch, showing how each can be seen from a new angle—that of the man who is "one with life", and desires to give to all the same supreme beatitude.

I arrived at Ommen too late for what I have been told was the gem of all his discourses of this year's Camp. It was his answer to the question whether his message was only for some, and not for all. His answer, given with wonderful dignity, gentleness and serenity, was to the effect that he came to all, to the wise and to the unwise, though of course only the wise would accept him. In all that I listened to there were many gems, but the one that has remained clearest in my mind is: "To judge another is to deny him his liberty."

Both Dr. Besant and Bishop Leadbeater were present. The weather was trying, with many showers each day, and on the second day of Camp there was a deluge for twenty-four hours. However the spirit of the campers never flagged.

Even the London railway porters seem to know of Ommen. I left London two days after Camp had begun; when I registered my luggage at Liverpool Street Station, the porter asked me: "Aren't you late?" The attendance this year was close upon two thousand five hundred.

C. JINARAJADASA

MR. GANDHI ON TRUTH AND FOOD

There is a side to the character of Mr. Gandhi which is little known to those who are not his intimates, and only hear of him through his political activities. It is this side which gives a clue to the real man, whose nature, revealed in letters written from prison, is crowned as that of a saint by so many of the people of India. In the following extract, we find him voicing his allegiance to Truth in terms as strong as another modern teacher, Mr. Krishnamurti.

"The word 'Satya,' is derived from 'Sat', meaning 'to be'. 'Satya' then is 'being'. Nothing but truth has existence. Hence the definition of God as 'Sat'. Better that Truth should be called God than God Truth. Where there is Truth there is knowledge—pure and simple. Where truth is not pure, knowledge cannot exist... and where there is true knowledge there is bliss and no grief. As Truth is eternal, so also Bliss is eternal. Search after Truth presupposes penance, therefore one has to suffer—nay even die for it. We must be utterly free from selfishness. No one in such selfless search is known to have gone astray to this day. Adoration of Truth demands the devotee's life. Oh, the joy of it! This God in the form of Truth is for me a Ratna Chintamani¹—so be it for us all."

¹ A fabulous jewel, supposed to secure to its possessor the fulfilment of his desires—the "philosopher's stone".

And here is another little piece of sound advice given to his *ashrama* while in prison, which if followed would alleviate much of the physical trouble of the world.

"I have found that the observance of celibacy becomes very easy, directly one acquires mastery over taste. We must take food as we take medicine, that is, without thinking whether it is palatable or otherwise, and only in limited quantity, corresponding to the needs of the body. Just as medicine taken in small doses does not take effect or full effect, and as too large a dose injures the system, so it is with food. It is equally a breach to take a large quantity of any fine dish.

"An experienced physician observed that he had never seen a healthy man in the world. The body is injured every time that one overeats, and the injury can be repaired only by fasting. Constant, honest effort in thought, word and deed should be made to fulfil this observance, and one should not give it up in despair. To degrade the ideal for our convenience is to practise untruth and to lower ourselves. To understand the ideal and to make Herculean efforts to reach it is the *summum bonum* of human life. He who does so is a Yogi."

HILDA WOOD

CURIOUS ADVERTISEMENTS

I have taken the following from a Madras daily, *The Hindu*.—E. W.

There are two curious advertisements in the London morning newspapers, one of which tells the story of a dashing soldier chafing against weakness and inactivity. Lt.-General Sir Edward Bethune, aged 75, who was obliged to resign the chairmanship of the metropolitan area of the British Legion because he was unable to go round the district through illness, advertised recently over his own name: "Elderly gentleman, practically confined to house through illness, wants suggestions for interesting and useful occupation needing mental and not physical energy and possible for one hand only. No remuneration required." To-day the General advertises as follows: "Will two hundred kind persons, who offered me suggestions for employment, kindly accept my heartfelt thanks."

The other unusual advertisement reads: "Ghosts: suites and rooms with board and attendance available in haunted house. Excellent food, splendid environment for séances."

REVIEWS

The American Co-Mason. (Published by The American Federation of Human Rights, Larkspur, Colorado. Price \$1.50 per annum.)

The June number contains two exceedingly interesting articles: "Knighthood and Chivalry" and "Chivalry in Freemasonry".

The word chivalry links us up at once with that wonderful period of history when the chivalric orders appeared. Coming from the most cultured families of various lands, trained in the courtesy of the time, and full of enthusiasm and idealism, they became guardians of the holy places, tended the sick and defended the weak, and their courteous bearing assumed a positive character, becoming the dominant quality of chivalry ever afterwards associated with knighthood.

