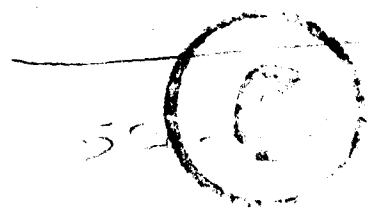


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The Theosophist

London

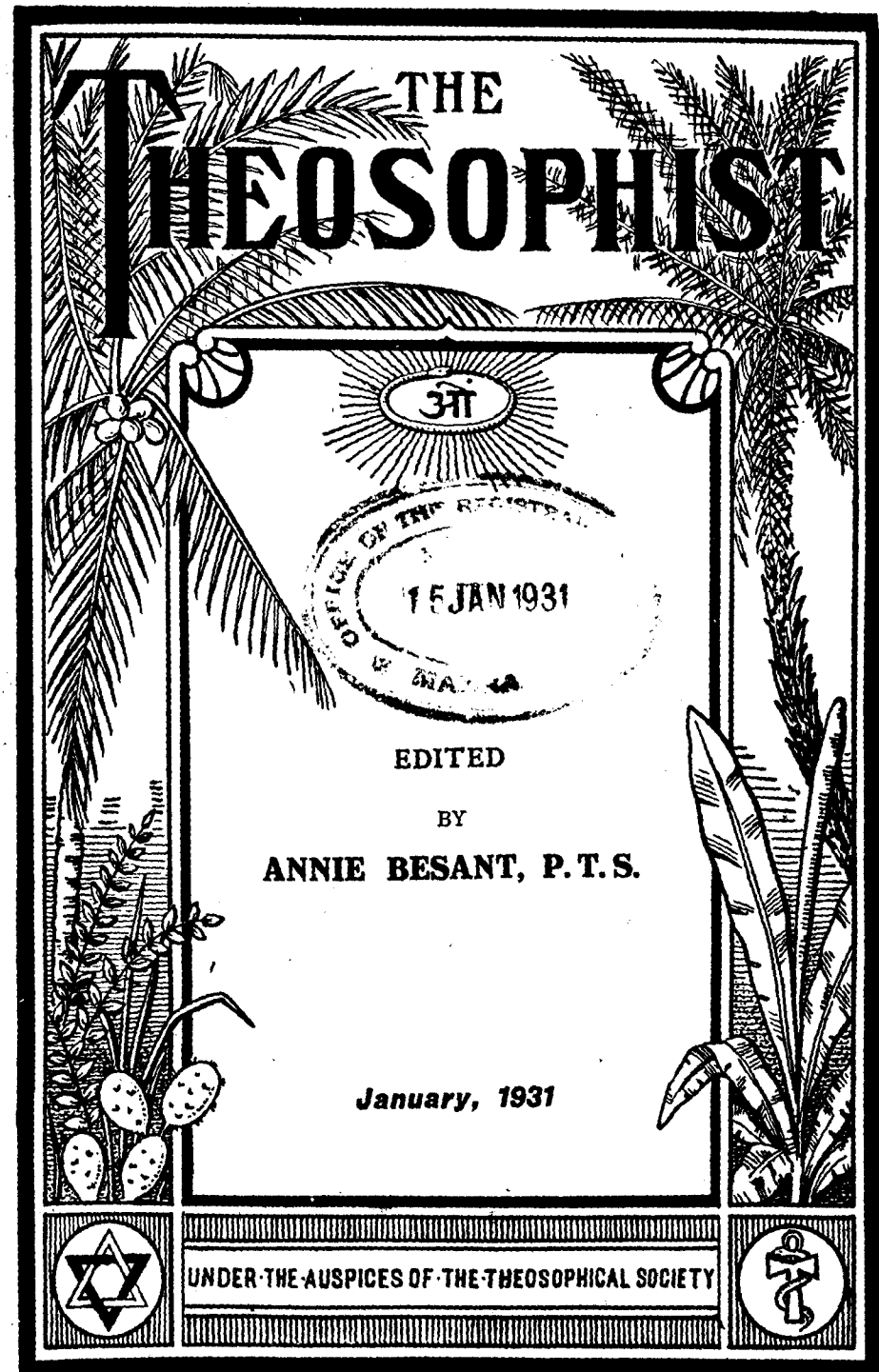
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Vol. LII

No. 4

19

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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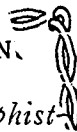
ON THE WATCH-TOWER

H. P. B.'S CENTENARY

I have decided to celebrate H. P. B.'s Centenary at Adyar on August 11, 1931. Adyar was chosen by the Hierarchy as the Centre for the Movement inaugurated in the last quarter of the Nineteenth Century, and Their faithful Brother and Messenger for that fateful period was H. P. B. Her whole-souled devotion to her Master and her lion-hearted courage knew no delay, no hesitation, when He spoke. His Word was Law, because He was Law embodied, and when He said: "It is the Law," His disciples rendered and still render to Him immediate unquestioning obedience. That the world regarded their obedience as "hasty," "blind," "fanatical," moved them not at all. There are times when in such obedience lies the only safety. As criticism of a Master is like a criticism of a Law in Nature, it is idle to indulge in it.

ANNIE BESANT

P. S.—Last July, in Geneva, I accepted the invitation of Dr. de Purucker of Point Loma to attend the celebration which he was organizing. But as he has pointed out that my acceptance of his invitation was too precipitate, and as I think that his criticism was just, this change of plan and the decision to celebrate the Anniversary at Adyar should suit him.



I have decided to issue the international *Theosophist*. **The Theosophist**—once again from Adyar, the Headquarters of the Theosophical Society. The change made a year ago of publishing it in the United States has helped that National Society, but the other National Societies have suffered by not receiving direct from Adyar that inspiration for their work which only Adyar, the Centre on earth for the forces of Shamballa, can send.

* * *

The most important present matter for full and frank discussion seems to me to be "The Future of the Theosophical Society". We need to distinguish between essentials and non-essentials, a matter on which our old and experienced member, Mr. Kingsland, has already written a very useful article. We shall all agree, I think, that every member must possess the unchallenged freedom of thought, which is our protection against sectarianism, and will defend in others the freedom which he takes for himself. Without this open door, we shall always be liable to the danger of becoming a sect. The Divine Wisdom "mightily and sweetly ordereth all things". Each of us must do his utmost to keep the door of his mind open to all new thought, while carefully scrutinizing each that knocks for admission, ere he permits it to take its place as part of his mental furniture. Our Search for Truth must be continuous, and we have the joy of believing that time is limitless. "From everlasting" is the One Life, and that lives in the heart of each of us. Hence we may march fearlessly onward, confident that every mistake made is a new experience to add to our ever-increasing knowledge. So far as we can see, Nature is an ever-unfolding Life, of which each of us is a part. Our present task seems to be to co-operate with the purpose of that Life, so far as we can understand it, and to stretch out a helping hand to anyone with whom we come into contact, so far as we are able to be

useful. Above all let us study the young people around us, and try to co-operate with them so far as we can do it wisely, using our longer experience in the present life-period to help and not to hinder. In them is the opening bud of the immediate future. They may often be crude, but their crudeness is due to immaturity, not to decay.

* * *

It is with profound regret that we have to announce the very serious illness of our brother Bishop Wedgwood. His immediate fellow-workers have long been aware that he was overworking in the most merciless manner, recklessly pouring out his strength—nay, his very life—in the service of those whom he was helping with such unselfish ardour. His friends have during the last few months become more and more anxious about him, and have with ever-increasing insistence begged him to spare himself all unnecessary effort; but in his utter selflessness he declined to listen to their well-intentioned remonstrances, and now at last their fears have been realized, and the long strain has culminated in a most serious nervous collapse. The best medical advice has of course been secured; but the specialists take a very grave view of his case, and hold out little hope of complete recovery. They prescribe absolute rest, and in compliance with their decision he is at present in a nursing-home where he receives every attention and constant supervision. We are sure that his many well-wishers will send him strengthening thought and the heartiest good wishes. Whether he will in this incarnation be able to resume the work to which he has given his life, it is impossible as yet to say, but of him, if of anyone, it is true that, as St. Paul wrote to the Romans: "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's."

* * *

A Colony for Ojai.—We print in this issue an outline of a proposed "Industrial Co-operative Colony in the Happy Valley, Ojai". Mr. Zalk and Mr. George Hall are good enough to look after things for me there, and have my full confidence. The Valley has a great future before it, but its history has yet to be written in the physical world, where the plan for that future will be realized, more or less perfectly according to the intuition and the devotion of those in whose hands the working out is placed. Mr. Holland has kindly promised to help in the legal arrangements necessary under the law of the United States.

* *

An Unveiling.—There was a pleasant little ceremony on the 16th November, at the Bhojanashāla, Adyar, in which our Brother Charles Leadbeater unveiled an oil painting of Brother Srinivasa Rao, in the Bhojanashāla over which he had for so long presided. Adyar has become a real Theosophical Home, consecrated by marriages, by family lives, by births and deaths. As the centuries pass slowly by its story will continue, for more and more memories will gather round it. Our great Teacher, H.P.B., our first President, H. S. Olcott, these have their names attached to Blavatsky Gardens and Olcott Gardens, and their statues, side by side, consecrate our Central Hall. Their memories can never pass out of the story of the Theosophical Society, which owes its very existence to their faithful carrying out of the instructions given to them by their Master. All over the world it has spread, and forty-seven countries now possess their National Theosophical organizations, each National organization being autonomous under the General Constitution, which is their bond of union. Colonel Olcott built that Constitution on the model of that of the United States of North America, and it has been duly considered,

amended and confirmed at various General Meetings since held.

* *

Two dreams have been recorded which give what appears to be very good evidence—if such evidence be still needed—of the fact that dreams may be experiences of physical events, occurring far from the dreamer, at which he was present none the less, so far as his consciousness was concerned. Here they are, as recorded in the *News-Chronicle* (London).

BOY'S DREAM OF THE DISASTER

A premonition of the R 101 disaster, as conveyed in a dream last Thursday night, was told to the *News-Chronicle* yesterday by a 15-year old reader, J. Platten-Woodhouse, of Baker-street, Luton.

He writes: "I dreamt I stood on the top of a hill with a woman dressed in mourning. We saw airships coming from the direction of Cardington (as I guessed).

"As they drew nearer they turned sideways so that we saw their length—and one was distinctly longer than the other.

"That is R 101," the woman said, pointing to the longer one . . .

"We grew very anxious as it approached the hill, rapidly sinking lower and lower. Suddenly the woman shrieked . . . It loomed over us, dropping until it burst into flames."

"Then I awoke!"

The *News-Chronicle* verified the fact that Mr. Platten-Woodhouse told his mother of the dream before the actual disaster occurred.

THE SOUND OF A GONG

Another account of a dream foreshadowing the disaster is told by Mr. Ashworth Barlow, of Claremont-Avenue, Hull.

"I could not sleep on Saturday night," he said, "and at two o'clock in the morning I got up and sat on the edge of the bed, smoking a cigarette.

"I seemed to be in a dream. I had a vision that I was on the airship. I could hear the whirr of the engines. Lord Thomson, who was close beside me, made a passing remark upon the smooth running of the engines.

"Then there was a sound of a gong and suddenly a terrific explosion. I felt that I was imprisoned. I smashed a window and scrambled free, running over fields until I was exhausted."

Mr. Barlow said that he was so convinced of disaster that he roused his daughter and her friend, and, speaking to a passing constable, said: "You may think I am crazy, constable, but from the experience I have gone through to-night I am convinced the R 101 has crashed in France."

It is quite likely that the Hull constable may have thought that Mr. Barlow was crazy at the time, but he must surely have been impressed when he afterwards read in the daily papers of the crashing of the giant air-ship, and remembered that he had been told of the "dream" which Mr. Barlow had had before the catastrophe had taken place. In the case of Mr. J. Platten Woodhouse, a boy of fifteen, speaking of his "dream," many discussions will probably be held as to how the dream could have occurred before the accident took place. I will not start such a discussion, but will gladly print any interesting details which may reach me.

A. B.

Merely as a matter of record, it is worth noting how this year the Catholic Church is making a determined attack on Theosophy. A Roman Catholic magazine published in New York, *The Messenger of the Sacred Heart*, in its September issue, "Our Lady's Number," has an article by the Rt. Rev. E. A. Pace, Vice-Rector of the Catholic University of America on "The Rejection of Theosophy". The same month, in far-off Nicaragua, in the town of Granada, the Catholic magazine, "El Mensajero del Corazon de Jesus en Centro America"—

"The Messenger of the Heart of Jesus in Central America" publishes an article "La Lucha contra la Teosofia"—"The Fight Against Theosophy," by the Rev. José O. Rossi, S. J. What is remarkable is that both these magazines, divided geographically by thousands of miles, should conclude their respective articles against Theosophy with the same prayer! The prayer in Spanish, as given in the Nicaraguan magazine is the same as that in English in the New York magazine, and is as follows:

THE MORNING OFFERING

O Jesus, through the Immaculate Heart of Mary I offer Thee my prayers, works and sufferings of this day, for all the intentions of Thy Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, in reparation for my sins, for the intentions of all our Associates, and in particular for the rejection of Theosophy.

Evidently this prayer is to be repeated daily during the month of September, for it is again printed in the "Calendar of Monthly Intentions". The Spanish magazine "goes one better," for after the above prayer, it adds a "Resolución apostólica"—an "apostolic resolution"—as follows:

Not to belong to any theosophical society, nor to read books on theosophy.

It has long been known that the Roman Catholic Church had an excellent organisation, perhaps the best in the world for concerted action; and occultists have always asserted that the Church knew a good deal of practical magic, and never scrupled to use it. But what can be the occult effect when a pious and innocent-minded Catholic is asked, in the name of Jesus, and in the name of the most sacred of the Holy Sacraments, to practise black magic?

C. J.

Our beloved President and Mr. Jinarājadāsa left Madras for Benares on the 19th of December, Miss Willson and Mr. Ranga Reddy accompanying them. A communication since received from Mr. Jinarājadāsa brings us the welcome news that the journey passed without incident, and that the President was not unduly fatigued by it.

* * *

Bishop Arundale has for some years now been doing wonderfully good work in Australia. He has stirred the Theosophical Section there into much useful and fruitful activity, creating among other new departures a Theosophical Broadcasting Station which not only daily spreads our teaching far and wide over the country-side, but has also won for itself a recognized position among other institutions of the same kind, and a reputation for providing a better class of entertainment and mental food than most of its rivals. Incidentally, it contrives to pay its way handsomely and to make a profit, which is not invariably the case with Theosophical enterprises! He has also done yeoman service, quite apart from the Theosophical Society, in connection with another part of the Great Plan, for he has been vigorously promoting the cause of political and social reform, urging upon the citizens of that land to abandon party strife and concentrate their energies upon securing good and pure government which will enable the country to take its place among the other States of the world and exercise its due influence for peace and good-will in International affairs.

He has just returned to Sydney from a most successful two months tour in New Zealand, where he has had overflowing audiences in the principal cities, and has twice been officially welcomed by the Civic authorities. It is probable that he may pay a flying visit to Europe and America in the course of the year.

C. W. L.

THE THEOSOPHIST

THE THEOSOPHIST will once again be published directly from Adyar, beginning with the issue for January, 1931. The Magazine will revert to its former size of 128 pages besides supplement. The annual subscription will be Rs. 9 in India: Single Copy As. 14—Post Free; 18sh. or \$4.50 cents for foreign countries—Single Copy 1sh. 8d. or 45 cents, Post Free.

The Editor, Dr. Annie Besant with her staff of co-workers, Bishop C. W. Leadbeater, Mr. C. Jinarajadasa, Bishop G. S. Arundale, will strive to make THE THEOSOPHIST once again the most outstanding Theosophical magazine, characterised by articles of fascinating interest relating to Occultism, Mysticism and all general problems dealing with the advance of humanity.

Those who have already subscribed to *The Adyar Theosophist* (which ceases publication) will be given due credit up to that extent THE THEOSOPHIST will be supplied to them. They are requested to renew their subscriptions for the whole year by sending the balance.

The January issue of THE THEOSOPHIST will be sent to the subscribers of THE THEOSOPHIST of 1929 and of *The Adyar Theosophist* of 1930. The February issue will be sent only after hearing from them. All communications relating to subscriptions and remittances should be made to

THE SUPERINTENDENT,

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ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(Note by C. Jinarājadāsa)

It is a matter of history that, soon after the inception of the Theosophical Society, members were divided into grades called "Sections". The aim of H. P. B., under the direction of the Masters, was to organise 1. an idealistic Society, such as the T. S. is now, with membership open to all, and 2. within that body to create a nucleus of serious students who would seek the way to the Masters, and be ready to carry out Their plans for the welfare of Humanity. So the T. S. was constituted into three "Sections"; the first Section, the highest, had as members the Adept Teachers; the second, in its lowest "degree" or division, those who definitely sought occult knowledge and training; and the third, general members drawn to the Society by its broad platform of tolerance and investigation.

Very soon, however, the scheme of three Sections was found unworkable, and was abandoned. But the idea of a band of occult students was never given up by H. P. B. The next event was the organization of an "Inner Group" in 1884. The "covenant" concerning its organisation, signed on the one side by a small band of Theosophists who offered themselves to work for the Masters, and on the other by the Masters M. and K. H. who accepted them, is published as Letter V. in *Letters from the Masters of the Wisdom*, First Series. This scheme too fell to the ground. The last stage was the organisation by H. P. B. of "The Esoteric Section of the Theosophical Society," on October 9, 1888. The name of this body was later changed to "The Eastern School of Theosophy," and it is now known as the "E. S." or Esoteric School.

When the E. S. was definitely organised, H. P. B. began giving to its members more profound teachings than she gave in her writings. The members of the E. S. were bound by a pledge, and therefore H. P. B. entrusted to them teachings concerning Occultism, which were too dangerous to reveal to the public at large, who would inevitably injure themselves by attempting occult practices without the supervision of a teacher.

These teachings were recorded, and have been reserved hitherto to the members of the E. S. But during the last forty

years, the public itself has grown bit by bit in understanding, and much that had then to be kept secret can be, and has been, revealed. There have been such constant warnings against "dabbling in" occult practices, almost in every Theosophical manual, that the risk of incautious students injuring themselves rashly is less.

It is because of this fact that certain of H. P. B.'s teachings of an esoteric nature will now be published in *The Theosophist*. The instructions now published were given by her to her first E. S. Group in London. They were recorded by the late Isobel Cooper-Oakley, in a special minute book of the Group. The instructions are now published with the permission of Dr. Annie Besant, the successor of H. P. B. as the Outer Head of the Esoteric School. The only changes are that verbal errors have been corrected, and a clearer punctuation put in.

FIRST MEETING

C. J.

Sept. 10th, 1890

H. P. B. explained the extreme seriousness of the pledge to be taken by members of the Inner Group. Occultism must be everything or nothing. This pledge once taken, resignation avails nothing; its breach means the most terrible consequences in the present life and in future incarnations. It was a more serious pledge than the voluntary initial pledge given by the Chela to the Master: for the Master might make allowances and forgive. But *this* was taken in the presence of all the Emanations that surround the Higher Self. All these would be against the breaker of the pledge.

The Countess [Wachtmeister] asked whether any had broken the E.S. pledge. Yes, but H.P.B. would not say who. Some had kept it, some had not. The breaches had been involuntary. This new pledge would colour all the life here, and hereafter in all future births. Those who kept on the right way will be helped. They need not fear. If they were faithful, no external things could harm them. But each must be sure of himself before taking the pledge, as there is no going back. The responsibility is terrible, and cannot be evaded. Once taken, the pledge can never be recalled.

The pledge was taken by each in turn. H.P.B. said: "It is in the presence of the 'Master' that you have taken it." (After a pause :) "Now I am your servant and must answer your questions." H.P.B. then pointed out that we should not at first recognise the extreme seriousness of the instructions given, but little by little the importance would be seen by us. We must study, work hard, miss no point.

Night was bad for practical work, for we were tired physically, mentally and morally. The morning was the best time, at sunrise, or three hours after. Never take even hours after sunrise, always the uneven, the "hours of the Gods".

The seven physical Nadis extend up the vertebral column from Sacrum to Atlas; then begins the superphysical of which the 4th is the Pituitary Gland. The three higher are between the Pituitary and the Pineal glands.¹ . . . If before this any physical effects are felt, *stop*. *Think the stages in colour*.

Blue	...	Auric Egg (for Sthūla Sharīra)
Violet	...	Linga Sharīra
Orange	...	Prāna
Red	...	Kāma
Green	...	Lower Manas
Indigo	...	Higher Manas
Yellow	...	Buddhi

On entering the Cranium the passage is from the physical to the psycho-spiritual planes. Again seven stages, the colours being taken in the same way as far as the 4th, but not so much to be thought as physical colours, but as the essence of colour, the pure bright hues seen in the sky. The shade of the colour depends on the predominance of the psychic or the spiritual. At the 4th, the Pituitary body, stop; the three higher colours of the

¹ Here follow a few remarks on the awakening of Kundalini, which I omit.—C. J.

superphysical septenary are not to be pictured, only the pulsating of the interblended essence of colour should be thought.

After the physical come the psychic, the spiritual and the Divine planes. It depends on the intensity of the will and thought, the purity and sublimity of the Aspirations which plane is reached. Only enter on the experiment after shutting out all worldly thoughts, worries or troubles.

It is the pure Akās that passes up Sushumnā, its two aspects in Īda and Pingala. These are the three vital airs, and are symbolised by the Brahminical thread; they are ruled by the Will.

Will and Desire are the higher and lower aspects of one and the same thing. Hence the importance of the purity of the Canals, for if they soil the vital airs energised by the Will, black magic results. *This* is the reason why all sexual intercourse is forbidden in practical occultism. From Sushumnā, Īda and Pingala, a circulation is set up, and from the central canal passes into the whole body.

Man is a Tree; he has in him the Macrocosm and the Microcosm. Hence the Trees are used as symbols. The Dhyan Chohan body is thus figured.

The Auric Egg is formed in curves which may be conceived from the curves formed by sand on a vibrating metal disc. Each atom, as each body, has its Auric Egg, each centre forming its own. This Auric Egg with the appropriate materials thrown into it, is a defence; no wild animals, however ferocious, will approach the Yogī thus guarded; it flings back from its surface all malignant influences.

No Will power is manifested through the Auric Egg. Get wool of the seven colours. Wind round the 4th finger of the left hand a piece corresponding to the colour of the day, while meditating, and record the results. This is to discover the day to which the student belongs.

(To be continued)

“NOT ALL OF ME SHALL DIE”

By ANNIE BESANT, D.L.

(A Lecture delivered at Queen's Hall, London, June 9, 1929)

IF you were going to travel to a foreign country which, so far as your knowledge extends, you had not visited before, you would naturally, I think, and quite rightly, try to find out something about that country. If you were quite certain that you *must* go there at some period of your life and would have no opportunity of returning, so far as you could tell, to your own country, you would desire all the more to know something definite about it; and you would probably take one or other of several different ways to become acquainted, to some extent at least, with that foreign land. You might read books about it, but they might not tell you exactly what you wanted to know. You might talk to people who had travelled there, or to people who were natives of the country, and so acquaint yourself, partially at least, with the conditions into which you were passing. How much more then, if we have to travel into a country inevitably, although we may not know the date of our journey, how much more should we endeavour to find out something about that land, asking what are the ways of making ourselves acquainted with it, and what are the conditions that will surround us there.

Now, just as there are different ways of becoming partially acquainted with foreign countries where you have not been before to your knowledge, so when you consider that last

journey, which you will take in your physical body to begin with, when the moment of death arrives, and then in the other subtler clothing with which you may be more or less acquainted on this side of death, surely it is rational that you should ask: "Can I know anything definite about it, and what are the different ways in this case?"

The answer to that question is partially found in the great religions of the world, but they are very various in their statements, as might be expected; sometimes even within their own limits they contradict each other; but on one point they are entirely at one, and that is, that there is a life on the other side of death. There is one very fine phrase that you may read in the Hebrew Scriptures, put among the Apocrypha—I do not know why—in which a key to the riddle is offered to you, and that phrase is, that: God made man in the image of His own Eternity, and had created him to be Immortal. The two phrases there, the two words rather, have a somewhat different meaning if carefully examined—the word "Immortal" and the word "Eternity".

"Immortality" is generally used to express a lengthy period of time, but "Eternity" . . . If you ask the metaphysicians who have tried to put into ordinary human language some of the mysteries of our life, you will find that they will tell you that Eternity is not the same as Immortality—that Immortality, as generally understood, is a lengthy period to which you cannot assign any end within your own knowledge, but that Eternity is something radically different. It is a state, not a period, a state in which everything exists simultaneously. It is that in which everything exists—everything that has been conceived or is at present regarded as inconceivable—all things that *can* exist or that have existed. In Eternity you have one mighty Existence not subject to space or time—one Existence, Self-Existence, beyond which human reason cannot climb, nay, nor touch the very fringe of that Existence,

concerning which a great Hindū Scripture has said: "The intellect falls back silent."

In the thoughts of some highly-evolved spiritual men of all religions, those who are described sometimes as Mystics, seeking union with the One Life, and others who are spoken of as Occultists, that is, those who seek to know the hidden things by study, by experiment, by continual and varied tests of the experiment, still the answer is always the same. Until comparatively modern times all over the Eastern world, which is the cradle of the world's religions, you will find that hand-in-hand with the knowledge as to what befalls a man on the other side of death, they speak also of what happens when that man returns again to earth. The doctrine of Reincarnation is part and parcel of all the great religions, philosophies and thoughts of metaphysicians that you find scattered over the world. And that thought carries with it the idea of a long evolution of the human being, and of all things in the world in which he lives, to which he comes again, over and over again, to attend the school of Life. Truly, he passes through different worlds even on this side of death, each fraught with its own peculiar function in human evolution.

Coming back for his next lesson in the school of Life, he is passed into a higher class, having in one of those intermediate states suffered to a considerable extent for the wrongs he has done, the suffering temporarily purifying him and giving him strength. Then in another of those worlds which lie beyond, he finds all that was noblest in his past, his highest thoughts, his greatest aspirations, all that is most human in the man who is "the Image of God's Eternity"; he finds that there all the thought which was noble thought in the life closed by death has gone with him into that higher world, to be changed into powers, into faculties, into characteristics, building up his character in itself, making the conditions that will surround him in the

circumstances of the next earthly life. So in very truth these stages are much like classes in a school through which the youth may pass to larger and larger knowledge, except that in this School of Life he must come back again and again until he has fully learnt all the lessons, until he reaches human perfection, the perfection of which the Christ spoke when He bade His disciples "Be ye therefore perfect: as your Father in heaven is perfect". And then as we read and study more and learn more how to know for ourselves, we find that on that "other side" of death, having conquered death, there is a great company, familiar to you who are Christian by the name of the "Just Men made Perfect," familiar in the other more ancient religions as the men who form the Inner Government—of which all forms of outer government are mere shadows, sometimes distorted, sometimes better reflected, an Inner Government that, as Matthew Arnold said in that famous phrase, "makes for righteousness". You have in a Hindū phrase that same idea where, it is said that "falsehood is transient, truth is lasting"; and there are phrases scattered over the great books of the world, showing that men are trying to catch some glimpse of that "other side of death," sometimes in noble poetry, sometimes in mystic trance, sometimes by the harder way of experiment, continually re-verified until certainty is gained; there are many ways leading to a similar goal, which is certainly possible of attainment for all those who are willing to pay the price.

But just as in worldly education there must be some faculties brought through the gateway of birth which fit the babe, when grown into youth and manhood, for special lines of work and of knowledge, those for which the faculties he has brought with him prepare him, so also, if you would possess for yourself the secrets of the other side of death, you must be willing to study the Great Science, to go through many

difficulties, to solve many problems, to follow out suggestions from above made by Those who have trodden the path before you, until you learn the realities of the unseen world and can carry on investigations for yourselves.

Now Those who wrote the great Scriptures of the world were men and women who had passed through one or other of the courses that fit the human being for gaining first-hand knowledge of the invisible worlds, so-called. Therefore you find different degrees of thought when you read the various Scriptures of the world. Every religion will tell you that its own Scriptures are written or taken down by the disciples of inspired men, and in them you read of Sages, you read of Prophets, men who have spoken of things not known to the majority, and not provable by them at their present stage.

In the great science of eschatology, as it has been studied for many ages in India, you find special rules laid down, whereby a person may fit himself to gain knowledge for himself; and those rules are rigid. They depend on the stage of evolution in which the person is, and in some of those books is given the particular discipline which must be followed if you would have this first-hand knowledge.

Now it is perfectly true that an enormous amount of the knowledge that we take for granted and live by in daily life deals with matters that most of us cannot prove. We all of us, I suppose, although we see the sun rise in the east and set in the west, know that the sun does nothing of the kind. We know that the sun stays, so far as we are concerned in the solar system, and it is we who go whirling round and round on our own axis, although our senses do not teach us that and we have to take it for granted. When we were at school we learnt many of the proofs about this, but for the most part we did not trouble about it, we took it on the general statement of scientific men; and so is it with a good many of the statements that are made by people who have studied along the lines of

the science of the subtler bodies, as they are called in Hindūism, bodies of subtler matter, bodies of which in the Christian Scriptures S. Paul says : " There is a natural body and there is a spiritual body." The Scriptures of the world do not confine the human being to the physical body with its limbs and senses and nerves and so on ; all greater teachings of religion speak of other vehicles also. And in the East, as you know, these have been very critically studied, and a great master of Yoga, Paṇḍit Patanjali, has laid down certain broad principles by which man may know whether he is or is not fit for Yoga. He puts people into four classes :

No. 1 class is that of the child-state, the " butterfly " stage he calls it, because just as a butterfly searches for honey from one flower to the other, so the child runs from one thing to another, tires of each and goes to something else. That type of mind is not confined to children, of course ; it is found in very many grown-up people, it is a marked type of all ages, and that type, Patanjali says, is not fit for this science of Yoga, as it is called.

Then he says the next stage is the Youth stage, having the mind of the youth, the confused mind, a mind that is pushed here and there blindly, and lives in a half-fog through the clouds and mists of passions. *That* type of man, says Patanjali, is not fit for Yoga.

Then there is the third condition of mind, where there is a fixed idea that possesses the man. If that fixed idea is something true and good, then the man becomes the hero, the sage, the saint ; but if it is false and largely untrue and trivial, then it may lead him to destruction if it is fixed on a falsity or if it deals only with trifles.

But when you come to the stage where a man *possesses* an idea instead of being possessed by it, then if that idea is false he becomes mad, and if it be true, there is the man who is fit for Yoga.

Now what is this science of Yoga, known very widely in theory in Eastern lands, practised by the great Mystics of Christendom with rules, the same in essence, although differing very much in detail ? It is a discipline ; the word means " Union ". The Union is the union with God. The discipline imposed, if a man wants to go far, is rigid, strict ; and unless you are strongly possessed by the determination to gain knowledge, you are hardly likely to persevere to a point that will give you satisfaction. Many, however, have trodden that path—and if you will forgive for a moment a personal remark, I have followed it for forty years ; that makes one know a good deal more, but still the unknown lies ahead. But even what I have done has enabled me to test anything that I shall say to you now or in my lectures on the next two Sundays. So that in speaking to you, I am speaking of what I know, just as I should say with regard to my study of various branches of science when I was younger, that I learnt many things of which I myself was sure, because I had tried the experiments that proved them, and many other things I accepted on the authority of experts who had gone much further than I had ; but I took them as probably true, as I knew the kind of pathway they had travelled and I was willing to act on their knowledge, knowing that it was accurate as far as I was able to judge.

Well, the same kind of discrimination must be exercised if you are going to deal with the spiritual science of Yoga. There are many Yogīs who perform very remarkable feats, but that does not prove that they have any of the higher spiritual knowledge. There was a man over here called, rather uncomfortably I think, the Tiger Mahātmā—like talking of a round triangle—who could do some extraordinary things. He could stop his heart and lungs from working, and do all kinds of physical things of that kind ; but to be able to do curious things with your body does not prove that the

statements you make of the knowledge that you claim really is what may fairly be called knowledge of the higher life.

I might tell you of a funny little experiment I made when I was studying evolution a long time ago. I was reading Darwin, and he mentioned that human beings have a certain number of nerves that have gradually become inoperative, because they are not wanted by men. One instance was the way in which a horse or a dog could wag his ears backwards and forwards; that struck me as interesting and curious, and I thought: "I will try whether that small statement is accurate, as we still have these muscles in connection with our own ears." So I stood before a looking-glass for a considerable time each day, trying to wag my ears. Well, they would not wag. But after a few weeks they began to move, and I went on until I could wag them quite easily. I am not asking *you* to do that kind of thing; I just wanted to test that statement, as I happen to be rather an experimental kind of person. I have lost the faculty now, but I had it for a considerable time, much to my own amusement and that of those who were looking at me. When people were troublesome with their questions, I sometimes tried it; they were generally taken so much aback that they became muddled in their questions. I do not say follow these ways of mine, for they are not essential!

When you want to practise Yoga, if you want to do it safely, if you want in your investigations in the higher worlds to be fearless, which is of very great importance in your earlier experience, then you must be longing to tread the Path others have trodden; and perhaps if you are persevering and show some facility in the subject—for it is not everyone who can be a senior or junior wrangler—you can begin to train yourself definitely along the lines which, if followed persistently, will allow you to test for yourself the states on the other side of death.

Let me put it to you quite briefly that you must have a rigid discipline of the body for your own safety. The reason for that discipline is that if your emotions are not under your control, if you are not able to concentrate and control your thoughts, you would be exposed to a number of dangers on the other side, from the people who have passed through death, or from creatures who belong to other orders of Nature, like the nature-spirits, or the spirits which are called angels on a higher level and demons on the lower; for you have good, bad and indifferent. And if you enter and meet demons on the lower worlds on the other side of death, the first of which we call the astral plane—not a good name, but so called because the matter in it is rather luminous, a subtler form of matter than the physical—you go into very mixed company, and unless you know how to take care of yourself and to drive away anything that would like to attack you, and how to choose those who are in every way trustworthy, you had better not go.

There is a much easier way of coming into touch with that first world on the other side—the intermediate world as I call it—and I shall speak of that in detail when I come to deal with it; and that is the way used by the great body of men and women you know as Spiritualists, who, not generally having studied how to go into that world for themselves, utilize the services of men and women who are called "mediums"—that is, men or women who have a peculiar constitution of the two parts of their physical body, the physical or tangible, and the etheric, and who are able to separate the one from the other (which is not a sign of good health) and who can therefore afford to give part of the material which is needed if a dead man is present and wants to materialize himself, so that you can see him and talk with him. That is, he comes back to you and accommodates himself to your conditions. The other way is to go to him and learn

to put yourself into his conditions, a much safer way, though more difficult.

I think we must admit the enormous service which has been done by the great body of Spiritualists in helping to destroy materialism, the doctrine that man ended at death. They have faced ridicule of every kind, and there have been charges of fraud, sometimes true and sometimes false; but they have made it practically impossible for a thoughtful and educated person, who is willing to face the experiments they will conduct, not to know that intelligence, individual intelligence, can exist after the physical body has died. That they have done, knowing there is a great deal of fraud, not always intentional fraud, that comes from the other side; it is not wise to refuse a great mass of evidence, because you know there is some error mixed with it in individual cases. The position that Professor Huxley took with regard to Spiritualism was, I submit, entirely unscientific. He said that he did not care to go to a certain tea-party at Clapham, which was what the French call bourgeois, middle-class; and further, that he did not care to hear the same sort of drivel when it was supposed to come from the other side at a spiritualistic séance. But surely if even drivel *did* come from the other side, it was some sort of evidence of an intelligent agency. I do not say it is particularly interesting to hear, but supposing you are a materialist and you know a person who talked drivel in the physical life, and you hear him speak similar drivel from the other side, it does tell you that he is not altogether dead.

The words of my subject this evening, "not all of me shall die," I took as a sub-title to my lecture. Now if you want to understand what part of you survives and what part of you dies, if you really want to know and follow anyone through the stages, then the very first thing you must try to do is to understand the body in which you are living at the

present time. I do not mean so much that you must understand it from the standpoint of anatomy, but certainly from the standpoint of physiology, so that you can separate the results of disordered nerves from spirit-phenomena, and for this you need a very balanced mind, well under your control, and still more you need your emotions under your control.

Let me for a moment ask you to ask yourselves what happens to you when you go to sleep every night. For it was by the study of dreams that people in the West were led into paths of investigation that caused the results that are sometimes called the higher psychology. It is not a very good name, but this investigation convinced those who studied that the brain was not the only vehicle of thought or of emotion, as then materialists were inclined to think. Of course there has been a good deal of progress made in scientific materialism since the time when Carl Vogt said that the brain secretes thought in the same way as the liver secretes bile. It is a ridiculous statement, seeing that both the liver and the bile were material, whereas, so far as people knew, the brain might be material but thought clearly was not.

The beginning of really scientific understanding of phenomena connected with the brain had its starting-point in 1830, when the scientific study of dreams began. I say definitely the scientific study of dreams began when psychologists tried to produce dreams (with very considerable success) and when they came to their first great discovery that Space and Time were different in the dream-world from Space and Time as they are known in our world. That is, that there was something about the brain that they did not understand, and that if they could manage to talk to a person while he was dreaming, they might be able to get a little further in their knowledge, and one of their methods was to try to provoke a dream. That was fairly successful in many cases. Sprinkling a little water on the

subject was shown in many cases to produce a dream of a shower of rain. And in more elaborate experiments, as in a case where a man had a dream which was started by a knife touching the back of his neck, he awakened at the touch of the knife, but he had had a long dream in between. He was asked what he had dreamed, and he declared that he had dreamed he had committed a murder, that he had been brought to trial for the murder, that he had been before the judge and jury and had been doomed to death; that he had been taken to the condemned cell, where he remained for many days, and that he was then led to the place of execution; and that just as the knife of the guillotine touched his neck, he awoke! (See Du Prel's *The Philosophy of Mysticism*.) They had a number of séances like that, which showed that the working of consciousness when the mind was not confined by the brain was very different from its ordinary working and produced very different results. Then they tried to catch the dreamer talking, and they would ask him to describe what he saw, and they would have answers from him while the brain was quiescent. And that proved that thought and the brain were distinct.

(Here followed a description of an experiment with the galvanometer which proved that the current passed through the man in trance without affecting his brain. The notes are incomplete here.)

The whole study of dreams and trance has practically proved that man can think when he is separated from his physical brain, and in fact he can think very much better when the brain is in a state of coma than when he is in his waking consciousness. I daresay many of you have tried the experiment of putting a problem into the mind when going to sleep, and you have found it solved when you awoke. I have done that when I was working at mathematics, and all sorts of experiments have been tried with which I need not trouble

you. The thing I want to fix in your minds is that the brain is not the only vehicle of thought, but that by mesmeric and hypnotic trance it has been proved that a man in this trance is conscious and can leave his body, so that you can send him to visit people, or to a distant place to get information about it. It has been done over and over again; that is a step forward.

Now suppose that you want to go much further than that, and to take yourself out of your body; that is wanted if you are going to study the after-death states, but then you have to go through a previous discipline which begins with the control of the emotions. The emotions uncontrolled make experiments in the world on the other side of death practically futile. You may say, why? Take it for granted for the moment that you have a body more subtle than the physical—the body in which your feelings work; we call it the astral body. There is clearly some part of your physical body which your feelings may affect. Despair may stop the heart. Emotion may at any time affect the body, and a strong emotion is dangerous for a person with heart-disease.

Now what is the medium between the physical matter you know and the hyper-physical matter in which the emotions vibrate? Obviously you must know that, so that you can manage to control the emotions in a way that will not affect the physical body. That is one of the first things you have to learn, and if you succeed in going out of your physical body into the subtler body, and happen to feel rather irritated or excited, then this more subtle body of yours, the body of dream, vibrates very strongly, and if it does so you cannot approach anyone in the world on the other side of death.

I very often tell a person who is yearning for a friend who has gone on, that if he can think of his friend calmly and quietly before going to sleep, without any violent emotion, full of affection, but of quiet calm affection, he will be very likely to dream about that friend. Plenty of people have

tried that and found it to be so, but the difficulty is that they become excited, and if they have a violent emotion in the dream-body, the other person who is in a similar body is driven away from them.

I came across a case of that not long ago—a widow who dreamt of her husband, who always disappeared when she came near him. The reason is very simple, for her own dream-body was vibrating furiously, and the effect was that it drove away the person with whom she wanted to communicate, for her vibrations would so affect the person that his only chance of safety was to flee out of her way.

That is why people cannot be trusted on the astral plane by themselves unless they can control their emotions. You *must* learn to control your feelings; and then you have to learn to control your mind, and to think steadily on one thing without wavering, to hold your mind empty, but in a condition of alert attention, so that you can receive the thought. You must be able to do this for some little time, for that is a necessary condition of reliable communication.

These things are very tiresome to learn, and you cannot communicate with people on the other side (unless you are mediumistic or they can materialize) without having this control over emotion and mind. When your physical body goes into a trance, or when you send it intentionally into trance, so that you leave it in full consciousness, then you *must* have control over the finer bodies, and be able to manage both the emotions and the thoughts, which cause vibrations in the astral body and in the mental body. You need to know more about this constitution of your own bodies before you can very well begin any experiments on the other side of death. It is a very valuable control to obtain, quite apart from any investigations in other worlds. To have complete control of emotions does not mean that you are to kill out emotion; that is the worst thing you can do—to kill out emotion because emotion

makes you suffer—as, for example in the case of unreturned love; if you cannot bear the pain of that, and therefore let the love go, you will not go very far in Yoga. You have to train yourself so that you become more and more unselfish in your feelings and your thoughts; only then can you be trusted with powers which are dangerous in the hands of the uncontrolled in either of those respects; and that is the first great preliminary danger.

Then there is another physical thing upon which they insist in the East; it has been followed by the great Mystics in the West, though less strongly, but it is the only thing which will make you quite safe in the astral world; and that is, that you must no longer live on the dead bodies of your fellow-creatures. That is not a nice way of putting it, I know. You must give up eating meat, and in the western world few are ready to do this. I will deal with the results of it and the feelings towards yourself which you evoke when I come to speak of that intermediate world; at the moment I will say only that the antagonism between many forms of animal life and man is because the nature-spirits regard with warm affection the forms of animal and vegetable life, and therefore very much dislike human beings because of their treatment of plants and animals. And it is no wonder, when you see a man going along a beautiful lane and striking off the heads of the flowers with his stick as he goes. From what? Foolishness! He spoils some of nature's beauties from sheer thoughtlessness.

Sir Chandra Bose has proved fairly clearly that there is only One Life. As he said at the Royal Society, he had learnt that fact from what his ancestors had sung on the banks of the Gangā, that there is only the One Life in everything, and that nothing is outside that Life. It is manifestly less in feeling as it becomes denser and denser; but if there is only One Life, whether it be a world or a universe that is outbreathed,

then everything that is in that universe is a part of that One Life; that is the teaching, of course, that you will find in every Scripture. This idea of the One Life permeates the Hindū Scriptures everywhere, and on that is based the Brotherhood of all that lives—and there is nothing that does not live. And so gradually, if you want to penetrate into the other worlds, you must purify your body, as well as control your emotions and your thoughts. You must not cause suffering unless sometimes it might be your duty, as a doctor calls it, to save the life of the body of his patient. No human being has the right to inflict pain on another human being, except in order to help that human being to some better condition, or to avoid danger.

If that were really believed, if Brotherhood were anything more than a pretence and a sham in our civilization, how changed our world would be! It is far off, but it will come, for fortunately we cannot injure our brother without that injury reacting on us, who share the same life with him; and so the slum of the city sends its diseases, often through the seamstress working on a starvation wage, into the mansion of the noble, as we go about from one place to another. Science tells us of a physical Brotherhood that we forget at our peril. For just in the same way as there are infectious diseases that scatter noxious particles on all that come near their victims, so you are all the time scattering particles of your body everywhere, and those of others fall on you; not one of us will go out of this hall this evening exactly the same physically as we came into it; and this is the justification, of course, for segregating diseased people, and for making laws to check the poison of alcohol. It is not only that the drunkard is the enemy of himself and of his family; he is the enemy of everyone that comes near him, because his infected particles fall on the bodies of others. This is a good thing in Nature; it

teaches us by pain and suffering, if we will not learn by love. Gradually we shall come to know and understand, perhaps, that the law is good, and that only by obedience to the law can we be really and safely happy.

I do not know that anything proves that more truly than the development of the power to appreciate and examine the things that are invisible, for we may then see the results that otherwise we should not see. Think of the aura, the part of the invisible body that surrounds a man; if you see in it a sudden blaze of scarlet, you know that he has lost his temper, that he lacks self-control; and if you see a jagged flash of scarlet, you know that physical harm may be done to anyone who is sensitive, who comes near him. If you see him glowing with a beautiful rose colour, you know that he has kindly feeling and is shedding it about him. So we carry with us our thoughts and feelings visibly to those whose eyes have been purified.

It does not need much development to be able to see astral colours. Many people see them when they hear music. H. M. Sylvia, who was Queen of Roumania, wrote much about the colours she saw when she heard music. All these subtler things that are around us and that open to us as we become more and more healthily sensitive—these are all lines along which we can come into touch with the more ethereal world, which lies on the other side of death. But there is another way which you can use without going through this kind of training of which I have been speaking, and that is, by loving the dead and by sending them kindly thoughts. The people on the other side are conscious of you, though you are not always conscious of them. They are often grieved for lack of the love of those they love, while those who are left behind think they have passed beyond their reach. And so it is well for all of us to send out kind and pure thoughts, for they will help the world and help sufferers in it, and gradually we

shall learn to be a benediction wherever we go, carrying peace and calm and kindly thoughts into any company which we enter.

All that training of emotion and thought is necessary for your safety if you would pass consciously into the next intermediate world, into which all our loved ones pass, and into which we shall pass so soon as the cord of life is broken. They say: "he is dead"; yet he is far more alive than before!

But there is one thing about the death moment that I ought to say to you; do not surround that moment with thoughts of grief, however great may be the suffering you feel on the passing over of someone that you love; for their sakes, do not let yourself have a strong feeling of sorrow, when they are passing out of this world into the next. Surround them with peace and love and happiness; so will you help them on their way. Above all, do not be afraid. There is nothing to fear if you realize the One Life. Nothing to fear, because others share that Life with you, and if there be any who are hostile to you, you can send them love, and so neutralize their hostility. If they have any feeling of anger, send them thoughts of friendship, not by talking but by thought; thus you can work out old enmities, brought over perhaps from other lives.

It is true that if you feel a constant shrinking, or even dislike when meeting a person, it is wise to avoid that person, because there is a wrong between you on one side or the other, and you may not know of it. But think about him kindly. Send him thoughts of goodwill, and that antagonism will gradually disappear on both sides. If you can train yourself so that your astral body acts automatically, just as you may train your physical body to do things by itself without your thinking about them, if you can train that body of emotions automatically to return love for hatred, kindness for unkindness, so that you do not need to think about it, but as

soon as the thought is formed the body responds with goodwill, you will find your life becoming very much more peaceful.