In the first article, the writer sketches for us in brief but clear outline the origin and progress of the three most important Orders: the Knights of St. John, the first to be organized, the Knights Templars, and the Teutonic Knights, a German Order having large territorial possessions.

Of these Orders the Templars are the best known, and have ever inspired great interest. Under the patronage of St. Bernard they had a brilliant career, and before his death "the organization was established in nearly every kingdom of Latin Christendom, and property given to it by monarchs in all of them."

The second article, "Chivalry in Freemasonry", deals especially with the mystical traditions and symbolism of which the chivalric orders had become the custodians. The writer indicates the lines of contact through which the chivalric grades came into Freemasonry. Bringers of mystical knowledge and ceremonial from the East, these orders when suppressed would most naturally seek a refuge under the Masonic banner, and bequeath to it some of the treasures they had found. Much of the symbolism of chivalry reappears in the higher grades of Masonry: the grail, the cross, the cup and the rose.

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Under the heading "What Organization Can Do" there is an account of the Shriners' splendid hospitals for deformed children, in one of which, founded six years ago, 2,623 children have been restored to normal condition.

J. WHITTAM

New Light on the Problem of Disease, by Geoffrey Hodson. (Theosophical Publishing House, London. Price 3s.)

Disease, in some form or other, has always engaged the attention of civilized man. The awe-inspiring witch-doctor and the highly refined Harley Street Surgeon mark but two stages in the growth of man's capacity to conquer disease. Mr. Geoffrey Hodson's contribution to this eternal fight against disease—which he rightly regards as the natural concomitant of imperfection—his "new light on the problem of disease" shows how, unlike what most Western doctors believe, disease has its genesis in something far deeper than what actual physically observable causations and symptoms would indicate.

The thesis is closely bound up with considerations of karma and its operations—a very effective method of explaining several observations in Nature that otherwise are difficult of explanation. The author shows how sins of omission and commission resulting from the disobedience, by the personality, of the Ego's dictates, bring the irrevocable results in their train, extending in their operation even through several lives. But, the irrevocability has a limitation, namely, that the conscious individual can, through the exercise of self-discipline, lessen if not obviate the extent of suffering—hence the value of proper education started early in life.

Mr. Hodson works out his theme so well that one would be glad to grant him the rather original claim that he makes. The classification of types of karma and their corresponding diseases, if correct, could be very useful for the study and conquest of disease. Misuse of power, as a cause of disease, is also studied. Emotional energy misused, and excess of sensuality, are stated to affect the mucous membranes of the passages in the body—the actual disease starting with the astral and later extending to the physical. Misuse of intellectual functions obviously affects the cerebro-spinal system.

Since karma acts slowly, though surely, and colours the prospects of the Ego's life even through several births, it is suggested that sensible doctors should treat children, as far as possible, for latent diseases. From this it is but one step for the author to lead one to a glimpse of the wonderful avenues of usefulness open to understanding

mothers—womanhood at its highest—to work for the conquest of disease.

One would like to regard this little book as a herald of a really new and serious way of approaching the tremendously important problem of alleviating the human pain and misery which result from ill-health.

A. JANAKI RAM

Freedom—and Brotherhood, by Dorothy M. Codd. (Theosophical Publishing House, London. Price 1s.)

In the changing world of the present day, a time of rapid transition to a new era, fresh ideals and methods of presentation are found in nearly all departments of life, and the author of *Freedom—and Brotherhood* has chosen the spiritual outlook upon life to dwell upon, and finds a view-point that will give understanding to the new idealism.

The change in most other departments of life has been gradual; one might say there has been a period of preparation, but in things spiritual the new idealism has appeared more suddenly, and has upset many people's most cherished beliefs. The writer seeks to help by showing that the new thought must not be taken too literally, but with true understanding, that freedom is not obtained by throwing away all that pertains to the old order, but rather by an inner development of the individual, which enables him to contact reality on a higher level.

Many people hold a very crude idea of freedom, but we have here, very beautifully and clearly expressed, an idea of freedom that is a strong contrast to all that might be called crude or ugly or uncontrolled:

Brotherhood, the author asserts, can never be found by reducing all to the same level, to one deadly sameness, for nature will always have her groups and differences. Ultimately:

"We shall discover that most fundamental truth of all—that brotherhood *is*; that we have not to make it, nor to organize it, but only to discover and to realize it."

I hope this little book will be widely read, and that the readers will take as much pleasure in reading it as I have done.

J. WHITTAM

The Essentials and Non-Essentials of a Theosophical Organization, by William Kingsland. (Privately printed. Gratis, from 47 The Strand, Rye, I, of W., England.)