I used to have a very hot temper, and I frightened myself on one occasion by that hot temper, for I was so angry with a person that I thought for a moment I could kill him, and that so shocked me that after that I tried not to feel so passionately angry. When I learnt about Theosophy, I knew what to do, and how to do it; and as I had a stormy life then, I had plenty of opportunity to practise these things and to send out kindly thoughts, and it became so automatic and it is now so adjusted that I do not need to bother about it. There is so much in which you can train these bodies of yours, if you will only take the trouble to make the effort.

All that will serve you on the other side of death, and it will serve you now by bringing your dead friends near to you. Remember, they are about us all the time if we love them, and then they do not feel lonely or forgotten; but we may give them that neglected feeling unless we keep our love alive and warm and flowing out to them.

So, taking that general view of the world on the other side of death, I would ask you to accept, as a hypothesis for these lectures, that we have to study especially the two worlds on the other side of death, the astral or emotional, which we shall take in detail on Sunday next, with its phenomena, and then the mental or heaven-world, in the subtler matter of which thought-forms are creative powers.

Thus life becomes to us large and beautiful and rich, and if you can add to that a belief in the plan of the Great Architect of the Universe, carried out perfectly by Those who live to do His will in the other worlds and in this, if you can trust that Architect and believe in that Plan, then you have learnt the secret of Peace. For if you really believe that, it does not matter what happens to you, whether you live or die, or whether you succeed or fail on the physical plane.

Put your best into what you think is a good work, are you to be down-hearted when sometimes you fail? No! It may not fit in with the Plan at the time, but the force you have put into it of love, of spiritual energy, that will go on endlessly into some form which *is* in the Plan. It cannot waste, it cannot fail; and so gradually you become entirely indifferent, whether the things you do succeed or fail. You work your very best. You work your hardest. As it is put in *Light on the Path*: "Work as those work who are ambitious." But you work in the confidence that there really is only one Worker, God Himself. His Life works in you. Let that Life work, and then whether *your* schemes fail or succeed is a matter of utter indifference, for the One Worker turns all to great ends and noble uses, and life becomes joyous, as our Krishnaji tells us it should, because we become the channels of the One Life that lives in the world. And that Life can never fail, no matter what *our* failures may be.

(To be continued)

GET into the game of life with enthusiasm. It is better occasionally to be deceived in people than to be always distrustful.

This world would be a happier and a better place if only we could learn to be one-half as alive to our neighbours' excellencies as we are to our own, and one-half as blind to our neighbours' faults as we are to our own.

Masonic News

THE CENTRE AT ADYAR

BY THE RT. REV. C. W. LEADBEATER

OUR Theosophical Society has many and various lines of activity; in many and various ways it is meant to be—and it ought to be—of use to the outer world as well as to its members. We have heard and read many times that the Occult Hierarchy, which is the true Inner Government of the world, has some time ago established the custom of sending out into that world a new evolutionary impulse at the beginning of the last quarter of each century, and that the Theosophical Society, which was founded in 1875, was the special effort made in that direction in the nineteenth of those centuries.

So far as it concerned what are called the Western countries—Europe, America, Australia, etc.—its mission at first was principally didactic; true, its chief object was the promotion of Universal Brotherhood, but the very proclamation of that involved the expounding of the system of philosophy upon which that doctrine of Brotherhood is based. Here in India the great facts of Nature were already known, though perhaps in the course of the ages they had come to be regarded rather as a splendid tradition or a counsel of perfection than as a living reality influencing our action at every moment of our daily life.

All of us, in East or West, had to realize the facts first before we could modify our lives in accordance with them.

The scheme of life which Theosophy propounded came to us in Europe as a dazzling revelation, a wonderful outburst of light in what had been Cimmerian darkness. First we had to study and understand, and then came the inevitable urge to share that marvellous illumination with our brethren, to go forth and preach this new and glorious gospel.

This duty of spreading the light is still incumbent upon us; it will remain our duty so long as there is in the world one soul still dwelling in the darkness of ignorance. But as we came to know more of the Great Plan we began to perceive that there were other ways in which we could offer ourselves as channels of the Divine Power, as ready instruments in the hands of Those who help the world. We found that these Masters to whom we owed so much would deign to use us in Their work; it was revealed to us as part of the grand scheme of the Logos that those of us who partially comprehended it should be allowed the privilege of helping in its execution—that one who would yield himself selflessly into the hands of the Master might be drawn into closer communion with Him. One who receives this honour is called a *Chela* or pupil of the Master, though (as I have often said) the title of apprentice really describes the relation more accurately, for its object is not merely to instruct the younger soul, but to fit him as quickly as possible to take a part, however humble, in the service of humanity, in the working out of the Divine Plan.

He can help in this Great Plan in several ways, not only by the work which he himself does, but by making himself a suitable channel for the force which his Master desires to pour out in this lower world, and so saving that Master a good deal of trouble. And what a single pupil can do in this way for his own Master, a number of pupils gathered together can do for the glorious and mighty Hierarchy to which I have already referred. That Hierarchy is constantly pouring down all kinds of high and noble

influences upon the world, and It also, like the individual Master, needs channels through which Its influence can readily flow, centres at which Its force can be stored, and from which it can be conveniently distributed.

The establishment of such centres is one of the pieces of work which have been confided to the Theosophical Society; it is in pursuance of that trust that communities have already arisen at Sydney in Australia and at Huizen in Holland. Tentative efforts are being made at some other places to lay foundations, to provide suitable conditions, to sow seeds which shall presently develop and blossom out into full florescence.

But it should be most explicitly and emphatically asserted that all these are subsidiary to Adyar, the true centre chosen by the Masters fifty years ago, the only centre in which Their emissary, our great founder Madame Blavatsky, was directed to reside for that purpose. Our Society is world-wide, yet its root is in this sacred soil of India, the Motherland of the two Adepts who were jointly responsible for its foundation. Distracted though this country may be at the moment, forgetful though many of her sons may be of her glorious past and of her spiritual heritage, she still remains the land most suited to reflect the majesty of Shamballa, the spot of earth through which the light and life of higher planes may be most easily transmitted. The centres of commerce and material civilization (so-called) may be elsewhere, but this is still the focus of spiritual power, and an influence flows hence which no other country in the world can give.

So this beautiful estate of Adyar abides as the Head-Centre of all centres, the Mecca of Theosophical pilgrimage, the true heart of our Society in the outer world. Yet this centre has of late been somewhat neglected, and the inestimable advantages which it offers to students, to pupils and helpers have not been fully appreciated. Some years ago its accommodation was taxed to the uttermost, and crowds of

happy people filled its lecture-hall, studied in its unique libraries, perambulated its picturesque palm-groves, and bathed in its marvellous magnetism. Now there are but few to profit by its pre-eminence, to steep themselves in its strange sweet Oriental atmosphere, to carry out with vigour and efficiency the various activities which our Masters desire to promote.

Brothers, these things ought not so to be; there must be many in our Society who, if approved by our President, could reside here for a longer or shorter period and help in the work of the Centre. I know that for most of us karma does not permit so fine an opportunity; we have business to which we must attend, family duties which we must fulfil; these things are our dharma, and we should be wrong to neglect them. But I think there must be some who could contrive to give assistance, who could meet the requirements, who, hearing the Master's call, would whole-heartedly reply: "Here am I, Lord; send me".

Yet let them think well before they offer, for the Masters want no half-hearted servers, but rather those who are willing to make sacrifices for Theosophy, to follow where our Commander leads. Remember also that there are certain physical-plane conditions, about which it is necessary to make application to our President, without whose express permission no one can be received here.

I have often been asked by members in various countries how they should go to work if they wish to try to found a spiritual centre. The only way is to gather together a few people who are really keenly interested in Theosophical ideas, and anxious to devote their lives to the service of humanity, and let them live together, or as nearly together as possible, and do their work. But it is very necessary for the successful achievement of spiritual work by and through such a centre that those people should all be on good terms with one

another, for this perfect harmony is one of the most important factors.

Naturally those whom you gather together will be people who are all working for similar objects, and all thinking to a large extent about the same things. But it is also necessary that, besides this general agreement, they should set up a very high standard of brotherly feeling among themselves, otherwise you will be liable to constant small frictions which will absolutely prevent the working of such an influence as that of which I have been writing. It is a very delicate and difficult matter to bring any centre into such working order that it can be used for this higher work as well as for the lower.

Theosophists are necessarily people with some individuality—otherwise they would scarcely have broken away from ordinary orthodox or worldly thought sufficiently to join the Society. So when you bring together a number of people who have decided and perhaps strong individualities, friction or even squabbling would be certain to arise unless there were real affection among all the people concerned. They must all be firmly resolved to make allowances for the peculiarities of others, and they must strongly endeavour never to misjudge or misunderstand one another, so that each will always recognize in the other the same earnestness, sincerity and good intention which he feels within himself. It is not in the least required, nor is it even desirable, that there should be no differences of opinion; but such differences must always be expressed in a fairly good-tempered and courteous manner.

— Some years ago it fell to my lot to have to assist in the formation of a group of students whom some of our Masters wished to weld especially closely together in order that through them as a group certain unusually difficult pieces of work might be done. The group was to be a channel as nearly perfect as it could be made, always available for the

use of the Hierarchy; They even spoke of it as a weapon always ready to Their hands. The Chohan Kuthumi announced to us this decision of the Hierarchy, and in doing so He was gracious enough to give us a full and very interesting explanation as to why it was needful that the link between its members should be so extraordinarily close; and He furthermore illustrated His remarks by making a very wonderful thought-form to aid us in our comprehension of them.

We wrote down as well as we could the information that had been given to us, and we circulated it among certain private groups of pledged students. We could not of course reproduce the thought-form, but we made the best drawing of it that we could, so as to give some idea of what was meant, though naturally it falls infinitely short of the symmetry and expressiveness of the original thought-model. I have asked His permission to publish in this magazine our report of the instruction which He gave (with of course certain necessary reservations) with a drawing of our illustration of it. He has been so gracious as to consent, and I therefore append it here. I cannot guarantee it as a verbatim report; but I can certify that the gist of what was said is accurately rendered.

He began by congratulating the members on the effort at unity and mutual understanding which they had already made, and encouraged them to persevere with it and perfect it. He told them that because of this effort He had been able to advance some of the newer members much more rapidly than would otherwise have been possible, and He expressed the hope that by their activity in service they would take full advantage of the opportunity which this advancement offered to them.

He explained that they had been brought together because of the work that such a specially trained group could do in the future. He said: "It will be interesting, beautiful

and most valuable work, but it will not be easy to do; so you must prepare yourselves for it carefully and thoroughly. The work has two aspects—what you can do in the outer world, and what your Masters can do through you in the inner world. For both of these unity is the first necessity. I am much pleased with the mutual affection which you have shown; already it is beautiful and refreshing; make it still more radiant and resplendent. Already it is a flaming fire; make it now a splendid sun. Even now it illuminates your household and neighbourhood; let it grow until it enlightens the city and country in which you live.

"I want you to see in symbol exactly how and why that close affection and unity is so valuable. It has already been explained to you that each pupil becomes a channel for the spiritual force which his Master is always pouring forth; and he makes himself such a channel by two separate actions constantly repeated. You understand, I hope, that it is part of the work of a pupil to reach upward towards his Master, to try to raise his consciousness until it blends itself with that of the Master, so that he lays himself fully open to that Master's influence; and the fact that he thus turns his thoughts and feelings upwards renders him impervious to the vibrations of undesirable thoughts and feelings at lower levels.

"He may be imagined as a funnel, open always to the higher influence, but closed to everything which comes from below. That is the first action; and the second is that at the same time he learns to be utterly unselfish; instead of thinking of himself, and thus turning all his force inwards, he trains himself to think first of others, and so all his powers instinctively radiate outwards for the helping of the world. This makes him a valuable instrument in the Master's hand; the Master has simply to pour His force into the pupil at the highest level which that pupil can reach, and it is automatically received, conveyed down to the lower

level, and radiated out in all directions—or perhaps in some special direction—according to the Master's will.

"Yet more; the pupil is himself full of zeal and fervent goodwill. So as soon as he realizes that his Master is using him in this way, the earnest desire and power to help is awakened in him, and he adds every ounce of his own little strength to the infinitely greater power of the Master's force; so that it is a fact that the amount of energy which issues from the bottom of the funnel is actually greater than that which was poured in at the top, for at each level of the pupil's consciousness a little rill is thus added to the mighty stream.

"Imagine that the funnel is constructed of some transparent material, and that the successive planes through which it descends are indicated by different colours in that material. The tremendous energy rushing through it renders it rigid while it is being used, and therefore absolutely impermeable by vibrations from without, entirely unaffected by the stormy sea of lower thought and feeling which is always futilely raging in the world around us.

"But it is not impermeable from within. Take an analogy to help your thought. Represent the Master's energy as a torrent of white-hot metal poured through that transparent funnel; no drop of that molten metal would be lost in transit, but light and heat would unquestionably be radiated horizontally through the sides of the funnel. Just so the Master's power loses no iota of its efficiency in passing through the pupil—indeed, as I have said, it is even increased; but nevertheless the neighbourhood is flooded with the golden light of the higher intellect and the crimson glow of unselfish love.

"This funnel will grow as the pupil progresses, and that in two ways—in width and in length. As the ego grows stronger, as his intellect and his love develop, the funnel will gradually widen; as in character and in life he draws nearer to his Master, more and more of that grace from on high can

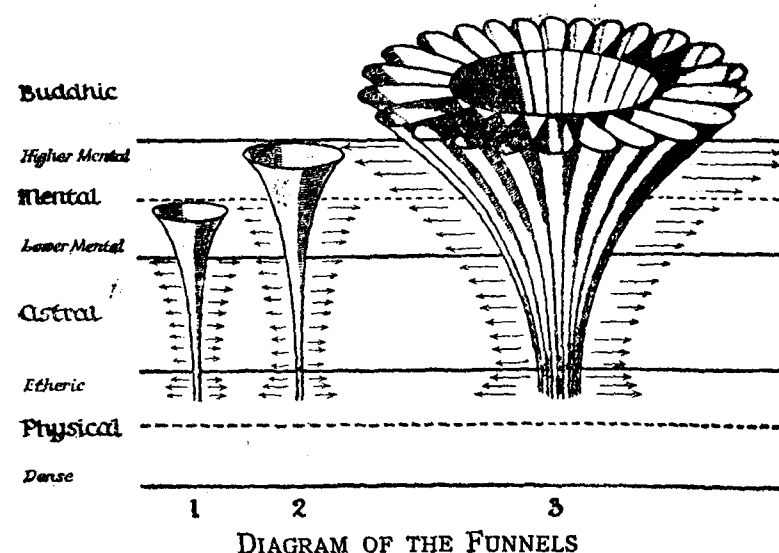
be received and transmitted, and so a larger vehicle is required. Meantime the pupil, practising meditation upon his Master, will steadily raise the level of his consciousness higher and higher, from subplane to subplane, so that the funnel will lengthen in the upward direction also.

"Its mouth will lie at first in the middle of the mental plane; his Master must make the channel as far down as the pupil's ego, and the disciple will then receive and carry on the force. Even that will already save the Master much trouble, for it is so much harder to deal with the denser matter than with the subtler; but as soon as the pupil is full of unselfish love and devotion his buddhic body will rapidly develop, and, the mouth of his funnel being now on that higher plane, the Master can pour down His force into it in far greater quantity and with far less exertion.

"Still further unfoldment will make the link with the ātmā of the disciple on the nirvāṇic plane from which his Master habitually works, and for the first time that Master can use the consciousness of the pupil, (then a high Initiate) absolutely as though it were His own and without the slightest effort. There is no method of progress so rapid and so stimulating for the pupil as this more and more intimate association with the work of his Master.

"Now I want you to extend the idea, to see how you can be utilized as a group. Imagine that your funnels are laid side by side in a ring, so as to make one larger funnel. The tops of the individual funnels would then have to bend outwards in order to make the proper shape for the combined group-funnel. Those individual tubes are still being used just as before—indeed, the enormous rush of force down the central tube creates a kind of suction which even increases the downpour through the subsidiary tubes, so that the pressure stretches their elastic mouths into quadrilateral figures, which fit in perfectly with one another, as shown in the accompanying

illustration. But to make such a perfect compound funnel as is pictured here needs almost superhuman love, selflessness—yes, and self-sacrifice. Sometimes in India we find a group of chelas which we can utilize in this way, but it is very rare in Western lands.



Funnel No. 1 represents the earlier stage, when the pupil has as yet only the ordinary consciousness in the physical, astral and mental bodies; therefore its mouth is at the middle of the mental plane, between the higher and lower manas.

Funnel No. 2 shows a second stage, when the consciousness is already linked with the ego. The funnel will be extended to the lower part of the buddhic plane as soon as the pupil develops that consciousness.

Funnel No. 3 is an attempt to show the appearance of the compound funnel made by a truly united group. It will be noted that the individual funnels have been altered in shape by the compression.

The arrows darting out horizontally are intended to represent the unconscious radiation of love and mental power through the sides of the funnels.

"You see at once how very closely the individual funnels must fit together; the tiniest crack would instantly become a formidable leak. If they were laid together loosely the Master would lose half the power through the interstices; and besides that, the pressure of that tremendous force would drive the tubes apart. An ordinary, untrained person can hardly make a funnel at all, and certainly cannot make a funnel which is smooth exteriorly. He is covered with prejudices and uncharitable thoughts which project in all directions like great spikes, and would make it absolutely impossible for him to fit into a mechanism of this kind. All these must be carefully and thoroughly filed down before he can offer himself for such marvellously close application to his fellow-disciples, and for adults this is often the work of years, though for old souls in young bodies it is much easier.

"Even when all these rough spikes, which indicate prejudices and evil thoughts, are finally eliminated, there still remain certain rounded contours and swelling curves by which one funnel differs slightly from another. These too would prevent perfect adaptation, yet they cannot and indeed should not be flattened out, for they represent the special characteristics of the different Rays and the idiosyncrasies which the Logos has stamped upon each individual for the fuller expression of the many facets of His glory. Every brother remains always an individual, and to kill out his individuality would not be progress, for it would be levelling him down instead of leading him upwards.

"How then can you obtain the perfect apposition which is necessary? You must learn to make your wonderful funnels, which are so rigid to distractions from without, to a certain extent elastic and adaptable to these natural peculiarities of your brethren. Here you see the need not only of abundant love but also of perfect mutual understanding. You must know your brother so well, you must

trust him so utterly, that it is impossible for you to misunderstand him. Only then is gained the complete unity in which the disciples have become 'as fingers of one hand.'

"You have seen how this affects the work which your Master can do through you; note also how it affects what you yourselves do in the physical world. As I have said, you have been brought together here in order to give you, who have been associated in the great work in other lives, the opportunity of forming this group, of welding yourselves together in this special way. Later you will probably find yourselves widely separated, bearing the Theosophical standard in many parts of the world. Men will malign you, will try by false reports to sow discord between you, as they do always with those who try to help them; but you should so know one another, so trust one another, that you will merely smile at their calumnies, saying:

'I *know* my brothers, my sisters; they have *not* said or done this evil thing.' Learn to make allowances; learn to trust.

"It will be well for you to qualify yourselves for this work in other and more definitely physical ways. You should all know thoroughly the broad outlines of the Eternal Truth, not only that you may guide your lives thereby, but that you may be the better able to help and instruct others. Be thoroughly efficient in every-day life; all that you do should be well done. See that your language is perfect, free from vulgarity, slang or grammatical error; to that end you should study the best models. The nectar of Theosophy is always pure and invigorating; yet does it please men more when offered in a beautiful cup. So will you give to men always the Eternal Truth; yet it will attract them more readily if you clothe it in suitable words.

"Be always happy and full of joy, yet never frivolous. Be quiet and graceful in all your movements, never noisy, hurried or jerky. Ever gentle and patient and courteous, you

will bring men to the feet of the Master by persuasion, not by acerbity. Do not blame or criticize people; when you see their faults, think helpfully and not disdainfully of them. In teaching, learn to state facts simply, clearly and convincingly; try to enter into the minds of your audience, so that you may see how best to put what you wish to say. Pupils should remember that from the moment of Acceptance the force of the Master will always be flowing through them, and His blessing will ever be upon them—to be passed on to others."

This instruction was given to a specially selected group—a number of developed egos chosen with great care for a definite purpose. We cannot hope to attain quickly to such success as is here pictured; but at least the teaching indicates to us very clearly the direction in which we must make our effort, the line along which we have to travel if we wish to become soldiers of the Spiritual King, striving under His banner to resist the evil, and to strengthen the good. It is not an easy road to tread; it is not for the sybarite or the lotus-eater; yet it leads those who follow it to bliss far beyond the comprehension of the ordinary man of the world. One who has trodden it persistently and with triumphant success through a long and stormy life has written of it:

"Even those who are treading its earlier stages know that its sorrow is joy as compared with the joy of earth, and the very smallest of its flowers is worth every jewel that earth could give. One gleam of the Light which shines always upon it and grows ever brighter as the disciple treads onwards—one gleam of that makes all earth's sunshine but as darkness; they who tread it know the peace that passeth understanding, the joy that earthly sorrow can never take away, the rest that is on the rock that no earthquake may shiver, the place within the Temple where forever there is bliss."¹

¹ *In the Outer Court*, by Annie Besant, p. 164.

LETTERS OF W. Q. JUDGE¹

(From the Archives at the Headquarters of the T.S.,
Adyar, Madras, with notes by C. Jinarājādāsa)

I

[The first letter on record bears the date "New York, August 7 1877". It deals with certain inner difficulties and failures of Mr. Judge, of which Colonel Olcott was aware, and is here published as showing the close bond which existed between the two. I omit all of the letter, except the conclusion. Mr. Judge speaks of himself in the third person.—C. J.]

MY DEAR OLCOTT,

. . . While he² feels that he has lost much of your regard, he desires to express his regard and love, as well as admiration, for you.

Yours,
WILLIAM Q. JUDGE.

II

71 BROADWAY,
New York,
April 2, 1879.

MY DEAR OLCOTT,

Yours of 24th February³ came duly to hand. But what a meagre letter! I do not mean as to news, but on the subject of most importance—the T.S. "Keep the Society alive and

¹ At the formation of the T.S., William Quan Judge, then a young lawyer twenty-four years old, was elected "Counsel to the Society".

² Mr. Judge himself.

³ H. P. B. and Col. Olcott arrived in Bombay on February 16, 1879; so the letter was written eight days after landing.

active." Is that all? No names, no directions, nothing. How am I to keep the thing alive unless it is by keeping it closely preserved? We are entirely without money, and without money we cannot do much. It's all very well to have newspapers, but I cannot agree with you that it is the proper way in which to carry the Society on. I hope to hear from you at length on the subject . . . Write me on all those topics you mentioned when we parted, and chiefly as to the conduct of the T.S. Doubleday¹ is a very good man and will work, but we do not like to incubate a plan of our own. At least I do not want to, because I know the . . .² should have some say in the matter, and Doubleday acknowledges the same thing in a blind sort of way, although he does not know as much as I do. As to Curtis, he is all right in his place, but I find him exceedingly skeptical and not the man to swallow holus-bolus the kind of authority the . . . wants to exercise over us. It will rest as it did always with a few of us: Doubleday, myself, John,³ etc. But you and they will of course see that H.P.B. *et al.* being gone we are as children without parents or guardians. So have some instructions sent us. From Los Angeles a man asks for permission to establish a Branch Society. Shall he be authorised? I have put him off until I hear from your end of the cable . . . I wish I was with you all. Am glad you have been so fêted, but sorry you have not written me more fully. Do not forget the members' names. Remind H.P.B. about the pictures, and give my regards to Miss Bates⁴ and Wimbridge. Present my sincere salaam to M . . . and also to the

¹ When the two Founders of the T. S. left New York for India, General Abner Doubleday was designated "President *ad interim*" to conduct the Society's affairs in U.S.A.

² The Master.

³ John Judge, brother of William.

⁴ Miss Rosa Bates and Mr. E. Wimbridge sailed from New York with the two Founders. After arrival in India, they quarrelled with the Founders and left the Society.

voyageur, and to all my unseen Indian brethren, and believe me ever theirs and yours,

W. Q. JUDGE

III

N. Y., April 9, 1879.

MY DEAR OLCOTT,

Duly recd. yours of 10th today and hasten to reply. It was truly welcome, but you do not send us the list of members' names. Have you not yet opened your boxes and found them? . . .

Why the devil doesn't H. P. B. or "Co" write, and why don't you give some idea as to how we should carry on T. S.? When you were going away you said to wait in that respect until we heard from you. Now Doubleday is getting impatient and wants meetings held, and I am holding him off 'till we hear from you, and here comes your letter with no instructions in it. Well, I'll be d—d. × × ×¹ J. C. What the deuce does it mean that H. C.² has failed, and badly? I take it there must be some moral badness or ∴ would not desert him. Would they throw a man over for a mere physical failure? What did he do? Has he gone over to the dark ones, or what? He has not written of late, but has sent his little tract on Theism to all the members. I will return anything he may write. When you give me such news as that, please also say to whom I can impart it. I do not know whether to tell Doubleday or not. I am not wise enough to know in such a case. Please inform me.

. . . Oh! how I wish I was with you at 108 Girgaum Back Road in your Bungalows. Have you been to any place where there were elephants in the grounds and a tame tiger? Such a vision has been seen by Walker of stock fame. Both

¹ These crosses are in the original.

² Presumably Hurreychund Chintamon. See *Old Diary Leaves*, Second Series, for the story of H.C.'s connection with the Founders, and his attitude to them after their arrival in India.

you and H. P. B. offered him cigarettes and you were guests at the place.

Am glad you are well thought of . . . Glad too that you are in good health. Hope you will send me a copy if reported of your speech. Give the damned missionaries hell. Expose the follies and the hollowness of Xtianity here. Tell them that Brother Talmage is being tried here by the Presbyters for deceit and lies with a fair chance of conviction, and I am defending a case where the plaintiff is one of the Presbyters, Rev.—and I expect to prove him a liar and a fraud, and win the case, as I have his own handwriting which he thinks is lost to prove it.

Will H.C. matter make any difference with Wim and Miss Bates? I hope not. I will write him. Give him my love. Harry sent letters to him. I still hold out, but Oh God! one moment I wonder "how long" and the next am brave as a lion and only waiting to go on higher. I do not waver though as between T.S. and the opposite. As to that I am as a rock, but sometimes on the question of practical results in the future I am mentally much tempted . . . often there is much sorrow and longing in my heart after the little one gone away.¹

Well, Good Bye, my boy.

Yours in Buddha,

WILLIAM Q. JUDGE

IV

Dec. 3, 1870

DEAR OLCOTT,

. . . I cannot understand how it is you have misunderstood me in regard to the ritual.² If we are to have it, then prudence dictates that we wait for it before admitting men, for we would only get them in to have them drop out. I

¹ Referring to the death of his little child.

² See later, the letter of Pandit Dayanand Saraswati.

decidedly disagree with you about it, for I do not think it would be good policy to go ahead thus ; and must say that your memory must be short, for the very last thing you and H. P. B. said to me before going was to wait, to refuse new candidates, to say number was limited, until we received instructions from Bombay. Those instructions were to "wait for a ritual". That has never come, and I have no desire to go ahead unless I can have all the responsibility. I do not desire to do something and then be blamed. I have looked upon the thing as a reality, and I do not care to go at it in a rush and thus botch it. I do not propose to come under the censure I heard from . . . of you by reason of mistakes of this character. I am opposed to wholesale admissions and publicity when we have nothing to give. They will not be satisfied with a mere name and the injunction to "know thyself"; and all this I most emphatically declare you yourself and H. P. B. have already uttered or concurred in. Look at the hellish epistle—the last one—I received from H. P. B. I was blown hell low or sky high, which you please, and it would have driven off anyone else; though if it had, according to its utterances, none of you would have cared a damn.

Furthermore I have to live and must work. Already I have suffered in pocket through letting business slip to look after T. S. and was told one day at 47th St. that I was a fool to do that, as no one was expected to injure himself in that way.

If there is to be no ritual, say so—damn it, and end it; and I can go to work myself and cook up a good enough one; but I'll be quartered before I do anything about it as the matter stands, and in any event I am so driven to get a dollar that I can attend to nothing just now except matters of business for you and myself . . . I have resolved to do as Gus does; poke along and do my best letting consequences go to the devil. I have had a bad habit of dwelling on what I would do if

business got bad and worrying over things on hand because there was great delay. But I have had excuses as positively I have been at times so hard up as not to know where to get money to buy necessities of life . . . I herewith enclose subscription of W. H. Hoisington the blind member of Wisconsin, please see that he gets all after Oct. 20 that I delivered him in person.

Yours,

W. Q. J.

V

[Though out of its proper place, I transcribe the following letter of Pandit Dayanand Saraswati, regarding a Ritual for members of the T. S.—C. J.]

Meerut, 16th May, 1879.

MAJOR GENERAL ABNER DOUBLEDAY,

President ad interim, etc., etc.

New York, America.

DEAR SIR AND BROTHER,

It gives me great joy to put myself in direct communication with one so sincere and worthy as yourself, to superintend the interests of the Theosophical Society and Arya Samāj in America. I send you my brotherly greeting. A happy meeting has just occurred between our Brother Olcott and Sister Blavatsky and myself, at which by comparing notes it is found that the two Societies have from the beginning been teaching identical truths—the eternal and divine truth which is found in the Vedas. Till such time as our American brothers after studying Sanskrit translate the Aryan philosophy into English, the Americans should read *Isis Unveiled*, because from what I have heard of the book and from the conversation which we have had, it appears to me that sister

Blavatsky will have written the book in accordance with Vedic philosophy.

I will soon send you the manuscript of three ceremonial degrees based upon Aryan Masonry, which will teach Western inquirers who may join the Theosophical Society of the Arya Samāj the fundamental principles of primitive Aryan philosophy. Our Brother Olcott will in time advise you fully upon this subject.

A great responsibility rests upon you, but from your known public character, and more especially from what we see within your heart, we are confident that your whole duty will be intelligently and courageously done. Great future results to the East and West depend upon the work of the present directors of our Aryan Societies. Let us have courage then, and persevere against every obstacle.

I hope you will send a reply to this through Brother Olcott, who will be informed from time to time of my address, because I am always in journey.

I salute you, my Brother, after the manner of the Aryans—Namaste. I am, my beloved Brother,

Yours sincerely,
DYA NAND SARASWATI

DEAR OLCOTT,

Doubleday is dead. Just found the above in his papers. It supports my view, as also do your old letters, as to the ritual. I send it as requested.

(To be continued)

JUDGE

KARMA-LESS-NESS

BY C. JINARĀJADĀSA

THE world has many types of idealists, and they call themselves by different names. But, to me, they are united in one common work, which can be very briefly described as “releasing Divinity”. Many idealists clearly recognise that the Divine Life dwells in the heart of man; Theosophy asserts that Divinity resides in the human Monad. Krishnamurti states the same truth by pointing out that “Liberation” is not a matter of trusting in others, however great, but of finding out what is one’s true self.

Whether we turn to the one ideal or to the other placed before mankind—Liberation by Krishnamurti, or Adeptship by the theosophist—one factor is common to both ideals; it is, that man has within him the great Light, since man is himself “the Way, the Truth and the Life”. Hence it follows that our duty to our fellowmen is to release the Divinity within them. For, men are like prisoners bound by the chains of ignorance, and our work is to release them from their bondage.

If we examine all the processes of life, we shall find that everything in life is arranged so as to release the Divinity in the individual. When we look at life and note its pleasant things, we say that God is good, that He is love, that He is trying to make us open out or evolve by love. But since there is also much evil and suffering, we are forced to look a little deeper. It is then that we realise that the same beneficent

work of love is being done by the Divine Plan, even through pain and suffering.

From without the individual and from within him, the work of releasing Divinity is ever taking place. Let us first examine the way that the work of releasing Divinity proceeds from without the man.

Each of us, as he moves in a world of law, often breaks the laws of nature, thereby making what is called Karma. When we have "made Karma," we have generated a series of forces which disturb the equilibrium of the universe. It is therefore necessary that the equilibrium shall be restored. But this restoration is impossible for us where we stand now, because we lack the knowledge of how to do it. Yet, since it is necessary that we shall restore the equilibrium, the Lords of Karma enter from without into our problem. They arrange for us the way to restore the equilibrium. Therefore the Lords of Karma arrange our environment—the country, the race, the family, the religion and the culture into which we are born; They guide us into one family rather than into another; They arrange the distribution during an individual's lifetime of the good and the evil reaping of his past.

Now all this careful arrangement of the Lords of Karma is intended to release the Divinity within the individual. Every Kārmic difficulty, every pain, every trouble which we have, which we call the reaping of an evil sowing, is not intended merely to pay a "debt to Karma" in a mechanical kind of way; it has also the purpose of drawing out of us the Divine Nature which is in us. It is true that we seem to be as helpless logs which float on the tide of Kārmic waters, for we cannot guide ourselves, and destiny seems to be our master. But, all the time, if we look deeper, the purpose of our environment is to release Divinity.

There is also a second process which is equally necessary for the individual's growth. It is to release the Divinity

within him by his own action. That work must proceed from within the individual. How does it happen? It happens when the individual takes ideas as tools or instruments with which to break the fetters which bind him. Ideas must become his tools—the ideas of religion or science or philosophy which he finds. Every idea, either of right or wrong, of progression or of retrogression, when accepted by the individual, is a tool which he can use to release the Divine Nature within him. Take Theosophy, for example, as a body of ideas. What is the value of Theosophy? Not solely that it gives us a beautifully clear, intellectual philosophy, but much more that it rouses a power from within us to call out the Divinity which is latent in us.

So then, either from within or from without, the work of the release of Divinity takes place. But there is one aspect of this release of Divinity which is not sufficiently recognised. It is, that man does not release Divinity except by *creating*. We say in Theosophy that the true theosophist must always be building a perfect character. But what is character-building but creation? The character of the theosophist has to be utilised in order that he may create serviceable actions.

But there is a second type of creation which is not usually recognised in theosophical studies, and it is that on which I want to lay special emphasis. There is a type of creation which has not primarily in view the aim of Service, but what we can term Liberation. But I do not desire in any way to contrast Liberation and Service. Both are interdependent, for Service leads to Liberation, and there is no Liberation possible without Service. But there exist two types of creation; one type is of serviceable actions which release the Divinity in others, and so by reaction releases the Divinity in oneself. The other type of creation releases the Divinity

in oneself in another way. That mode of release is by Art, and it is that particular way which I want to make clear to those who are studying Theosophy.

Now the word "Liberation" means becoming free. But all life, such as we live, is, on the other hand, a process of making bonds. We cannot stir our little finger without creating a disturbance in the universe; and once having set a force going, and so having brought about a new combination in the universe, we must ourselves bring back again the harmony which we have disturbed (if we have disturbed it by evil), or we must be there to receive the fruits of the harmony (if we have added to it by good). All the time, our whole process of living is one of making bonds. Just now, we are meeting in this hall and are listening to talks on Liberation; but every smile which we give to each other makes bonds between us. If I inspire you by my address, you become bound to me, and I to you.

So life is purposely binding us together in all kinds of ways. Yet Liberation is our goal. How can this contrast be avoided? Now, Liberation can be described by a new term which I am coining. It does not sound pretty, and I hope when translating it into other languages you will not make something equally unæsthetic, equally unlovely. The word is Karma-less-ness. It is the state where the Karma which we have created in the past no longer affects us. Of course, we cannot annihilate any kind of force, when once it is generated; but we can stand apart from the reaction of that force on ourselves. That is Karma-less-ness.

First let me deal with the fact that, wherever there is true Art, in it is found the quality of Liberation, or of becoming free. And I will take as an instance one which you can put to the test. Consider those periods when you are sad and depressed, when all the time you are surrounded by dark thoughts, and you seem to be in the depths. If at those times,

you will manifest any artistic instinct which you possess, you can take your depression and create something out of it. One way to do it is to write a poem.

When you have so written a poem describing your depression, you will find that you have become liberated from your depression. That does not mean that, after you have written your poem, you may not still have your sadness; but it will no longer be a kind of sadness which binds you. It will no longer be the same sadness which held you before. Though your astral body may still be sad, you will have stepped outside the astral body, for you will have created out of your depression a thing which stands apart from you. And as you look at your work of creation, you will no longer be bound to your depression.

Or if you will compose a melody, or, if you have the ability, you will paint—it does not matter what your gift is, provided you utilise your ability to create—, you can take the circumstances surrounding you and create something of art out of them; and in so creating, you will be free of that particular set of circumstances. That is, of course, what all the poets do. At the time of creation, they are, as it were, one with their subject; but as creation proceeds, there comes for them more and more detachment.

Now this detachment, which is necessary for the artist, is exactly like the Yoga which is described in India. Take, for instance, an artist who is going to paint a landscape. If he is going to paint, he has to become detached from the world of noise, from the world of movement around him. He has his brushes, his palette, his canvas; but he must concentrate himself. Therefore, while he is painting, he must be detached from the world. He must be looking all the time, judging, drawing out of the landscape, so to say, what he wants, and it has to be done while he is detached from his environment.

Just as the Yogi in India goes to some quiet place, and metaphorically "stops up" his ears, and closes his eyes, in order that he may meditate with detachment, so too must the artist. You will find, if you mean to be a good painter, that you have to train yourself in the Yoga of detachment—not the detachment of sitting cross-legged and concentrating—but the detachment of sitting on a camp-stool, detached from noises, detached from the movements around you, and such things, which you do not want. You must not listen to the melodies of the air, if you are to see and realise what is before you. It is only at such high times of detachment that you have the real vision of the landscape before you; the landscape then becomes a window, as it were, through which you look into another world.

Now it is exactly the same in any other department of Art. It is only in so far as the artist becomes detached, that he begins to understand the possibilities of creation. That may seem curious, because artists are very emotional people. Nevertheless, as they create, they must for the time separate themselves from their emotion.

It will thus be seen that Art is always necessary for us as a means to Liberation. We must therefore create a work of art out of our griefs and out of our joys. We cannot come to Liberation till we have freed ourselves by creation.

Karma insists that, if I have injured somebody, I am bound to serve him. But I cannot merely say, "I forgive you," and thereby break the Kārmic bond. Yet I have to be free. But my real freedom only begins when I look at him, my enemy, and see something artistic in him. I then look at something which has no relation to me. That means that Karma ends.

All the time as we go towards Liberation, we must create. Our whole world must be created and re-created by us again and again. When a great spiritual message comes to us, we

know how sometimes our life seems shattered, and how we must begin our life all over again. That is re-creation, and such re-creation is absolutely essential, if we mean to be free. But as we re-create, if only we know how to create *artistically*, then, once having created anew, we are free.

None of us will really come to Liberation, till we have separated ourselves from our past. In every action of ours, in every thought, in every feeling, our past is influencing us; and we know that our past, that unseen past of earlier lives, has not been a pretty thing. All kinds of ugly things are behind us, and to-day all those things are influencing us. But when we come to the door of Liberation, we cannot go through that door until we free ourselves from our past. So then, if we are to free ourselves from the past, we must make a work of art of all our past, from the time we issued out of the Absolute, to the time we are on the threshold of Divinity.

This involves that mysterious process of living once again in the past, and thereby changing that past. For, till I have changed my past and made that past of mine a work of art, beautiful and therefore detached from my present, I shall always have that past dragging me back, like an impediment, like a chain. I cannot really be free, I cannot be liberated, while among my memories are memories of the evil deeds which I did a million years ago. For my eternal memory must be one and continuous. So I must begin changing my memories, I must change my deeds of the past, I must change everything inartistic in my past from the time that I issued out of the Absolute. I must recreate it all. When I have re-created it all as a beautiful thing, then I stand apart from all my past, and then it is that I can go onward to Liberation.

All this necessitates introspection. But what is the good of digging into oneself, and finding out all the wicked things one is? Surely one becomes more and more depressed. On

the other hand, one but deludes oneself if one covers up the evil that is within, and says that it does not exist.

We have, therefore, to find a mode of introspection by which we stand apart from the past; and that is why Art is absolutely necessary. If you will permit me to say so, you will not attain to Liberation until you become to some extent artists, not technical artists such as singers, painters and so on, but artists in the sense that you have learned the mystery of re-creating the universe. Certainly we are in one sense forced to accept the universe as it is; yet we can change it. And we change the universe, that is, our own universe which is within us—the only one that matters—, by taking up once again those impressions which constitute our universe, and by making something beautiful out of them.

(To be concluded)

A PROPHET

I HEARD a linnet, ere the dawn
Had lit the eastern sky with gold.
Before the stars had yet withdrawn
His hope, his joy, in song he told.

And later when the hills grew bright
A hundred songsters joined his lay.
They all acclaimed the waxing light
The glory of the breaking day.

O prophets, who alone proclaim,
Darkness is transient, this is true
Though others wait the sun's clear flame,
All shall at last rejoice with you.

F. H. ALDHOUSE

THE SYMBOLISM OF THE BOROBUDUR

BY THE REV. A. J. HAMERSTER

FOR those who have not had the opportunity of visiting those far-off, distant lands, and of seeing with their own eyes the splendid structures which the faith of the people there erected to the sacred memory of the Buddha, the Light of Asia, the Great Soul who showed them the way out of the misery of this world to the glorious, blissful state of Nirvāṇa—for those, I repeat, who have not had that good fortune, I must commence by telling something of the surroundings.

Between the continents of Asia in the West and Australia in the East, separating the vast Pacific Ocean to the North from the hardly less vast Indian Ocean to the South, there lies a broken bridge, as it were, of small and larger islands, which many a time have been compared to strings of pearls or jewels—strings of emeralds rather, as a Dutch poet has beautifully and graphically described them.

For, if on board ship you make your way through the Eastern Archipelago, as vast as the whole continent of Europe, —or better still, if in an aeroplane you glide above it, between sun and water (between fire and water, perhaps I should say) the view of those isles, decked with dark green forests of valuable timber and cocoanut-palms—the illusion is complete that you see before or beneath you a treasure of emeralds, here strung together in long chains, there spread pell-mell, all

lying dreamily and happily on the still cushion of the dark blue velvet of the ocean.

And one of these jewels, elongated in shape, lying in the middle, perfectly fitting in the most southern string leading from Burma to New Guinea, is the island of Java, its size about four times that of Switzerland, and its population counting now about thirty-five millions of Javanese, not including several millions of Chinese and other Eastern and Western races.

To this fertile land—extremely fertile, otherwise it could not have produced and fed such a dense population without occasionally suffering from famines (which, however, are unknown over there)—to this earthly paradise, before Western navigators ventured on the high seas to conquer the world, came the Buddhist pilgrims from Āryan India, to bring the people the glad tidings of the Tathāgata, "He who has reached the Goal," and to tell them of the Noble (Āryan means noble) Eightfold Path which leads to it.

In the course of time the people, having been won over from what was then the rather terrible cult of Shivaite Hinduism, to which they had been converted in much earlier times—to the gentle ways of the Enlightened One, they erected to his memory, in the eighth century or thereabouts, the monument known as the *Borobudur*.

If we wish to comprehend, that is to know and feel the real living meaning, which this structure had for the people who built it—now long dead and forgotten, for the Javanese nowadays are Muhammadans—we must first guard ourselves against some misconceptions that may easily arise.

The first of these, and the most ordinary one, is to regard the Borobudur simply as an expression of religious piety, clothed in beautiful robes of sculptural and architectural art, much in the same way as many of us in these modern days read Dante's famous 'Trilogy' as a work of deep religious

fervour and sublime poetical art. It is this, of course, but it is at the same time much more than this. It also embodies a well-defined system of thought, a conception of the universe and a philosophy of life, which wrap themselves in the cloak of an elaborate symbolic design. The same is true of the Borobudur.

This monument has been planted as a token, as a sign for the ages, in the middle of Java, on the top of a hill, in a beautiful green valley surrounded by high blue mountains, where two rivers meet and encircle the foot of the hill in the loving embrace of their clear cool waters. And from this eminence it not only shows itself as an enduring witness of the religious enthusiasm and artistic ability of its master-builders, but like a lighthouse in the night, so in the darkness of human ignorance it sheds the rays of the Wisdom of the Tathāgata.

Clear-cut in stone, it gives in the symbolic ordering of its component parts a transparent exposition of the doctrines of Mahāyāna Buddhism. It indicates to the vision of all who fain would know the way of deliverance from this earthly vale of woe and strife, the Path uphill to the mountain-top where peace and bliss serene reign supreme. It is built like a pyramid, broad at the base, pointed at the top, but differing from the Egyptian pyramid in that its sides do not rise as smoothly and evenly, nor as steeply; more like the famous Tower of Babel, it is composed of different terraces, each one placed on top of the one below, and smaller than that one, leaving thus a pathway on each gradient, every pathway leading all around the structure.

By this and other very elaborate devices the Borobudur indicates the different stages of man's spiritual evolution, of man's conquest over his lower animal nature, thereby, as he rises higher and higher, also gaining victory after victory over the known and unknown forces of nature, until at the

end of all striving, at the highest point of realization of the meaning of life, he himself has become Buddha, liberated, free from the ceaselessly revolving wheel of sorrow and rebirth on this earth.

Then joyously bursts forth from the lips of such an One the immortal song of triumph, sung by every human being, who has become a Buddha :

Many a house of life
Hath held me—seeking ever him who wrought
These prisons of the senses, sorrow-fraught ;
Sore was my ceaseless strife !

But now,
Thou builder of this tabernacle—Thou !
I know thee ! Never shalt thou build again
These walls of pain.

The second point which I want to make clear to you is that the Borobudur is not a temple, like our Christian Churches, or Muhammadan mosques, or Hindū shrines, into which you can enter for purposes of worship ; it is not a place where you can go inside through one or more doors. It has no doors, it has no inside, except the solid earth of the hilltop, over which it is built like a stone capping.

You may walk *on* it, but you cannot go *into* it. You may climb the staircases which lead from the four points of the compass on to the top ; you may on each of the different terraces circumambulate the whole structure, but you will always remain on the outside of the monument, with the blue sky overhead and open nature all around you, where sun or wind or rain are ever with you.

There are no roofs anywhere to shut out heaven's splendour, though on some of the terraces there are high walls on the outside, which temporarily, as we climb on high, cut off from our sight the view of the outside world. The symbolical significance of this arrangement I shall afterwards fully explain.

The third and last point I must impress upon you, before passing on to a more detailed explanation of the symbolism, is that you must not regard the Borobudur as an interesting object for sight-seeing tourists, as a dead relic of the past with no longer any real meaning for us in these days. You should rather keep in thought that the truth which the Buddha found and taught, which the Buddhist architects and sculptors hewed in stone, is a living truth unto this day, and will remain so unto the end of days, whether that end for each of us lies in a far future as we let ourselves drift along the current of worldly desires and attractions, or whether that end lies in the immediate future, in the present, in the now, as we take ourselves resolutely in hand and fight our way across the stream in order to reach the further shore.