This little pamphlet voices a wide-spread feeling in the Theosophical Society that the movement is not doing all the work that it was intended to do at its foundation. Mr. Kingsland quotes from the Mahatma letters: "The Chiefs want a 'Brotherhood of Humanity', a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds."

Mr. Kingsland makes this statement one of the main bases for his contention. He feels that the Society has again and again split through attachment to personalities, that is to say, it has broken up on account of disputes about unessentials. It is time to realize this fact, he says, for the claims of the various individuals as to who the true founders of the Society were, or other more personal and pretentious claims, are not theosophy, and they should disappear, as they must inevitably do in the course of time.

Mr. Kingsland wishes for an agreement to be reached as to what true Theosophy is, in its fundamental principles. This is most essential for, as he says, every Lodge and Section should do two things: "(a) teach *Theosophy*, and (b) be a part of a real Universal Fraternity, which will make itself known as such and 'arrest the attention of the highest minds'." At present, far from 'arresting the highest minds' the Society seems to be attracting those people who do not want to think, who are out for a quick and easy road to freedom and a shelter in their old age.

Mr. Kingsland then goes on to define Theosophy or rather the Principles of Theosophy, and he finds twelve of them. Here, of course, there must be a variety of opinion, but this is not necessarily an insurmountable barrier. As Theosophy now stands the ideas have become so broad that anything and everything is regarded as Theosophy: fairies, ghosts, Church, Masonry, Oriental philosophies generally, clairvoyance, ideal politics, etc., etc. If an organization is to do any work in the world it must stand definitely for something, otherwise it becomes so broad that its existence is not a necessity and it may as well be frankly disorganized. The organizations for physical development, and for science or devotion or philanthropy circumscribe their activities, and a definite object which is not all-inclusive is essential for any practical work in the world. This does

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demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

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THE ADYAR THEOSOPHIST

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not necessitate a common belief, except of a very broad kind, but a common definite purpose.

Mr. Kingsland in urging a sinking of the individual differences is not asking for a uniting of all Theosophical Organizations, but "a uniting of the principles or teachings of the Society so that anyone visiting any of the Sections or Organizations may find the same principles expounded and the same practices of Brotherhood". This suggestion of his to find a common agreement as to the principles of Theosophy should be most welcome, and is necessary if the Society is to live and progress.

HILDA WOOD

BOOKS AND MAGAZINES RECEIVED

The Yoga Sūtras of Pāṇjali, by M. N. Dvivedi (T.P.H., Adyar, second edition); *India: A Nation*, by Annie Besant (T.P.H., Adyar, fourth edition); *Freedom—and Brotherhood*, by D. M. Codd (T.P.H., London); *Indian Ideals*, by Annie Besant (T.P.H., Adyar, second edition); *Education as Service*, by J. Krishnamurti (T.P.H., Adyar, second edition); *The Inner Government of the World*, by Annie Besant (T.P.H., Adyar, fourth edition); *Practical Theosophy*, by C. Jinarājadāsa (T.P.H., Adyar, second edition); *Eggs and Olives*, by Marsyas (Cottis Somerville Wilkie, Ltd., Dunedin, N.Z.); *Theosophy for Little Children*, by C. M. Codd (Theosophical Press, Wheaton, Ill., U.S.A., American edition); *Meditation, its Practice and Results*, by C. M. Codd (T.P., Wheaton); *People of the Blue Mountains*, by H. P. Blavatsky (T.P., Wheaton); *Experience and Conduct*, by J. Krishnamurti (Star Publishing Trust, Ommen); Adyar Pamphlets, Nos. 139 and 140—*The God Within and the God Without*, by C. Jinarājadāsa, and *Eugenics, Ethics and Metaphysics*, by Bhagavan Das.

The Mahā-Bodhi (July), *Pewartā Theosofie* (August), *Theosophy in India* (July and August), *De Theosofische Beweging* (August), *The Beacon* (July), *La Revue Théosophique* (July), *Gnosis* (May and June), *Theosophia* (July and August), *The Occult Review* (August and September), *Bhārata Dharma* (July), *The British Buddhist* (July), *Strī Dharma* (August and September), *The International Star Bulletin* (August), *Espero Teozofia* (June), *Modern Astrology* (August), *Notes and Notes* (August), *The Canadian Theosophist* (August), *The Theosophic Messenger* (August), *Bulletin Theosophique* (July), *The Calcutta Review* (August), *Service* (July), *Theosophy in South Africa* (July), *The Theosophist* (July), *Theosofica de Espana* (August).

THE THEOSOPHICAL SOCIETY

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