Please evoke before your mind's eye a picture of the scene which this structure offered in days of yore when, clad in raiments of all colours, preferably of the brightest hues of red and blue and green and orange and purple, long rows of pilgrims, monks and faithful laymen climbed its steps and walked along its galleries, contemplating the scenes from the lives of Gautama the Buddha, and the other Bodhisattvas who preceded him, endless rows of scenes sculptured in relief on the walls of the lower part of the monument.

Slowly rising higher and higher from terrace to terrace, they went mentally and symbolically through the succeeding stages of emotional purification, mental elevation and spiritual enlightenment—the same stages through which the Lord Buddha too had passed in his former lives—and after having descended again to the ordinary world, strengthened in will and purpose, they tried to realize in their own daily lives the example set by their great Teacher. This is what the Borobudur meant to the people of old, and what it still may mean to us when we visit it, or contemplate its symbolism with our minds, as we are trying to do now—

not with the coldly curious eye of a tourist, but with the warm and loving heart of one who believes in Buddhas, Christs and Kṛṣṇas, of one who feels that he also has that in him which can make of him, of each of us in fact, a Buddha, a Christ, a Kṛṣṇa.

After this general introduction we will pass on to details. If you stand on the plateau on the top of the hill, where the Borobudur rises before you, you see it as a perfectly square structure, each of its four sides has a length of more than 150 yards, and you will be struck by the perfect unity of conception of the monument as a whole, notwithstanding the Eastern richness of detail.

But when you climb one of the narrow stairways, which you will find just in the middle of the four sides, and which lead exactly from the East, West, South and North straight to the highest terrace, there to converge on the large bellshaped cupola in the centre, which crowns the structure and gives the finishing touch to its unity as a whole—or when you rise above it in an aeroplane—then that unity appears in a very conspicuous way to hide in itself a duality.

For, whereas the lower terraces are all square and remain true to this design till about halfway up, the upper terraces are all as perfectly circular in form as the others are square. And this curious difference, or let us rather say, this sharp contrast—the joining of these opposites of circle and square—is the striking consequence of the basic symbolic idea that underlies the whole structure.

Tradition has it that from the lips of the Buddha have come the words that whenever his followers should erect a monument to the honour of the faith, they should take as their model the two distinctives of the Buddhist monk—the only two possessions in this world which a man has who dedicates himself to the Buddha-life—namely the begging-bowl and the yellow robe, and that these two should be placed in the

following order: the circular bowl on top of the squarely folded garment.

Now, in the symbolic language of all ages and all climes, circle and square have ever stood for the opposites of heaven and earth, spirit and matter, life and form, light and darkness, wisdom and ignorance, God and man, and so on. Man has to climb through the lower worlds of matter first, in order to reach the higher worlds of the spirit, to come from imperfection to perfection.

Yet in another way the builders have accentuated the contrast between these two parts of the monument, to indicate its symbolical meaning. For while the square lower half is richly decorated in true Eastern fashion with pinnacles, spires, small cupolas, niches with Buddha-statues (of which by the way there are precisely 505), magnificently carved stairways and those interminable rows of sculptures in relief of which I have already spoken—the circular top part, on the contrary, is absolutely destitute of any decoration, void of all form, so to say, as the worlds of the spirit in reality are. By the Buddhists and Hindūs these spiritual worlds are therefore called the formless worlds or *arūpa-loka*, in contradistinction to the material worlds, which are called the worlds of form, the *rūpa-loka*, also called *rūpa* and *arūpa-dhātu* or *āvachara*.

Though these different worlds in fact interpenetrate each other, spirit never being without matter, which is its outer garment as it were, and life never being without form, of which it is the inner core, yet is the one symbolically rightly placed above the other. Call the one soul and the other body, both of which also never are without each other, and we may well ask with Mr. Krishnamurti: "Which is of greater value, to feed the body or to ennoble the soul? Both are essential, but *you must not begin at the wrong end.*"¹ Indeed the one is primary, the other secondary, and so the builders placed

¹ *International Star Bulletin*, 1929, December, pp. 10-11.

them rightly one on top of the other, earth the base, the footstool of heaven.

Keeping then these two original parts of the monument well in mind, and looking each of them over more closely, you will find that each divides itself also into two quite different parts so that now we have a fourfold division of the structure. We will give specific names to these different parts to keep them well separated.

The base divides itself into what we may justly call the foot of the monument, consisting of two circuits, one above the other, and above that we have what we will designate as the four galleries, each one also above the other. The top of the structure in the same way shows two different parts. First, directly above the galleries, are what we will call the three terraces, also one above the other, and then, as the last and central and dominating part, the great dagoba, the great bell-shaped cupola in the middle on the top, which I have already mentioned.

As we shall afterwards see, the difference in architectural design between these four parts: the *double* foot, the *four* galleries, the *three* terraces and the *one* dagoba, is also very pronounced.

I also call your attention to the fact that the monument embodies a considerable amount of number-symbolism, which has many points in common—naturally, because symbolism is a universal language—with the Pythagorean number-symbolism. For example: the tenfold division we have just found, $1+2+3+4=10$, the divine number of manifestation. Again, the even numbers are called the material numbers, the odd ones the spiritual numbers, by the old mystic philosophers. Accordingly, we find here the numbers 2 and 4 at the base, and the numbers 1 and 3 on the top.

I will try to give you a fuller explanation of some of the symbolism—mind! only some of it, only a small part of it,

for an exhaustive treatment would take far more space than I have at my disposal.

Borobudur	Top	Centre	{ Dagoba }	1	{ Buddha }	Nirvāṇa
		Terraces	{ 3rd terrace 2nd terrace 1st terrace }	3	{ Boḍhisattva Chohan Asekha }	Arūpa loka
	Base	Galleries	{ 4th gallery 3rd gallery 2nd gallery 1st gallery }	4	{ Arhaṭ Anāgāmi Sakadāgami Sōtapanna }	Rūpa loka
		Foot	{ 2nd circuit 1st circuit }	2	{ Acceptance Probation }	Kāma loka

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The most striking difference between the double foot and the four galleries is that the foot has only low, simple balustrades on the outside, by which our view over the surrounding country is not in any way impeded, while the galleries on the other hand have high walls on the outside, which shut out completely all view of the outer world and the sides of which bear the scenes from the lives of the Buddha.

There is another very curious thing about the foot. The wall on the inside, which is also the outside wall of the first gallery, continues itself underneath the foot, or rather at the back of it, and on this subterranean part it bears also long series of sculptured scenes, which are thus absolutely hidden from view. They have only been rediscovered when, during the restoration of the monument by the Dutch Government, parts of the foot were temporarily taken away. But after having photographed the whole series of bas-reliefs, the foot was completely restored to its place.

The symbolical meaning of this curious device I will explain in a moment. Just now I will only note another difference, namely, that between the scenes depicted on the invisible part of the wall beneath the foot and those on the

visible part above the foot. The first shows scenes from what we may call the hell life, that is to say, from the life of retribution after death for the man who has given way to animal passions and has done bad deeds during earth-life, whereas the upper and visible part of the wall depicts scenes of heaven-life, that is to say, the life of happiness among the gods or *devas* after death, as the reward, as the consequence of the conquering of the lower nature, and of having done good works during earth-life.

Now by covering up by the foot of the monument that first series of pictures of hell-life, the builders undoubtedly had in mind symbolically to indicate to the earnest seeker of the higher life the first of the truths which he has to learn, that is: that you must shut your eyes to the coarse attractions which this world has for our sensual nature, that you must trample those animal passions under foot by ascending the first steps of the way up to the mountain top, and lift up your eyes to the glorious life among the *devas* in heaven, which awaits him who has conquered his animal nature.

But both hell-life and heaven-life belong to the worlds of desire, to *kāma-loka* as the Buddhists call them, the lowest part of *rūpa-loka*, and life there, whether in hell or in heaven, is transient, evanescent, passing, not enduring, no more than earth-life, no more than day or night. Even after the day of the gods, there follows the twilight of the gods, the *Götterdämmerung*, as our German brothers call it, which ultimately ends in the night of the gods, in darkness and death, succeeded by a renewed birth, growth, matureness, decay and death, in an endless series of change after change. And has not the Buddha said:

All that is transient is suffering, all that is suffering is not all that is not I is not mine; that I am not, that is not myself.¹

The whole world (heaven and hell included) is not self.²

¹ Samyutta Nikāya, 4, 1.

² Dhammapaṇa, 279.

Therefore we have to look for the real, enduring happiness and everlasting peace even beyond the heavens and the company of the gods. And in order to reach this, we should climb the next steps of the mountain of life, which will lead us to the galleries above the foot. There we find ourselves in long narrow corridors or alleys, between high walls on each side of us, which now completely shut out the view of the outside world, thereby indicating that in these stages of his development the seeker after truth has resolutely to banish, not only from his actions but even from his thoughts, all the allurements of the outer world, and has to look for his happiness solely in the innermost recesses of his heart and mind.

The contemplation of the long rows of scenes from the Buddha's life which accompany him on the walls on each side as he walks all round the monument, will help him in the arduous task that awaits him, by holding before his admiring eyes the splendid example of the Lord, of one whose life did not aim at obtaining earthly or heavenly rewards for his actions, of one who was not bound to the fruit of his actions, who lived a pure and noble life, not for the sake of happiness and bliss in the after-life, who did good not for the sake of acquiring merit, but for the sake of the good itself, finding happiness and bliss in the doing of it.

Let me quote in this connection some words of the Dutch philosopher Spinoza, who has so well expressed the truth underlying the life of the Arhat, the deeply and truly unselfish man, who has given up all longing for personal reward or happiness—all thought of self, in short. Spinoza says:

Happiness is not the wages of virtue, but virtue itself.¹

Of course, this elevated state of pureness and deep insight into the purpose of life is not reached at once, but is only

¹ Ethics, V, 42.

gradually realized. Four stages mark the progress of the pilgrim, symbolized by the four galleries lying one above the other, and these he has to climb one after the other, passing through four beautifully carved portals, as he does so, each time liberating himself from some of the ten fetters or *sanyojana*, as they are called in Pāli, the sacred language of Buddhism, fetters which still bind him to the ever-revolving wheel of birth and death on this earth.

I have no time to tell you of those fetters; I will only give you the names and the ideas which Buddhism attaches to these four stages, the first four initiations into the higher life, as they are also called. The two gradients of the foot of the monument may then be likened to probationary stages, which lead to the first portal of initiation.

The first of the higher stages then (symbolized by the first gallery) or rather the man who has passed the first portal of initiation, is called the *sōtapanna*, this word meaning "one who has entered the stream," that is to say the stream which separates these worlds of sorrow from the worlds of true bliss on the other side, which stream he tries to cross in order to reach the further shore.

The second stage, symbolized by the second gallery, is called that of the *sakadāgami*, meaning one who, after having completed his course through this stage and having liberated himself from the first three *sanyojana* or fetters, has only one more birth on earth lying before him.

The third stage, or the third gallery, is that of the *anāgami*, the man who shakes off two more of the fetters, and thereby is not constrained any longer to return to the earth for his final liberation, but may complete his evolutionary progress in the higher, invisible worlds.

And lastly, the fourth stage, represented by the fourth gallery, is that of the *Arhat* who frees himself from the remaining five fetters, and thereby is entitled to enter the

spiritual state of *Nirvāṇa*, where sorrow and strife are left behind, and peace and bliss only remain in the fullest measure of realization.

The visitor to the monument, who symbolically goes through these stages by climbing the different gradients, accomplishes the last step by leaving the last gallery and ascending to the top part of the Borobudur. This upper part of the monument also has only a low balustrade, so that the pilgrim who has ascended thus far has again an unobstructed view of the outside world. And why should not he? The world and its attractions now have lost their hold on him. He can now look at it freely, without danger of being enslaved by it. And he not only can but he also *wills* to look at that world, where he has left behind so many of his fellow-creatures who have not yet freed themselves, who are still struggling in its entangling net of evanescent pleasures and pains.

He *will* look on that world and see how he can help his fellow-beings to reach those lofty regions to which he has attained and by this service to mankind he himself will mount higher and higher still through those formless worlds, where life is not bound to any form known here below. Henceforth no protecting walls are needed any longer. Indeed, they would be a hindrance. Therefore the three circular terraces he has still to climb in order to reach the ultimate goal, lie all open and unprotected, without walls or even low balustrades. They only bear each of them one circular row of Buddha-statues, enclosed within small open-worked cupolas.

I can deal only very cursorily with these last stages. They represent such subtle states of being and consciousness that they transcend ordinary thought. I will only mention their names. The first terrace then symbolizes the fifth initiation into the deepest mysteries of life, or the state of the *Asekha*; the second terrace is that of the *Chohan*, reached

through the sixth initiation, while the third terrace is that of the *Bodhisattva*, the seventh and last initiation before the end is reached.

That end, the final goal of life, the true *Buddha*-hood,¹ life itself in its fullest realization, is then represented by the great dagoba, the central crowning glory of the monument, where all paths from all sides come together and merge into the one and all, the beginning and end of all existence.

A deep mystery is symbolically concealed in this great cupola. Unlike the much smaller cupola's on the three terraces just below it, which as we have seen are open—or lace-worked, the great dagoba is completely closed, without openings on the outside. You cannot look into it as into the others, each of which hides the statue of a Buddha, sitting there serene and peaceful. And yet this great cupola also hides a statue of the Buddha, though made invisible to the visitor by the closed walls of the dagoba which cover it up.

What was meant by this strange device? It is the subtlest point of the whole symbolism of the Borobudur, of the inner meaning of its construction. It indicates that this highest point of existence which is sometimes called *nirvāṇa*, wherein even the state of perfect bliss of the *arūpa-loka* is transcended, of which the ignorant have sometimes thought as complete extinction, as nothingness, as the absolute void, in reality hides within itself the principle as well as the consummation of all life and form, symbolized by the invisible, still figure of the Buddha concealed in it.

It is not life and form as the lower, manifested worlds show them to us, but it is the seed as well as the fulfilment of that life and form, and therefore in a sense it is with as well as without form, being above form and yet embodying the possibility of all forms, even as the triangle is without any

¹ These last four stages of the *Arūpa-loka* are also called: *Ākāśanautya*, *Vijñānautya*, *Ākiñchanya* and *Naivasañjñā-nāsañjñā*.

definite form and yet may manifest itself as any given sort of triangle, equilateral or rectangular, isosceles or obtuseangled, and so on.

Even this abstract idea the builders of the Borobudur knew how to express symbolically, by leaving this hidden statue of the Buddha unfinished, only giving the rough outlines of the figure, but not perfecting the feet and toes for example, nor the hands and fingers, nor the features of the face, nor any other part of the bodily form.

I should add finally that when the Borobudur was restored, this unfinished statue was taken from its mysterious hiding-place, and put on the plateau near the foot of the monument, for every curious eye to see, and perhaps to laugh at the quaint ideas of those ancient Buddhist sculptors and architects, who toiled at long rows of bas-reliefs only to cover them up by the foot of the structure, who made an imperfect statue of their Buddha, the Light of the world, only to put it under a bushel, so to say.

Should not we say that those who thus laugh in ignorance lose altogether the fine point, fraught with such a deep symbolical meaning, namely, that earthly fame and acknowledgment of one's labour must count for nothing if one wishes to live the Buddha-life. And this is what the Borobudur means to teach us, this is what I have tried to convey to you, as a tribute to that fair land of Java, to its people who erected this wonderful structure, and to the Great One who inspired their labour, the Eternal Buddha.

UNITY

BY A. N. INGAMELLS

"Kill out all sense of separateness."

Light on the Path.

IN considering such a supreme state of consciousness as Unity, one needs to perpetually bear in mind the exhortation of The Lord Buddha:

"Sink not the string of thought into the Fathomless."

To attempt a description of what Unity means would be to attempt to describe all that is taking place, has taken place and is to take place on all the planes of all solar systems—taking place both as regards consciousness and matter. All thoughts, arts, philosophies, religions, sciences, etc., are but as symbols, pathways, and pointers, etc., to this goal of Unity—they are not "the thing in itself". To the writer, the greatest music comes nearer than any other earthly expression to this Essence and Substance that we call Unity. Ordered sound one might call the Supreme expression of the Universal Soul, and, occultly, we know that it is said to be the builder of all the Archetypal forms in the Kosmos.

The word symbol, Unity, expresses, as part of itself, boundless joy, peace, light, power, knowledge, wisdom and love. Study the greatest Seers and we find them using such expressions as: "I and my Father are One." "I am the gambler of the cheat." "There is *nought* exists bereft of me, etc.," revealing a recognition of a unity with the sinner as much as with the saint, with the darkness, as with the

light. In such a supreme state of consciousness is it that *all* sense of separateness disappears.

In the art world, such creations as Schiller's *Ode to Joy*, used by Beethoven in his colossal 9th Symphony, and the 2nd and 3rd Acts of Wagner's music-drama, *Tristan and Isolde*, give expression to the state of consciousness we are considering.

Unity is a state far beyond the state of union—we may have a union of differences, but Unity is complete identity. It is the human dewdrops (souls) slipping into the Shining Sea of Boundless Celestial Light, or the Boundless Sea slipping into the dewdrop. In this state, any uniqueness becomes all other uniqueness and vice versa.

To understand this Unity we must have attained it, there is *no other way*—this is an intellectual truism, for like can only know like.

The sublime Plotinus says in his *Essay on the Beautiful*:

For, it is here necessary that the perceiver and the thing perceived should be similar to each other before true vision can exist. Thus the sensitive eye can never be able to survey the orb of the sun, unless strongly endued with solar fire, and participating largely of the vivid ray. Everyone therefore must become divine, and of godlike beauty, before he can gaze upon a god and the beautiful itself.

How may we take the next step on our "Jacob's Ladder" towards this greatest of all mysteries? For the lower strings of our human harps to respond to the supreme overtones there must be a very fine tuning of our strings or bodies—otherwise the Master Musicians (The Spirits) playing will become distorted and our spirit's pure music will be veiled. Plotinus may help us again, he says:

But you will ask, after what manner is this beauty of a worthy soul to be perceived? It is thus. Recall your thoughts inward, and if while contemplating yourself, you do not perceive yourself beautiful, imitate the sculptor; who when he desires a beautiful statue cuts away what is superfluous, smooths and polishes what is rough, and never desists until he has given it all the beauty his art is able to effect. In this manner must you proceed, by lopping what is luxuriant,

directing what is oblique, and, by purgation, illustrating what is obscure, and thus continue to polish and beautify your statue until the divine splendour of Virtue shines upon you, and Temperance seated in pure and holy majesty rises to your view. If you become thus purified residing in yourself, and having nothing any longer to impede this unity of mind, and no farther mixture to be found within, but perceiving your whole self to be a true light, and light alone; a light which though immense is not measured by any magnitude, nor limited by any circumscribing figure, but is everywhere immeasurable, as being greater than every measure, and more excellent than every quantity; if, perceiving yourself thus improved, and trusting solely to yourself, as no longer requiring a guide, fix now steadfastly your mental view . . . But if your eye is yet infected with any sordid concern, and not thoroughly refined, while it is on the stretch to behold this most shining spectacle, it will be immediately darkened and incapable of intuition, though someone should declare the spectacle present, which it might be otherwise able to discern.

To experience this, the physical, astral, and mental bodies need to be under a nice control and the physical body must be fed only with bland non-exciting foods. From this we perceive that there must be a spiritual orientation of all the soul's vestures and of the soul itself—all must be turned and kept pointing to the symbolical East, from which place we meet the light of the Sun's rising. Esoterically this means a retreating ever inwards, veil after veil being pierced even to the great First Cause itself—the unveiled glory. To the writer the royal method of obtaining this Union would be the practice of the Indian Rāja Yoga discipline.

The best music may help us, the Beethoven symphonies, the Wagner music-dramas and the music of Bach and Mozart contain much which may aid us in our unfoldment. The words of Beethoven's *Choral Fantasia* suggest what music may do for us:

Soft and sweet, thro' ether winging,
Sound the harmonies of life,
Their immortal flowers springing,
Where the soul is free from strife.
Peace and joy are sweetly blended,
Like the waves' alternate play;
What for mastery contended,
Learns to yield and to obey.

When on music's mighty pinion,
Souls of men to Heaven rise—
Then doth vanish earth's dominion,
Man is native to the skies.

Calm without and joy within us,
Is the bliss for which we long;
If of art the magic win us,
Joy and calm are turn'd to song.

With its tide of joy unbroken,
Music's flood our life surrounds;
What a master mind hath spoken,
Thro' eternity resounds.

Oh receive, ye joy invited
All its blessings without guile;
When to love is pow'r united,
Then the Gods approving smile.

Some find especial aid in the Masonic ritual or the Mass, some in pondering upon the great myths of the various nations, but the fundamental condition must always be our own search for and efforts at living the spiritual life, for most aids are rather of the nature of stimulants, and they cannot keep the soul on the Olympian mountain top.

It is this linking up with the Oversoul that gives the great artists and mystics of the world their wonderful experiences, and it is this that gives them their greatness and places them so far above the purely clever or purely intellectual artist, for no art creation, howsoever expert it be, can be Immortal unless it is smitten with this Divine afflatus, proceeding from Olympus, the spiritual mountain.

For one to be established in this state would mean that one has reached the stature of the perfect man—a very high stage of spiritual, mental and emotional development, implying a considerable knowledge of religion, science, philosophy, and art, and a mastery of most of the planes of our Solar System namely, the Physical, Astral (emotional) Mental (Heaven) Buddhic, Nirvāṇic, Para-Nirvāṇic, and Mahā-Para-Nirvāṇic

planes; the two latter of course being planes of Logic or Solar Lord consciousness.

In this Unity, this Soul garden of eternal extasy, only Love reigns—there are no enemies there—the pains that come to one through others one there sees are but the re-action to some ill we ourselves have done, maybe long forgotten by us. One accepts the pain as equal with the joy, even demanding it, for it is due. Here too, all thought of war as revenge could not be, for revenge is dead, for all such feelings just do not exist in the bliss-gales that beat about the soul here.

To some, a physical plane illustration might assist the mind in forming a concept of this Unity, and for this purpose a city's electric-lighting system will serve for an example.

In this imaginary city there may be a searchlight installed, there will be powerful street illumination, hall, cathedral, theatre lighting, and the myriad lights in the homes of the people, etc. Some of our lights will be in artistically formed globes and shades, some not, some will be spotlessly clean and beautifully coloured, others beclouded with dust and dirt and burning dimly—yet, *all* will be but expressions of the one power in the central generating house—is that one power.

If we consider the various globes as representing human personalities, and the lights themselves as representing life, or our indwelling consciousness, we will see that we all without exception are expressions of the one Universal life of God. He has His abode in His own Broken Body (the myriad forms He emanates in His system). We find in all the great scriptures of the Race an expression of this Unity. The Muhammadan exclaims: "There is nought but Allāh," "I am all that is, that was, and that shall be," says an Egyptian Temple inscription. The Christian postulates the Divine Immanence, and so on through all the faiths.

God takes up His residence in the sinner equally as in the Saint, in the plant, the bird, the jewel, and in all the Solar systems of space, for there is only One Life, though it reveals more of itself in us as we climb the evolutionary ladder. It is The One Life that sustains hell (pain) and heaven (happiness) and those who are experiencing these states, and God "hath laid upon Himself the iniquity of us all," for we are all parts of Him. Heaven is hell transmitted as I see it, for one might regard hell as the base metal that is to be refined into the spiritual gold of Unity. Outside this Unity all passes away, all the *forms* of life, however beautiful or great, and in howsoever glorified a world, are passing shadows—even the great Solar Systems seem to come and go endlessly. Herein lies the reason of the continual exhortation to "live in the Eternal".

This seems to be the central and ever repeated theme of Mr. Krishnamurti, *i.e.*, "establish yourself in the Eternal," the state of Unity with the Beloved of all. On the summit of this spiritual mountain one feels the joy of the flower, the bird, and all great and small joyous things and sees all the pain and discord of man and of other life as an effort and urge towards the happiness of Unity, however blind and astray these discords be—yet, as Gods as well as men are at work, it may not be quite so blind as it seems—for I believe all forms are The Great Architect's tools by which "He" is fashioning this building or consummation of Unity.

THE ROSE MUST RE-BECOME THE BUD

BY M. E. DEANE

The rose must re-become the bud, born of its parent stem, before the parasite has eaten through its heart and drunk its life-sap.

The golden tree puts forth its jewel-buds before its trunk is withered by the storm.

The pupil must regain the child-state he has lost ere the first sound can fall upon his ear.

The Voice of the Silence.

Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

St. Matt., xviii, 3.

“THE rose must re-become the bud.” Is not this a “hard saying”? To announce that a flower which has passed through all the stages of development and opened its petals to the outer world should return to a condition which, though beautiful, means immaturity.

The eastern metaphor continues: “The golden tree puts forth its jewel-buds before its trunk is withered by the storm.”

Early spring, with its crystalline purity of delicate color, its dewy mornings and songs of birds, is, in these verses, indicated by a master-hand. This sparkling, joyous beauty of nature expresses itself also in the freshness and innocence of a young child. Such is the goal of the aspirant for a high initiation. “The pupil must regain the child-state he has lost ere the first sound can fall upon his ear.”

The same qualification for entrance into the kingdom of heaven is given by the Christ in the words, “Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven”. “Heaven” in this sense is synonymous with “Nirvāṇa,” and entry into the kingdom of heaven, or attainment of Nirvāṇa, is the object of those for whom these lines are written.

The candidate has trodden far along the Way. Neither the innocence of childhood nor its ignorance of the troubles and difficulties of physical life are his. He has wrestled with the shortcomings of his personality and essayed to fill his being with the light of true love and wisdom; he has mounted the lower stairs of the ladder of Life, and all his aspirations and efforts are now directed towards the upper rungs where can be heard the “mystic sounds of the ākāshic heights,” spoken of elsewhere in *The Voice of the Silence*. As we look up to him who stands at this level we are naturally astonished to find, with this teaching, the instruction to kill out aversion. To us it is inconceivable that at this great height any man could be capable of so base and unbrotherly a feeling.

The solution may be as follows: Having worked on the emotional nature and obtained a certain command over it, the disciple moves forward in his attempt to conquer the sub-planes of the mental world. He is no longer a child-soul but a man, standing free from the passions which shake average people. He is himself a challenge to the forces of darkness and ignorance for he is ready to take the steps which will lead him to supermanhood. And he does not challenge in vain! Attack upon attack, hurled at his most vulnerable points, keeps the aspirant actively on the watch. His antagonists are both seen and unseen; those of the physical plane being symbolized in our text by the “storm,” while the subtlety of the psychic temptations of “the hosts of Māra” is suitably portrayed by the “parasite” which eats through the

heart and drinks the life-sap of the rose. The position is analogous to that of an owner of a garden, its barriers broken down, who is obliged to defend himself against wild beasts, to plant new flowers, and, at the same time, rebuild the wall with only his two hands to perform the whole operation. Not until this new state is fully established can there be security from the enemy.

The heaviest blows are those which are apparently undeserved. Hatred, persecution and betrayal from persons for whom one has felt goodwill seem too much to bear; the temptation to hate back, to feel aversion, is almost overwhelming. This phase is well epitomised by Kipling in his poem *If*, or, "Being hated, don't give way to hating." It is a crucial test of the man's realisation of the action of kârmic law, of long-suffering, and of the measure of his compassion and love for humanity. Surging so speedily after the struggle and victory over the lower nature, these storms are well-nigh intolerable, but they must be subdued; the full energies of soul and body must be aroused to fight, to win. Little wonder that the man's appearance becomes rugged, that he cannot display a "superiority complex". In this life-and-death battle there is no time to think about looks, for his lesson is running on the meaning of those cryptic words: "And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men."

The sense of being unjustly treated by his fellows presses hard on the candidate, but knowing he is discharging an old debt, he recognizes the opportunity to make a bold bid for liberation. His adversaries are merely agents of Karma; they are what William Blake, the poet-artist-mystic, described as "spiritual friends," even if "corporeal enemies"; at their stage of evolution such conduct is excusable. Holding this idea in his mind, the aspirant gradually acquires the ability to say, "Father, forgive them".

The tempest subsides, but the sea of emotional thought is not yet at peace. The lower vehicles retain their roughness and show signs of what the disciple has gone through in the attempt to keep his feet and conserve his magnetism. He cannot thus enter into the Masters' presence, nor is he qualified to tread those higher paths which imply the capacity to give forth a great message. "The rose must re-become the bud," the man must be "converted," re-juvenated, re-born.

To accomplish this evidently backward step is the next consideration. How can the "pupil" unlearn his knowledge of the world and forget his disagreeable experiences? While appreciating their value in his evolutionary process, some resentment and repugnance linger.

The most effective method is to examine himself carefully to find out what unrealised links may still bind to sensuous existence. (1) The body must be the servant of the Higher Self, active, alert, quick and prompt, "Waiting the Word of the Master." (2) Emotionally, the note struck should be positive, joyous, kindly, serene, and mood-less. (3) Mentally, the humility of a child should be the mark of the chela, with all traces of snobbery eradicated and the attitude free from "hope and greed". An inflexible resolution to cast off these fetters will bring about an expansion of consciousness which will assist him in this endeavour.

Hints of especial value to aspirants for the higher degrees of the Path may be found all through *The Voice of the Silence*. The flesh must be "passive, head cool, the Soul as firm and pure as flaming diamond" . . . "Silence thy thoughts and fix thy whole attention on thy Master." Thoughts must be made "harmless", no "slightest breeze of passion or desire" may "stir the steady light upon the pure white walls of Soul". This is an arduous task, but to the persevering candidate the reward is certain. His aim must be to strike

back every thought which is not of the most perfect purity and kindness, to turn in devotion to the Divine Self alone, to "reach that fixity of mind in which no breeze, however, strong, can waft an earthly thought within". The rule to "Kill in thyself all memory of past experiences" is made, not only that desire for material things may be stifled, but that the bodies, ceasing to reproduce these vibrations by longing or remorse (either of which perpetuates such emotions and incidents), may become a mirror in which the Higher Self is reflected in the lower and the junction of the two attained.

At last the day dawns when, with surprise and relief, the man finds himself free from the petty feelings and fears which have, for so long, acted as a drag on his life and burdened his shoulders. He "can stand upright now"; it is springtime once more, the world is full of joy and beauty; the rose has re-become the bud. As an initiate, he understands the cause of sorrow and wickedness and is "acquainted with the five impediments"; he knows, also, that having overcome them himself so, ultimately, all mankind will achieve liberation.

The last portal to be passed before the Arya gate swings open is called *Dhyāna*. This is likened to "an alabaster vase, white and transparent, wherein there burns a steady golden fire, the flame of *Prajna*, which radiates from *Ātma*". Henceforward, the Divine Wisdom, directed by the Spiritual Will, governs every action of the disciple. The Flame illuminates the way through the final and sharpest trials of the Path; It disperses the remaining clouds and, radiating compassion, shines forth on the Resurrection morning, the Sun of Righteousness Itself. "Joy unto You, O Men of Myalpa, a pilgrim hath returned back from the other shore. A new Arhan is born."

THE MENACE OF THE MACHINE

By M. R. ST. JOHN

Shall we not some day reach a point where the machine becomes all powerful and the man of no consequence . . . The machine may swallow the man, or again it may not, no one can know.

If the machine in the end triumphs and man loses, then we shall have learned something of high importance. We shall be able to give experience of value to another civilization which will be built on our ruins. Civilization has followed civilization and we are only one of a series. If we fail, we shall have gained experience which is all we can gain anyway.—HENRY FORD.

THUS does Henry Ford, one of the greatest producers of machines, conclude his remarkable book *The Great To-day The Greater Future*.

Of what was in his mind when he wrote that, no explanation is given, for, while it is a warning and might be considered prophetic, the reader is left to form his own conjectures.

The destruction of a civilization owing to its being conquered by the machine appears to be incredible and more in the nature of a phantasy suited to the pen of H. G. Wells, yet it might not be amiss to emphasise the modern trend in regard to the use and misuse of machinery and that more important aspect of the question which is affecting human psychology.

Everyone is aware that the replacement of manual labour by the more efficient and economical machine is one of the contributory causes of unemployment, the dole and consequent moral degeneration of those unfortunates who have been superseded by mechanism; on the other hand it is detrimental for men still employed in manufacturing processes who tend

machines for they subserve and are *ipso facto* subordinate to such.

Those whose sole work consists of looking after pieces of mechanism are thereby deprived of mankind's greatest attribute, the creative faculty, with the inevitable result of unrest, strikes and class warfare.

In warfare, the machine is responsible for great holocausts and, with its ever increasing efficiency, the destruction of humanity on future occasions will assume proportions unpleasant to contemplate.

In regard to motor traffic, Sir Charles Harris in *The Times* states that we are already killing in Great Britain over 6,000 persons yearly and injuring anything between 125,000 and 150,000. In the United States and Australia, they are no behind us in this respect, that is relative to population.

But, while death and disablement is certain to increase and is, in these days, taken very much as a matter of course, as a necessary evil, there is a more insidious menace both to pedestrians and motorists alike which has certainly not received the attention which it deserves.

I refer to the enormous quantities of carbon monoxide gas, which in cities is incessantly being mixed with the air we breathe and to an even greater extent where the traffic is congested and held up.

According to the prediction of Dr. Bonewitz, Professor of Intestinal Surgery at New York Medical College and Major-in-charge of the aviation service of the New York police, the inhabitants of big cities are slowly poisoning themselves by daily doses of monoxide, which forms in invisible clouds at busy street intersections.

Some little time back experiments on guinea pigs during a traffic jam showed that gas intoxication took place within three minutes and was not entirely dissipated at a height of 200 feet above the streets.

Dr. Bonewitz attributes the impatience of motorists in traffic jams, signalised by excessive "honking," to irritation due to slow gas-poisoning.

The above is culled from a leading Daily.

Dr. Leonard Hill in a letter to *The Times* writes: As one part of carbon monoxide in a thousand parts of air is a deadly mixture, the danger of the exhaust fumes of motor-cars cannot be too widely known. The poison is insidious and gives no warning. Professor J. S. Haldane is in entire agreement with Dr. Leonard Hill.

Now let us consider what effect motoring has on the psychology of our species when applied, as it is to-day, not only for human convenience but so largely for pleasure.

Those of both sexes who have become obsessed with the mania for speed are, though they know it, not, as subservient to the car as the workman is to the machine he is compelled to tend. The motor-car dominates the man but he is quite oblivious of this metaphysical fact. Certainly he controls its mechanism and direction, but, once seated at the wheel, what proportion of his thought and attention is given to the car and its progress, how much to the humble wayfarer and other users of the public highways? By no means does this indictment apply to every owner of a car for there are and always will be a proportion of considerate and careful drivers, but my reference is applicable to the immense numbers of those whose hobby and pastime it mainly is.

The foregoing may be taken as an indication of the present, but what of future developments? As to what these are likely to be, the reader will form his own conclusions.

Will civilization become more and more enmeshed in the coils it is winding about itself, or will it, owing to a process of saturation, gradually loosen the hold and finally emerge untrammelled, free?

So far, I have endeavoured to put before my readers the more material and psychological aspects of the present day tendencies in this era of the machine and will now suggest, from the occult side, what I imagine is likely to happen if these persist.

The evolution of what are known as the lower kingdoms of nature is always accelerated by association with the higher. The life of the mineral (Sir J. Bose) in its natural states is undergoing normal, if very slow, expansion which is accentuated after its manipulation by man into definite form such as the component parts of a machine and a still further expansion of its life is furthered when the capacity of automatism is imparted to that mechanism. By increased automatic perfection made so by the use of a non-material force (electricity), the machine and its hypnotised manipulator become an instrument that can be utilised by occult intelligencies inimical to certain types of humans and, maybe, to human evolution altogether.

A few years ago two accidents were reported as having occurred at a certain spot on Dartmoor, one of the drivers being killed; in the case of the other, who escaped with nothing worse than a bad shaking, the report gave out that he felt as if some force compelled him to steer into the side of the road.

There was also the story of the man motoring at night in some unfrequented part of Ireland whose car, for no apparent reason suddenly stopped and it was only when he got it round to return the way he came that he was able to start the engine. In the meantime, having walked on some little way, a serious default was found on the road ahead which, had he proceeded, might have caused a fatal accident. In this case the intelligence responsible could hardly be considered malevolent.

These stories may or may not have been true, but, if there is much further increase in the number of motor-vehicles, the

opportunity will be afforded to occult intelligences inimical to human evolution and that particular purpose which it furthers.

Such an assumption is by no means unwarranted for we live, move and have our being in a duality, where the pairs of opposites are continually playing upon us, the two poles are always present, light and darkness, good and evil, God and Satan, by whatever terms we may choose to express this all-pervading fact.

Now, occult investigation has revealed that, in a remote period of the world's history, a mighty civilization was destroyed because the direction of its progress was not in accord with Divine Will or contrary to the plan laid down for spiritual development of humanity on this little globe on which its particular schooling is carried out.

A study of the various publications dealing with the Atlantean civilization, its downfall and subsequent destruction affords much interest for there are ominous signs in these times that our civilization, which has gone even deeper into matter than its great predecessor, may approximate very closely in direction to those conditions which brought about that former great catastrophe.

It is unfortunate that the danger likely to arise from the excessive use of mechanism is not apprehended by humanity at large, in spite of Henry Ford's warning and the implication given in that clever and instructive drama *R. U. R.* in which man's existence was in jeopardy owing to the Robots or mechanical men.

Nevertheless, I will conclude in lighter vein by quoting the following letter which appeared in the *Daily Mail*:

Sir, I read reports of two more pedestrians being "injured on the pavement" by a modern juggernaut. Is it impossible to provide kerbs that cars cannot mount?

It is significant that no direct reflection is cast on the driver of the vehicle.

INTERESTING CASES, I.

IT occurred recently that our friend A.K.—a most indefatigable worker who has done yeoman service to the Theosophical Society for nearly forty years—related to us a curious example of the use of a certain semi-psychic power of which he found himself possessed, and demanded some elucidation of its mechanism. He has a considerable reputation among a large circle of friends as an old and sagacious student, upon whom those who are in any trouble or difficulty can usually rely for sound and helpful advice. One case in which he was recently consulted was that of an old friend who was in some perplexity as to how he should deal with a fractious and turbulent grandson—a boy of about fourteen years of age. He had always been a docile child and was much loved by all members of his family, but after the death of his mother a few years ago his character gradually changed for the worse, and he became selfish and unreasonable in his attitude, constantly demanding all sorts of luxuries which his father, though very kindly and indulgent, was unable to provide. When these were denied, however gently, the boy showed an evil temper and became either sulky or insubordinate, so that the father and the grandfather did not know what to do with him and became very anxious as to his future development.

Meeting A.K. one day, the grandfather mentioned his solicitude about the boy, and A.K. suggested to him to try the influence of thought-power to bring about an improvement. He advised the grandfather to take occasion to speak to the

boy, preferably when he was about to fall asleep in the evening, and represent to him very kindly and gently that there was great room for improvement in his behaviour, and that it would really be very easy for him to change it. The old man thought well of the advice and tried to put it into practice; but, finding no appreciable result after a few days, became tired of it and gave it up.

A little later the friends met again, and A.K. enquired whether the suggested treatment had met with any success. The grandfather related how he had tried and apparently failed; but A.K. exhorted him to continue the treatment in the most tactful manner, assuring him that some favourable result must eventually follow, and that he himself (A.K.) would endeavour to help by thought-power.

A.K. had for years cultivated the habit of trying to send out currents of helpful thought in cases where he felt that it would be of use, and had achieved a considerable amount of success along these lines. In doing this he began by forming a strong thought-image or mental picture of the person upon whom he wished to operate. But it often happened that he heard of a case where help was required by some person whom he had never met—who was entirely unknown to him in his waking consciousness. He found that in such cases if he concentrated strongly upon the person, some sort of figure of that person would build itself up before his closed eyes. He regarded this at first as a mere effort of the imagination, but in several cases he had the opportunity afterwards of meeting physically the person whom he had been trying to help, and was surprised to find that his thought-image had been a remarkably accurate portrait. He seems to have been somewhat sceptical about this, and disposed to attribute it to coincidence; but after repeated experiences of this kind he found that he could rely upon this curious faculty.

In the case of this unruly boy he employed his usual method, daily calling up before his mind the image of the boy and trying to induce in him a feeling of friendliness and comradeship, and then gently but persistently impressing upon him the advisability of curbing his exorbitant desires and establishing more intimate and friendly relations with the members of his family. At the same time he supplemented his treatment by specially invoking the blessing of his Master upon his efforts, so that the stubbornness of his young patient might be overcome.

When he was working at this a thought suddenly entered his mind (perhaps a suggestion from without) that he should endeavour to find some school-friend of the troublesome boy to whom the latter was very strongly attached—the idea being that this friend might prove to be far more readily impressible, and that through him influence could be brought to bear upon the recalcitrant patient. So A.K. set himself in earnest concentration to find the supposititious friend, if such a person really existed; and, somewhat to his own surprise, he found a distinct figure looming before him, gradually becoming more and more definite and life-like. He fixed his thought firmly upon this figure, trying with all his strength to impress upon him the idea of persuading the school-mate whom he loved to soften his character and show the better side of it in family life.

This was all very strange and hypothetical; but A.K. persevered in his efforts, and the figure of the imaginary school-friend became daily more definite and responsive. Meeting the grandfather one day, A.K. told him that the grandson must have a school-friend whom he described in detail, whose influence would be exceedingly useful in this matter. The grandfather was absolutely astounded, but at once admitted the existence of the friend and the extreme accuracy of A.K.'s description of him; but not unnaturally he

could not in the least understand how A.K. could have discovered the facts. Whencesoever it may have come, the suggestion to utilize that school-friend and work through him proved an excellent one, for through that influence the patient has now become cheerful, pleasant and happy, courteous and docile, loving and lovable, so that the experiment is a triumphant success.

What A.K. wanted to know was how it was possible for him to find and to make an accurate image of a boy of whose very existence he knew nothing. Well, it is obvious that several hypotheses might be suggested; short of actually hunting up akâshic records it would be difficult to discover which of them comes nearest to the truth.

The idea that there might be such a friend, and that if there were it might be feasible to work upon the patient through him, seems to have been dropped into A.K.'s mind; it may have come from his own higher self or from some one (probably a departed relative of the patient) who was deeply interested in the case. If we adopt the latter alternative, it is easy and reasonable to infer that the departed relative knew of the existence of the friendship and of the superior sensitiveness of the friend. Seeing that his suggestion had penetrated, that A.K. was making an effort to carry it out, and that in order to do so he needed a thought-image, would it not be very natural that, being acquainted with the appearance of the friend, he should supply that image?

It is, however, by no means impossible, though somewhat less likely, that A. K. managed the entire business for himself. Questioning about for some means of accomplishing a difficult task, it may have occurred to him that, as direct action seemed fruitless, an indirect approach might have better fortune. As

A. K. had never seen the patient on the physical plane, his thought-image of the boy was most likely largely a reflection of that in the mind of the grandfather, which may or may not have been a fair and unprejudiced representation; people misjudge and misunderstand each other to such an amazing extent that the thought-form which the average man makes of his neighbour is often unrecognizable by a third person. But in this case it was at any rate sufficient to bring A. K. into touch with his patient, and when that contact was once established his own astral observation would soon enable him to correct the defects of the thought-form.

The strong affection of the patient for his school-fellow could not but be prominent in his aura, and the very sight of it may well have suggested the idea of utilizing it. Away from the heavy clogging physical brain, thought is far more alert, able and resourceful, as is shown by the fact, familiar to us all, that one who has puzzled unavailingly over some problem in the evening often wakes next morning with the solution clearly in his mind. Conditions in that astral world are different in so many ways; here, for example, we habitually conceal our feelings; there, camouflage of that sort is impossible. Deep affection, violent dislike or even intense annoyance may here be successfully hidden, so long as no physical expression of them is permitted; there, they flash out in flaming colours which are instantly obvious to every one. So the love existing between the two friends of our little story would be so conspicuous as to thrust itself immediately upon the attention of the observer; so the idea that he might be able to make use of it for his object would naturally occur to him.

Another possibility, suggested by our President, is that in looking astrally at his patient, A. K. might have observed in his aura that patient's thought-form of the friend he loved so dearly, and that the sight of that thought-form might have

guided A. K. in the right direction and helped him to form his own.

Those who wish, as I am sure we all do, to become really useful workers in the astral world at night, and to use effectively during the day the mighty power of thought which is at our command, will assuredly find it well worth their while to study carefully all available information about the condition of that world.

C. W. L.

DO I BELIEVE IN FAIRIES? ¹

Do I believe in fairies? No,
Because "believe" means just to me
That I would like it to be so,
But am not sure and can not be.

Then what? Why, this; I say I *know*;
Fairies are real as you and me,
And can be seen where e'er you go,
That is, by those with power to see.

But how? Why, thus; of course you know
That owls come out at set of sun
And spread as they fly to and fro,
Good luck on all and everyone.

And as with lucky owls, just so
It is with Fairies; few can see
Them flit about, but still I *know*
That they are real as you and me.

GRAHAM HOPE

¹ Written on a fly-leaf of Geoffrey Hodson's *Fairies at work and play*.

THE KITCHEN

WAKING LIFE CONFIRMATION OF ASTRAL WORK

BY GRAHAM HOPE

THE Invisible Helper was at the time fully visible to physical sight, as he happened to be having tea, one November Sunday afternoon, with an old friend, Rose Keyes, who had recently married Cathcart Keyes, who is an extremely well known Harley Street consultant physician. As an occult student is somewhat of a rare bird in Harley Street, at least, it is rare that one actually shows his true plumage there, the conversation ran a good deal on the subject of his work, and in taking his share in it, Cathcart Keyes showed himself to be of a type extremely unusual in his profession. He said quite frankly that he knew nothing whatever about occult matters, as they had never been a matter of practical interest to him, and he had always had quite enough to occupy his mind without them. But, in violent opposition to the orthodox attitude of his profession, he did not on that account declare that what he did not know had no existence and was all hysteria, diseased imagination, and so on, but was very keen to hear what the Invisible Helper had to say on the subject and asked a good many questions. The Invisible Helper wished now and then that the questions asked at his T. S. Lodge meetings could always maintain the level of those of this Harley Street doctor, which were a pleasure to answer.

Presently the subject of the work which gives him his description came up and Rose Keyes sat up.

"Then I do wish you would do something for my kitchen," she said, and her husband nodded and echoed her request.

"What is the matter with it?" asked the I. H.

"Hate, quarrelling, and rows generally," she replied, "There has been nothing else ever since we came here. We've got two servants, quite nice girls individually, a cook and a house-parlourmaid, but they quarrel and fight from morning till night, when they go up to bed snarling at each other on the stairs. They are everlastingly telling

tales about each other, and if we go away for a week-end I am sure to come back into the middle of a furious row, with each one of them bubbling over with complaints about the other."

Cathcart nodded.

"That's perfectly true," he said. "Rose simply gets no peace at all, thanks to the rows downstairs."

"Well, if they can't get on, why not change one of them, and see if a new one gets on better with the other?" suggested the I. H.

"I've tried that half a dozen times or more," said Rose. "Sometimes I've had to sack one of them, sometimes she has given warning on her own account, and a new girl has come. Occasionally, there has been comparative peace for two or three days, and then the same rows have started again, but more than once the two girls have started fighting the same evening that the new one arrived. Do see if you can do something about it, Atom." His friends often call the I. H. "Atom," largely on the *lucus e non lucendo* principle.

"I shall be uncommonly grateful if you will try," joined in Cathcart. "I know nothing about such things, as I said, but I do know that it is not natural for every single pair of girls who come here to fly at each other's throats on sight: they've actually done so, once or twice. It sounds something in your line."

The Atom thought it was too: it was obviously quite unnatural that *all* the girls without exception should fight in that kitchen, and it seemed clear that something must be done about it. But he is always cautious, being a Scot, and never promises anything.

"It certainly looks as if it was in my line," he said. "Mind you I promise nothing. Until I actually get down to it, when I am out of my physical body, I can't tell whether it is within our scope or not. But this much I will do: as soon as I meet Nani to-night," (Nani is the lady with whom he works most often at night, whom he has not seen in waking life for over a dozen years) "I will get her to come here with me and we will do what we can. If we can we will make a clean sweep of the cause of all this hate and ill-feeling. Could I see the kitchen now?"

This needed a little manoeuvring, as ladies do not usually show their afternoon tea guests into their kitchens, even when those same guests are such very old friends. But an excuse was invented, something to do with bath-heating apparatus, and Rose conducted the Atom down.

The Atom is not clairvoyant, but he is distinctly "sensitive," and he was soon able to have a shrewd idea of what was the matter, and the discovery made him feel more confident.

"I should not be surprised if we were able to tackle this job all right," he said. "Any how, we will come to-night and if we don't settle it to-night, we will come again till we do. But remember: we will do our best, but we promise nothing."

As the word is ordinarily understood, the Atom hardly ever remembers anything of his astral work, it may be to some extent because he makes no sort of effort to do so, and is quite indifferent as to whether he does or not. But when he remembered Rose Keyes' kitchen on going to sleep on Monday night, he had a very strong feeling that the work had been done the previous night and that there was nothing more to do there.

"Better just look in to make sure," he said to himself, and a couple of minutes later he was out of his body, *i.e.*, asleep.

He saw nothing of Rose Keyes till early in the following January, when he went to tea there again. He did not ask any questions of Rose about the kitchen, but when Cathcart came in he had something to say about it at once.

"Atom," said Cathcart, as he shook hands. "I've got to thank you very much indeed for clearing up our kitchen."

"It's all right, then?" said the Atom. "I thought it was. No more rows, I suppose?"

"No more rows!" Rose laughed. "They had quite a good one that very Sunday evening, and Cathcart and I found ourselves in a sort of way clinging to you as our only and last hope. Well, Monday came, and out of habit every time one of them came upstairs I expected a complaint, and when I went down I expected to hear them going for one another as soon as I reached the kitchen stairs. But neither of them told a single tale about the other that day, and they certainly seemed friendly when I went down: anyhow, I never heard or saw a sign of one of the usual rows. I tell you, it felt quite queer, and at first I became quite nervous and expected the usual storm to burst every minute. But it never did burst, and the next week-end we went away, feeling sure that the spell would be broken then. But it was not: we came back to find everything perfectly peaceful, and the girls evidently on quite good terms, the first time I have ever known that happen."

"And has it been kept up?" asked the Atom.

"Kept up! I'll just tell you a little story to show you the sort of change you have made, you and Nani. Two or three weeks afterwards the cook asked if she might have a 'boy friend' in one evening, and of course I said she might. Well, it appears that the 'boy friend' and the parlourmaid fell in love with each other on sight. As far as I can gather, when the cook introduced them, they stared at each other in amazement without saying anything."

"Obviously very intimate friends, if not lovers, in a recent life," remarked the Atom.

"That's the only way you can account for it," said Rose. "Well, to make a long story short, not only did the cook not resent the other girl's annexation of her 'boy friend,' in the very least, but when she realised that they were in love, which did not take her long, she helped them in every way she could. They were married three weeks ago, and the cook remains an intimate friend of them both."

"I should be inclined to call that rather a good test," said the Atom. "What about the parlourmaid's successor?"

"There are two, another H. P. M., and a tweeny, and the cook received them with open arms, did her best to make them feel at home, and they go upstairs the three together with their arms round each other's waists."

"It's a fact, I met them like that one night," said Cathcart.

"Now can you tell me exactly what you did, Atom?"

"As a matter of fact, I have no definite recollection of it at all in the ordinary sense," replied the Atom. "All the same, I know pretty well what was the matter and what we did, at least, I think I do. Some time ago, before you had the house, there was certainly a servant down here who was a woman of tremendous will power, which she used in the way of hate and ill will, tyrannizing, probably, over the other servants in the most brutal way, for sheer malice and love of bullying, and calling out all the powers of hate and ill will that they possessed in return. Mind you, this is only a surmise, judging from the state of things we found, but what ever it was, it was something of that kind, for the astral atmosphere was as bad as it could be, and there was an extremely active thought form which inspired everyone who lived there with hate and malice and an over-powering inclination to fight."

"Then what did you do?"

"Broke up the thought form and swept out the bad astral matter, dissipating it, and replaced the lot by a thought form of mutual love and friendship with astral matter to match generally. It looked very formidable, but it only took us the one night, and I don't think anything like the whole of that."

"Well, I am uncommonly grateful to you, for Rose's sake," said Cathcart. "The incessant rows were making her quite ill. And also on my own. As I told you, these things are quite outside my province, but I can see that they are real enough and that you know what you are doing. The facts are as clear as day, and there's no escaping them."

"And you are a doctor, and a Harley Street doctor at that," said the Atom with a grin.

"Don't pull my leg about that," said Cathcart. "Have some more tea."

AURAS THAT I HAVE SEEN

MRS. VIOLET TWEEDALE, in one of her books, *Ghosts I Have Known*, says she was born with the power to see auras, and had attained a "grown-up" age before she discovered that not everyone could see them. "The biggest aura I ever saw," she says, "was that of the late Mr. Sexton, a great orator whom I once heard in the House of Commons. Some people have mean, tight little auras, others have great spreading haloes of brilliant light." She often met King Edward, who was "blessed with a very fine aura of colour, of power and greatness". The colours in his aura changed as he discussed one topic after another with varying intensity. While she was staying at Hawarden with the Gladstones during the Irish troubles of 1882 Mr. Gladstone flew into a rage while reading a poster and was "suddenly wrapped in a brilliant crimson cloud, through which sharp flashes like lightning darted hither and thither". The red of anger, the blue of devotion, the yellow of intellect, the green of sympathy, the grey of fear—all those colours show in the aura, so that what we are we cannot hide from those who have the open vision of the clairvoyant. On another occasion, Mrs. Tweedale writes: "I happened to be passing a glove shop in the south of France, and as I strolled slowly past the door a blaze of yellow gold inside the shop caught my eye. I paused at once and looked through the open door. This great golden aura belonged to the Empress Elizabeth of Austria, who was standing at the counter."

Everything has an aura, the earth, mountains, trees. A man's aura is composed of etheric and still finer matter of different rates of vibration which can not only be seen by clairvoyants, but is nowadays made visible in the laboratory. Dr. Kilner's experiments in a dark room rendering the human aura visible to the "naked eye" as we term it, are described in his classic book on the aura; other scientists have since extended his researches.

Dr. Wentworth-Shields, the late Bishop of Armidale, referred to the existence of auras in a remarkable sermon on death. "There are clairvoyants," said he, "who tell us that even here on earth every human being is surrounded by an etheric aura, which interpenetrates the physical body and can be seen by those sensitive enough to encircle and stand out beyond the margin of our flesh, and its tints and colours betray our character." Just as white light is split up

into colours by the spectrum, so is the white light of the spirit of man split up by the refractory medium of his personality.

A sensitive person can feel at a distance the emanations from another person, and he may feel delight if they radiate goodwill and intellectual or spiritual power, or he will be uncomfortable if the other person is sending out vibrations of anger or hatred. As we travel in trains and tramcars we do not overlap physically, but we do psychically, and our auras may blend or they may collide with those of our neighbours. However we may disguise our thoughts and our feelings on the surface, we cannot disguise them in our inner constitution, in the world of the real.

Even the state of our health is reflected in our auras, the normal health aura radiating at right angles to the body, whereas in disease or weakness or fatigue the lines of the health-aura droop, and the body's system of defence becomes dangerously weak.

Remember too that cities have a local atmosphere, the imperial vigour of Rome being entirely different from the terrible pall of depression which hangs over a city of slaughter-houses like Chicago. So have buildings their peculiar aura, libraries, hospitals and prisons. Few places have a more unpleasant aura than a gaol, which reeks with black spots. Cemeteries, because of the depression and helplessness which so frequently permeate them, are eminently undesirable places to visit. A crematorium is much more hopeful.

Australian News Service.

IN lone country houses, where friends are few, in crowded city streets, amid greetings where no kindness is, thank God for books. Dearest, best of friends, soothing, comforting, teaching, carrying us far away from the briars of this working-day world, never importunate and never impatient, may we learn to use you, as you use us.

CANON AINGER

INSIDE AN ANCIENT VOLCANO

A REAL EXPERIENCE

By STANLEY ROGERS

THE heat of the desert lessened rapidly as we made our way into the darkness of the crooked tunnel. Among abandoned gold mines, this was a most unusual place. The tunnel was high enough to allow us to walk without stooping over. Its crookedness reflected the fact that the man who blasted his way more than two hundred feet into the heart of the old volcano had a spirit guide, and its length proclaimed his perseverance. A premature explosion deafened him and caused him to relinquish the fruitless result of fifteen years of labor.

He used to tell me of many queer things he heard and saw, but I, remembering that he was a spiritualist, discounted his stories. I was, however, about to learn that he was a truthful man. Scarcely had I turned on the flashlight when we heard an ungodly noise like an old Ford climbing a steep hill in low gear. It seemed to swell out of the lava below us, it screamed down the gallery toward us, the rock walls roared with it until I felt like a condemned spirit imprisoned in some demoniacal siren. The tone rose until it passed out of audibility, leaving us in a terrible silence, an insecure silence in which we felt utterly helpless. That voice from hell which had swept up from the depths had left us suspended from the top of an elemental silence of awful depth.

A raucous remark from a passing crow outside reminded us that we had bodies. Craunching rocks under our feet sounded natural and made us feel better as we forced ourselves to continue on to our goal—the end of the tunnel and the chamber of complete darkness. A heavy growl, so low that it was all but inaudible, rooted our feet to the lava floor. I wanted to run, but was ashamed to retreat from a mere noise. The grumbings recurred several times, re-echoing through subterranean worlds like a stupendous case of terrestrial indigestion.

Having at last reached the end of the passageway, I turned off the light, and we made ourselves as comfortable as possible on the sharp stones. The darkness soon dissolved the walls of lava and obliterated our sense of position; the stillness isolated us from the world of men. Blood roaring through our ears astounded us with its din.

Then, without warning, a clear metallic note rang flatly inside the mountain. A gnome pounding an iron rail with a light hammer

could have produced the same sound. The noise continued with irregular breaks in the rhythmical strokes for some fifteen minutes. Tonk...! tonk...! tonk...! tonk...! We were alone in an unfrequented part of the desert, and yet somebody or something was pounding on an iron rail. Tonk...! tonk...! resounded loudly through the abyss of blackness. God only knew what was making that tonking, but I intended to find out. Carefully aiming the powerful light at the invisible worker, I pressed the button only to be blinded by the glare reflected from the dust covered wall. The hammering stopt; the world of men returned with a few pointed observations from my friend who took the light away from me.

WHAT IS CRIME?

By W. H. JACOBSEN

I HAVE just consulted my dictionary, and I have got pretty well what I expected. As a rule a dictionary does not err on the side of a luxurious imaginativeness. Its duty is to offer the minimum of information in the fewest possible words. This course does not make for strict accuracy. Literalness seldom does.

In the case before us, crime is "any breach of law; a gross offence; a great wrong". Thus there is a selection almost bordering on the grotesque. If I murder my mother-in-law I am a criminal. If I omit to pay my dog license I am also a criminal.

A French writer has said "if poverty is the mother of crime, want of sense is the father". How this definition could apply to the above illustrations I do not know. Perhaps the less said the better. But to be quite serious and solemn as befits the nature of our inquiry, it is evident that very loose notions are prevalent as to the nature and character of what is called crime. As a matter of fact our ingrained paganism in relation to the matter successfully holds the field. For, bear in mind, we draw a deep distinction between offences against God, and offences against man. I am in no humour to employ sharp limitations as to when and how offences are respectively associated. But I think I see some kind of division.

Let me illustrate my meaning. There is the man who makes his home hell, by reason of his unsocial qualities. His temper; his indifference; his contempt, all lead to an atmosphere of intense household misery. He is rude to his wife, harsh to his children, unjust to his servants. Yet all the time he escapes the censure of the dictionary censor, for he has committed no breach of law, nor gross offence, and has done no great wrong. But hasn't he? The truth is that his conduct has sinned only against the moral law. Only!

Take the case of his neighbour. His character is entirely the reverse. Kind, sympathetic, unselfish, loving. But one fine day he forgets to carry his motor license. Result: police court, publicity, punishment. He has committed a breach of the law. In other words he has become a criminal.

Of course, the very absurdity of the matter speaks for itself. Yet it is but a confirmation of the dictionary dictum. A breach of the law constitutes a crime. May we pursue the argument a little further? Who would deny that the home wrecker is guilty of a heinous offence against divine law? And if indeed exception be taken to such terms let us substitute common humanity. Personally I admit no difference, for I believe one is a reflection of the other. However, we all know that the law, as generally understood, allows a tyrant and bully a great deal of liberty. But if this being of unlovely attributes happens, presuming he is a grocer, to give short weight in a pound of sugar, he is at once liable to the pains and penalties of the criminal law.

God as an emblem of moral purity can be safely flouted. The State must at all costs be obeyed. Of course, it will be said that no man can defy justice, secular or divine, and escape free. That is not our point. Our suggestion is that the charge of crime is frequently misplaced, and often directed in very narrow channels.

It is evident that the public conscience is getting somewhat uneasy about the designation applied to the so-called wrongdoer. And also to the treatment. As civilisation progresses, and intelligence makes more headway, it is apparent that many cases in our prisons are more fit for the wise doctor, than the impetuous magistrate.

The more one thinks of it the more one is assured that the dispenser of justice should be one of extraordinary qualities. I use the term deliberately. It is surely no light matter to pass judgment on a fellow being. A knowledge of psychology should be necessary. An impartial mind ought to govern, much experience and wide information are needed. And perhaps chiefly there should be a calm contempt for the vagaries of convention. There is yet another necessary qualification. The intelligent magistrate should not feel himself to be too dependent on the opinion of the legal clerk. I know perfectly well that some clerks are beyond all praise. There is a minority that cannot claim the judgment.

If it is agreed that the wise doctor *understands* various phases of criminology, then the question of crime and the criminal takes up an unusual position. Under such circumstances it would seem that in many cases it is the infirmary rather than the cell which is required.

There is another aspect worth consideration. It is generally admitted that unemployment is the fruitful cause of crime. The saying that while the Devil tempts the busy man, the idle man tempts the Devil, has much truth in it. Society tolerates the idle man. It

gives him food and shelter, about enough to awaken demands for a bigger supply. Society ignores the natural claim for a livable existence.

The victim is apt to retaliate. Many men and particularly many boys, are forced into crime by reason of the utter inability to procure a decent living. Remove unemployment and you remove much that is called crime. If mankind is ruled to a large extent by circumstances—and who will deny it?—it follows that adverse circumstances are largely responsible for the presence of a prison population.

We know what the strict moralists have to say on the matter. But are they always in a fit position to judge? Given a comfortable home and enough to eat and drink, there is not an undue temptation to stray from the paths of virtue. It is said that opportunity makes the thief. One would like to know something about the origin of the opportunity.

A well-fed youngster will not be inclined to steal a twopenny cob from a baker's counter. A starving man or boy only wants the chance. Nobody would dream of calling it a virtuous action on the part of the former in resisting an unnatural impulse. Is it quite fair to charge the latter with criminal intentions and deeds in failing to resist a very natural temptation?

Yet from this class of the community do we get many of the inmates of our prisons. The writer of this article is one of the last to attempt to minimise wrong doing. But a plea for discrimination is set up. A plea for discrimination takes into account the various causes which lead to the unfortunate effects. Such a plea stresses the presence of influences which bear very hardly upon the enemies of society.

When Society has admitted its own responsibility for much that is called crime we shall find a general betterment of affairs. We must needs be grateful to the Howard Society for prompting a better, saner, more intelligent view on the whole question. Far too long have we remained under the comfortable delusion that the one sovereign remedy for crime was to clap the criminal into a gaol. "Thank God we have finished with him." Rather should we thank God that we have not finished with him—on those terms.

The Howard Society suggest the open mind, the sympathetic attitude, the reasonable view on punishment and crime. The Howard League for Penal Reform is a standing witness to the strength of social forces which make for social progress.

John Bright once said "Force is no remedy." The fools and bigots of his time hotly resisted the implications. It is beginning to be seen that mere physical force is of little effect in bringing reformation. After all said and done there is a stronger force than repression and a more mighty engine of strength than the criminal law. That power lies in a more just estimate of the dignity of human nature.

VIVISECTION IN CHARGE

By ROBERT R. LOGAN

THERE appeared in the January, 1930 number of *The Theosophist* an article entitled "President Hoover and Child Welfare" by George Shibley, F.T.S., Director of the Research Institute of Washington, D.C., explaining the preliminary work which has been started and which is to lead to a final meeting of experts to be known as *The White House Conference on Child Health and Protection*. The preliminary work of gathering statistics in regard to the present status of the nation's children and of the health and protection measures now in operation is to be conducted by a Planning Committee divided into four sections each of which is headed by a qualified and trustworthy expert. Two of the sections will be devoted to *Education and Training* and *The Handicapped Child*, the other two to *Medical Service* and *Public Health Service and Administration*. Over the last named section Surgeon-General Hugh S. Cumming, head of the Federal Public Health Service, will preside, while of the *Medical Service* section Dr. Samuel McC. Hamill, of Philadelphia has been appointed head.

That the welfare of the nation's children is of supreme importance goes without saying, and that President Hoover is intensely sincere in his desire to further that welfare is equally certain but that such a programme of nation-wide investigation leading to federal and state control of the child may contain the seeds of great danger to health and morals is not so obvious. It may perhaps occur to some theosophists that the appointment of the head of the Federal Health Service over one of the sections is likely to limit that section's work to the study and recommendation of purely orthodox medical measures and they may wonder how Osteopathy, Chiropractic, Naturopathy, the Abrams Treatment and some of the other "cults" are going to have a chance to present their theories and their programmes for child welfare. Probably, however, they will assume that the general care and protection of children does not materially differ in the different schools and that the actual treatment of the sick whether by drugs or otherwise will be of secondary importance.

If, however, our readers were aware that the Dr. Samuel McC. Hamill, appointed to head the Medical Service section is the same Dr. Hamill who in 1906 performed vivisectional experiments upon some hundred and fifty orphans, foundlings and destitute children without their consent or that of their guardians, they would realize that good intentions are not enough and that the means employed to a good end must be themselves of the right nature.

Dr. Hamill's experiments were reported (too late for prosecution under the statutes of limitations) in the Archives of 'Internal Medicine' for December, 1908, and were afterward defended by the American Medical Association against nation-wide antivivisection condemnation in the Journal of the American Medical Association for February 28th, 1914. The experiments consisted of inoculating the eyes and rubbing into the skin a tuberculin preparation intended to serve as a means of diagnosis. Most of these children were quite free from any symptoms of tuberculosis and were deliberately used as "material" for research which it was thought might prove of value.

These children who were under the age of eight years suffered from the tests in various degrees and some of those who had their eyes inoculated developed very sore eyes with severe conjunctivities, pustules and even corneal ulcers leading to permanent impairment of vision. In their report Dr. Hamill and his associates Dr. Carpenter and Dr. Cope, after asserting that they had not suspected that serious results might follow the tests, proceeded to supplement their own experience with references to former unfortunate experiments by other investigators with whose work they should have been familiar.

By these experiments on the children placed in his power by the unsuspecting Sisters of St. Vincent's Home, Dr. Hamill proved himself a victim of that false doctrine of vivisection that we may do evil for the sake of good to come or inflict cruelty for the sake of knowledge. A nation-wide protest has been launched against his appointment and is being respectfully brought to President Hoover's attention in the form of a resolution passed at its November meeting in New York by the International Conference for the Investigation of Vivisection which now numbers over a hundred constituent societies. This protest is being circulated through the press of each state under the publicity machinery of the newly formed National Anti-Vivisection Society of Chicago and whether or not the protest is heeded by the President, its echoes will certainly be heard in the entire field of child welfare and will penetrate the walls of asylums, hospitals and other institutions where human beings as well as animals may be used as "material" for research.

The science of healing, if there be such, is in its infancy, every theory is contradicted, every fashion superseded, every doctrine exploded while death defies the most glittering reputations and nature performs her magical cures for the herbalist, the Christian Scientist or the osteopath as frequently as for the most orthodox M. D.

It is well that living conditions should be made clean and wholesome, that fresh air, sunshine, right food and exercise should be provided for every child in America, but no institution or profession of men has yet been found into whose exclusive charge the lives and liberties of others could safely be entrusted.

When Priest and Puritan have tried and failed, will the Vivisector prove more worthy of his trust?

AN INDUSTRIAL CO-OPERATIVE COLONY FOR OJAI¹

I. THE LAND.

The bit of real estate on which this Colony will begin should be a tract not far from the Civic Centre, say one or two miles East or West, on the flatter land of the Ojai Valley. A tract under consideration is especially adapted to oranges, avocados, and other orchard fruits, and has ample water. It also is suitable for truck-gardening and flower-raising of all kinds. There is special need in Ojai for fresh vegetables. Gas and Electric Power are laid on in Ojai, and available for the above tracts of land.

II. ACTIVITIES.

HOUSING. (1) There would be cottages for rent, simple but neat.

(2) There would even be rooms for rent, for those who do not wish to do housekeeping.

(3) There should be a cabin court hotel, for transients as well as newcomers to the Colony.

(4) A cafeteria would be run in connection with this.

SALES. A grocery store would buy and sell for the Colony. There might even be delivery wagons for delivery of produce in the Valley, or a branch market in the City of Ojai.

GARAGE. As the place would need machinery of various kinds, and transportation, there should be a garage and repair-shop for automobiles and general machinery.

A filling station is necessary, so that the Colony could buy its gasoline wholesale, but sell, also, to members and the public, outside of its own requirements.

ORCHARDS. An income for the Colony, as a whole, would be made from such orchards and gardens as were run by the Colony;

¹ See note in Watch-Tower.

but individual acres would be rented to capable people, who would manage without requiring supervision, and this on a profit-sharing basis. There would also be garden plots rented with the cottages, for those who wish to have the joy of working in a garden.

STAFF. The necessary staff for the Colony, whether on pumps, trucks, orchards, etc., would have a wage, and a percentage of the year's profits. But people who had other employment elsewhere in the Valley could rent cottages, rooms, or even cottages with gardens, but they would have to manage to make their own living on their own hook.

III. POSSIBLE INDUSTRIES.

All the workshops would be in the nature of cottage industries, with co-operative production, co-operative buying of raw material, co-operative marketing; thus saving much at each turn. It would be perfectly feasible to start any of the well-known cottage industries, such as weaving, fancy metal-work, the making of clothes, laundry, or, in fact, any activity that would turn an honest penny.

IV. WOODWORKING.

There is room for employment here in the Ojai for woodworkers of all kinds. Quite a cabinet-making, joinery, and general planning-mill business could possibly be built up; even shipping to towns in neighbouring counties by truck or by railroad. The staff could be also concerned in contracting for house-building anywhere within reasonable distance. All kinds of built-in furniture could be made. And it is possible that very artistic furniture, carvings, etc., could be developed, if those came who were experts in that line.

V. PRINTING AND BINDING.

There is a printing-press in Ojai. A shop here could be established to print and bind books, and do all kinds of fancy and artistic printing. There is no reason why a great deal could not be done with motto cards, and special original illuminated cards, as well as the printing from wood blocks, lino-cuts, etc. This could very possibly grow into quite a printing business, under proper management.

VI. SCHOOLS.

The chief aim of the schools will be to develop intuition and foster initiative in every child. Thus alone can the highest type of human being be developed; but every child will be trained with hand and foot, as well as head and heart, so that there will be a proper articulation of the human body as well as of the mind and character.

It is planned to have a school on the Colony as soon as a sufficient number of children are available. There would also be

a boarding-school for children from a distance. There would also be schools of art of every kind, as already in the Ojai are a number of clever and capable artists in wood, metal, painting, music, etc. This department would remain in as close a relation as possible with the Ojai Valley Arts and Crafts League, which already has a number of artists and patrons gathering together to push such activities.

VII. HEALTH FOOD.

The community would consist entirely of vegetarians. In connection with the catering to workers and public, quite a large business might be possible for that part of the Valley, such as a bakery, the making of crackers, biscuits, health-foods of all kinds; also the preserving of fruits, the drying and preparation of vegetables, etc. If such a cannery could be started, it might be able to buy a considerable amount of material from other farms in the Valley. As far as possible, experts in any particular line would be given opportunity to create special articles, with their individual brand; the attempt being made at all points in the Colony to produce a finer article, a more particular article, than that produced elsewhere in mass production. That would apply even to the making of cakes or pickles.

VIII. RECREATION.

There will be ample playground for children and adults; a complete outdoor gymnasium, and both basketball and tennis courts.

Mental recreation will be provided in the community halls by musical, dramatic, film, and other entertainments, if such in the city are inadequate. Every effort will be made to develop the talent of all in the neighbourhood. As far as possible, a library and reading-room will be maintained in conjunction with the courses of lectures and the schools, for children and adults.

IX. VOCATIONAL SCHOOLS.

Having established as many vocations as the individual members are capable of bringing to the Colony, a system will be built up, in which the children of the Colony, and of the surrounding country, if they wish it, will have an opportunity, as apprentices, to see the processes, take part in the processes, and thus find their best expression and their most congenial lifework.

REVIEWS

An Indian Diary, by Edwin S. Montagu, Secretary of State for India, 1917—1922. (Heinemann, London.)

A book strictly on Indian politics has scarcely a place among the books reviewed in a Theosophical magazine. But there is an exception, and that is when the book constantly mentions the President of the Theosophical Society, Dr. Annie Besant.

Dr. Besant's rôle in Indian politics will be understood better by future historians than by the present. She has been accused of "disloyalty," "helping the Germans to win the war," "stirring up rebellion," and so on, by the "die-hard" British elements in India, and their friends in England. She has on the other hand been praised as one of the greatest leaders of the Indian National Movement, fiery in her Indian patriotism, more Indian than many Indians themselves, and yet a true exponent of British ideals. But perhaps only a few have realised that all her political activities have been inspired by the "Great Plan," the vision given to her by her occult Gurus of the needs of the world. So we find her on the one hand denouncing ruthlessly England's mismanagement of India, and yet at the same time uttering, in the face of extreme Nationalist sentiment, that the future of India must be inside, and not outside, the British Commonwealth of Nations, and that the "link with Britain" must not be broken. She stirred up Indian opinion against England's misrule, till the British Government interned her in order to suppress her. She was then promptly elected the President of the Indian National Congress. Yet she stoutly opposed the policies of Mr. Gandhi, as tending in the long run to disorder and anarchy, and within twelve months she was denounced at Nationalist meetings. She has "played her own game," and that game has been a puzzle both to India and to England, just because it was not hers, but of an Occult Hierarchy which she serves.

If very few among the Indians themselves have understood her policies, one can scarcely expect an English Secretary of State for India to do so. Mr. Montagu fails in understanding her, but he succeeds admirably in understanding what she denounced so

vigorously! Every page of his book is an eloquent testimonial to the need of the political agitation which Dr. Besant initiated in 1914 with her daily *New India*. Not a single denunciation of hers, but is justified by what Mr. Montagu describes. The wooden-headedness of British officials, in spite of their devotion to duty, and sacrifices according to their lights on behalf of the Indian people; the British determination not to budge an inch, and the acceptance of the principle of "muddling through"; the gulf between Indian and Briton purposely maintained; these and other characteristics of a ram-rod like unbending administration are quickly evident as one reads Mr. Montagu.

So powerful throughout India became the agitation when Dr. Besant was interned by the Madras Government, that at last England determined to send out the Secretary of State for India, for the first time, to India to see with his own eyes what the situation was, and what solution could be suggested. As a preliminary, in order to produce an atmosphere of partial peace, Dr. Besant and her two colleagues, Messrs. Arundale and Wadia, were released from internment. Mr. Montagu came, and went from place to place receiving deputations with grievances and remedies; he interviewed most of the public men in India; he lived with the Viceroy and with the various Governors of Provinces, and heard their views. And he wrote down his impressions week by week, to send them to Mr. Lloyd George, then the Prime Minister of England.

The book consists of a series of brilliant pen pictures of individuals. He is frank and ruthless, because his memoranda were private and not intended to be published. They are published by his family, after his death, because much that he noted is apposite just now, in connection with the Round Table Conference sitting in London.

The reviewer will confine himself to Mr. Montagu's remarks on Dr. Besant. First there is a graphic picture of her.

And then at six we saw Mrs. Besant herself. This was an interesting interview, if ever I had one. She gave me the history of the Home Rule League, how she felt it necessary to get hold of the young boys; how if the Home Rule League policy could be carried out she was certain that they would forswear anarchy and come on to the side of the constitutional movement. She assured us solemnly that India would have, and insisted upon having, the power of the purse and the control of the Executive. She fought shy of all the financial problems. She

said she was not a financial expert. She got over the difficulties that way. She kept her silvery, quiet voice, and really impressed me enormously. If only the Government had kept this old woman on our side! If only she had been well handled from the beginning! If only her vanity had been appealed to! She is an amusing old thing, in that, knowing perfectly well that the interview was to be in Chelmsford's [the Viceroy's] room (because they take good care that I should never see anybody important without him), she turned up and sat in my tent, and, coming in from dressing, I found her waiting there. I told her the interview was in Chelmsford's room, and she drove me up in her motor car, and explained to me that the fact that I had not received a welcome from the Indian people was simply due to their recognition that the Government would not allow it. She implored us to come to the Congress. Oh, if only Lloyd George were in charge of this thing! He would, of course, dash down to the Congress and make them a great oration. I am prevented from doing this. It might save the whole situation. But the Government of India have carefully arranged our plans so that we shall be in Bombay when the Congress, the real political movement, is in Calcutta, and now they plead plans as an excuse for not accepting the invitation which is showered on us.

Those last lines of Mr. Montagu reveal the blunder which the Bureaucracy has made throughout, in belittling the influence of the Congress. That blunder still is the policy of the Government evidently, for the Congress to-day is banned and declared an illegal body, and one Congress leader after another arrested and sent to gaol.

Dr. Besant had later another interview, which is reported by Mr. Montagu.

She then told me that she did not much care what scheme we adopted, provided that it led automatically to complete Home Rule within a short time. I urged her to use her influence with the Congress to put that test to any scheme that was submitted. She said she would, but they would take anything which gave them elected majorities and the power of the purse. I told her that the power of the purse meant everything, and she said: "Not with reasonable people." I said I could not defend a policy in the House of Commons on the ground that it was meant for reasonable people, and I reiterated that the sole test which she ought to apply was whether it led assuredly to self-government. She then said that there must also be some restriction of coercive legislation, and that she never knew when and how security was to be demanded for a paper and for what reasons.

All this was in 1917. It is now 1931. The vital things which Dr. Besant asked for then are still being asked for now. Can any one wonder if India to-day is in a turmoil?

Throughout the book, Dr. Besant appears again and again, here mentioned with approbation, and there with strong condemnation. Like Socrates who, because of his questionings, was called the "gad-fly" of Athens, so Dr. Besant appears like the uneasy conscience of the Bureaucracy, whenever its plans are mooted.

In one place Mr. Montagu sees in a flash of illumination her true rôle, when she led her Home Rule agitation—that she was indeed a mouthpiece voicing what hundreds of thousands felt, and not the "agitator" which the Government made her out to be.

The Elephanta Caves are interesting on a small scale, with very nice carvings in the rock of the life of Shiva. I particularly liked that Shiva who cut his wife into fifty-two pieces, only to discover that he had fifty-two wives! This is really what happens to the Government of India when it interns Mrs. Besant.

Much more could be quoted, showing Dr. Besant's stand on behalf of India. But enough has been quoted to show how she stood for policies that no reasonable man or woman could have challenged in principle, unless he or she possessed that peculiar mentality which starts to survey all things in India from the standpoint of a God-given right of the British to rule and a God-imposed duty of the Indians to obey. But from the Viceroy down to the Governor of Madras (described by Mr. Montagu as a "Victorian Governor in a post-War India") and Collectors, that mentality was the rule. And that mentality was expounded in the English-owned newspapers of India, and, with very rare exceptions, was possessed by all the British residents in India also.

The reviewer has limited himself in his review to the parts of the book referring to Dr. Besant. But to anyone in touch with Indian politics, the remarks on the political men of India—Indians and Britons—are full of interest, for their sharp criticisms. Whether those criticisms are just, the reviewer cannot say, for he is not a politician. But the book is fascinating, and its fascination can be gauged from the fact that he read it through at one sitting.

C. J.

The Rationale of Reincarnation, by A. E. Powell. (Theosophical Society in England. Price 1s.)

Many writers have tried their hand at this theory, and here is the latest of them: Colonel Powell, who has already a wide reading public. This book too is a readable one and will surely receive the credit it deserves.

The theory of reincarnation cannot be disposed of in a few remarks, or by known mathematical or logical laws, such as: The first life, the cause: A., the second life, its effect: B., the third life: the result: A B-C, and so on with divisions and subtractions, etc. The intricacies in a living organism are impossible of enumeration. Consider the complicated characteristics of a person, it would be comparatively easy, if we could say such and such a characteristic results from one or several lives as a slave or vice versa as a slave-driver, as the case may be, or from that of a soldier, whose career was cut short or crowned by victory. Perhaps ultimately the scheme when synthesised by time's accumulations will look simpler than it appears at present, and the various lives fall into major divisions of love- and hate-producers, and yet recognising the 'individual uniqueness' of the human race even such obvious classification seems outrageous.

The book is divided into three sections dealing with Birth, Life and Death, a trinity affecting the child in a threefold capacity of its heredity, environment, and possessions. Past, present and future come up for purview. The causes are sought that account for such anomalies as untraceable heredities, seemingly unwarrantable happenings, painful experiences, etc. Modern science, in its latest dictum of Sir Arthur Keith, has corroborated the idea in one particular, namely that the germ-plasm takes only that which it needs from heredity as a scaffolding for the building of the body. The ego in theosophical parlance, the thinker behind the germ-plasm takes the musician's ear, the mathematical intellect, or, if a poet, the poet's organism to satisfy its purpose adding that which it lacks to express it under material conditions.

Karma as a corollary to reincarnation is pointed out to be an unfailing law, at every moment of time we stand before the judgment seat, as well as when after death the ego enters into the detailed examination of itself and decrees its own future acquiescing in the plan of education necessary.

There is a chapter on authenticated cases of memory of previous lives, and some books recommended to those unacquainted with the subject, shewing how wonderfully and fearfully the human being is made, and which, when realised, compel him to stand in awe before his Maker.

Mysticism in Bhagavad-Gītā, by Mahendranath Sircar, M.A., Ph.D. (Longmans, Green & Co., Ltd., Calcutta, Price Rs. 5.)

This work presents a practical philosophy of mysticism. The arguments and explanations shew a blend of both Eastern and

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Western teachings, in that sense it foreshadows a valuable contribution to the study of the subject.

In the Christian science of mysticism grace and mercy hold a large place, whereas rigorous discipline and duty are emphasised in the East generally and in the *Bhagavad-Gītā*; it must be recalled that Buddha severed the bonds of ancestral ties and assumed cosmic ones, and Jesus endeavoured his utmost to inculcate the fact of human brotherhood as a unit.

The slight difference between the teachings of the Sāṅkhya and the *Gītā* is explained in relation to action and consciousness, and to spirit and cosmos. The evolution of the cosmos is the purpose of spirit, says the *Gītā*, and spirit is therefore infused in matter and supplies the moral order as well as the cosmic urge, whereas the Sāṅkhya places spirit beyond all categories as not being at all interested in evolution; and this difference can be accounted for as a passing one in time and place, or in other words as in immanence and transcendence, the reign of spirit being the goal of the evolutionary cosmos.

The nature of will or determinism is carried to greater heights than is met with in most Western tabulations, and deserves careful study, and also the nature of adaptability applied not only to the method of approach but also to upper layers of divine consciousness, bringing in "individual uniqueness," the One and the Many. Another interesting feature is the *Prāṇāyāma* system only now known to the West as vitalism, which being a concrete system, its development must become effective unconsciously in the course of the ascent of spiritual realisation.

Then again there is an insistence on concentration and radiation as one act of cognition, the point extending to the circumference contrasted by and preceding to the realisation of a transcendental consciousness. The fear is expressed that the mystic may mistake a vague mental-spiritual content (perhaps an explanation of the term "being out in the void") for the silence and quietude felt in rarefied atmospheres, when the depths within and the heights above converge in an equilibrium.

It has been said that some by a leap attain to immeasurable heights of consciousness and are newborn in one instantaneous act to a divinely clarified perfection, a dynamic at-one-ment in a transcendental understanding of archetypal laws, of eternal Beingness. While others by a slow sloughing of skins work at the establishing of the moral law and the destruction of germinated seeds of karmic actions

and reactions, till the gradual lighting up of the Christmas tree, complete illumination is accomplished; green leaf in winter, light in darkness, until the thrice-born (or is it the thirtieth?) is caught up in the fullness of God; a long and arduous process, one which, according to the author, requires several lives of dedication. He clearly discriminates between concrete and absolute illumination, indeed he even considers all revelations as concrete. What he is evidently in search of is a book written on Cosmic Life itself, a dynamic Now resolving itself into Eternal Being, whereas most books are concerned with cosmic life in relation with physical life. The ancient phrase that includes Silence among its dicta probably still holds good, as also the interpretation of Buddha's death due to the symbolic eating of Boar's flesh.

This book can be thoroughly recommended to those needing a handbook on Mysticism in the *Gītā*. The two chapters on the Mystic Ideal, and the Ascent are particularly fine, perhaps they include the writer's own experiences on the sublime quest, and a part of the book recalls in its detailed application the old alchemical formulæ.

The Gītā Idea of God, by Brahmachari Gitananad. (B. G. Paul & Co., Madras. Price Rs. 5.)

This book is steeped in intricate subtleties and minute differences in the study of the *Gītā* Idea of God. One is struck by the resemblance to the Literature on Buddhism of half a century ago. Much excellent matter is crowded into each paragraph as if the author feared omitting anything at all. It was Whittier who said he preferred a religion that left the half untold. Would in this book that the reader be left occasionally to pick up some austere reasoning and follow it up in his own mind from the well-known knowledge of the theme, or that he could be guided tranquilly to place his foot across some half-veiled threshold into a not wholly expressed region of immeasurable infinities. But the writer is tireless and restless and even pitiless, and keeps himself in the full flood of noontide loquacity. Indeed one is conscious of the inadequacies of the English language to express his variable meanings, for it requires long strings of verbiages in capital letters.

The book exists in a realm of words and ideas as overwhelming as an avalanche or more like a concertina expanding and synthesising the moral-mystical psychology-philosophy of the *Gītā*.

The aspiring prayer prefacing the book shows true depths of understanding and a power of clear thought, and further there are many

passages of blissful beauties of rhythmically-rhythmic heart-satisfactions, and glorious revellings of Instantaneous Self-initiative Divinely-unifying Totality Self-Surrenderings.

An eminent Professor characterises the book as "a most valuable and original contribution to the Literature of the Gita in English, . . . and can be placed side by side with the best recent works on the subject". Certainly the author knows everything there is to be known on this subject, but in abounding redundancy.

The Mystery and Lore of Apparitions, by C. J. S. Thompson. (Harold Shaylor, London. Price 12s. 6d.)

This is an excellent book of its kind containing a collection of ghost stories. Some are old, dating from Egyptian and Chaldean times, others are as recent as the late war. There are very few people who have not at one time or another seen or heard queer things not to be accounted for by known laws of physical matter. In a couple of chapters at the end of the book the compiler tries to explain some of the happenings. The psychological factor seems to be his main solution, as when people in a highly strung frame of mind build up phantasies by an excited imagination, as expressed in the well-known quotation from Shakespeare. But there is as well a scientific aspect to the whole problem, which C. W. Leadbeater particularly has put forth in many of his writings. Photographs in the air, dynamos, storage batteries, phonographs, etc., reappear visibly when the atmosphere takes on the same tension as when the picture was originally stamped on it. This happens under its own conditions, or by means of wireless waves when a powerful psychic state is brought to bear upon it, such as is induced by fear, anger, prolonged melancholia, hatred, intense thought, a shock of any kind, etc. The entity, however passed over, has also to be taken into consideration. Flammarion's books on this subject have fairly well established that at the moment of death an intense desire carries the discarnate person to his determined goal, either then or after a few days, when the unconscious state, which supervenes on entry into another plane and withdrawal from this, has passed away. There is a very large literature on the subjects of Psychic Phenomena and Spiritualism, which account for many other apparitions. The investigations of the substance of Ether will ultimately lead to further revelations, convincing to the most sceptical.

Heaven, by Frank Townshend. (Alfred A. Knopf, London. Price 6s.)

"In the Universe live I, in my heart lives Heaven."

This motto prefacing the book is very fine, but the Heaven depicted in the book is surely not the one meant. In it are found among many pigeon-holes the House of Madness and a very original and interesting Torture Chamber. There are enumerated the vast complexities of the human mind, all neatly tied up in packets, each with its appropriate prismatic label, and which are also symbolised by the kind of instrument the seeker is armed with in order to understand their significance.

Thoughts and things are cast into a glorified exhibition of man's shortcomings, into a maelstrom, where the Eternal Mother reigns. Further, after meeting God, who, though complaining of the characterizations heaped on himself by man, says: "I live in all things, I am in every man," and directs the author to make an exploration into Eternal Life. This place consists of three cities, those of Creation, Understanding and Rhythm. They are ultimately summarised as underlying the bewildering melodrama of life, and in a dream he accepts life gladly as it is, instead of rejecting it as heretofore. However even beyond all this, reached by help of a wise man in the House of Meditation, lies a Garden and the Being inhabiting that garden is Man.

It is the Pilgrim's Progress of Understanding of an original thinker, a psychologist, who has the ability to cast his philosophy with much ease and humour into pleasant and excellent language, though somewhat too colloquial for verse and his rhythm accumulates into the sound of a hammer with a hard metallic measure.

Renasant India, by K. S. Venkataramani. (Svetāranya Āshrama, Mylapore, Madras. Price Re. 1.)

A charming preface, that at once places the reader on a right footing with the book. It is like the morning salute of a fine day, and the day is good throughout. Rare sanity, loveableness, independent thought, true insight into causes and a clean understanding of remedies to be applied characterises this book.

The destructive evidences produced by a prolonged severe storm, (a visitation of God's wrath, as the old writers called it) that uproots ancient landmarks, and leaves a long series of wreckage in its wake, have to be removed and made sightly once more, and further tendencies of disintegrations forestalled.

The green oases of a simple clean village life have to be reconstructed on a solid basis to admit of practical ideals of the day and year of grace. Nature is ever ready to reproduce fair blossoms on the

ravaged fields of war, thus shewing her inherent beauty indomitable in face of all disasters, and such is India to her lovers. Her deep wide soil arouses in them worship and devotion, and the necessary determined will has to be brought to bear on the problem, so as to help to rear everywhere that rarity in Nature, the wise gentleman, sufficient unto himself, in spirituality, understanding, integrity and activity, that only a vitally contented country-life peaceful to the core can bring forth.

On these and other points the author discourses, fearlessly facing difficulties he admits that an economic scaffolding is necessary to surround the scheme; this is the crux now on the board; village industries and interests, regulated interaction between producer and consumer, etc.

A complete system of ordered Government is outlined from base to topmost pinnacle, every department is carefully scrutinised and assigned its place, and meaningless decorations discarded, the structure is firm throughout and as such the book deserves every attention.

Mahatma Gandhi. (G. A. Natesan & Co., Madras. Price Re. 1.)

It is hardly necessary to review a book now in its 8th edition, that speaks for itself. It contains a full account of the life and times of the Mahatma. It has been brought up-to-date to October of this year 1930; it has been enlarged with appreciations by well-known people, and includes even the rules and regulations of his Satyagrahrama. The language in which it is written is on the whole simple and straightforward, but that of a newspaper, and has numerous excerpts from newspapers; it is the career of the man that supplies the dramatic.

Wherever Mahatma Gandhi entered with various Governments on behalf of his countrymen, he became a centre for action; his throwing down the gauntlet has been sufficient to bring out of their stronghold a number of problems, far-reaching and wide-spreading in their scope, that are awaiting a workable solution throughout the British Empire and also throughout the world. Some of these need intellectual testing prior to application, both of which Governments shirk too frequently and seek to pat into oblivion, and of which the Mahatma is rightly palpably impatient.

On the other hand although the great nationalist sought to revert to ancient ideals, yet his policy has accentuated the painful struggling among ancestral roots, and the slow drawing out of those not in

keeping with modernism, which roots the British Government has let lie, and which have hitherto acted as a screen against the full blast of Internationalism, now sweeping throughout the country, and vice versa they have served to bring about that deterring ignorance of India prevailing in the world.

Those who do not know the contents of this book, or have not lived in the happenings related therein, cannot be said to know how India is meeting all her difficulties.

I. HARPER MOLL

Hindu-Muslim Unity and If Truth at Last be Told are two tracts published by the Akbar Ashram at Karachi. In both tracts much is said worth thinking over by those who strive after unity and who desire to bring reforms wherever these are needed.

Superiority of Vegetarian Diet from the Scientific and Hygienic Standpoint, by S. A. Azariah, B.A., B.L. This pamphlet has been awarded a prize by the Madras Vegetarian Association and has been published by them, hoping that the arguments in the booklet may convince many of the advantages of vegetarianism. A good deal of information is given in its 60 pages, of value to those who live in India and who are non-vegetarian or who wish to change their diet.

Tristan and Isolde, Wagner's Music-drama, by A. N. Ingamells. Readers of THE THEOSOPHIST will remember that some articles under this heading appeared recently in its pages. This pamphlet contains the same matter in an enlarged form. The occult significance of the drama is pointed out by the writer. Copies can be obtained from Blavatsky Lodge, Bligh Street, Sidney, Australia.

O.

BIRD'S-EYE VIEWS

THAT the earth is not dead, but pulsing with vital force in its most quiet places, is a truism to men of science, and also to many of our theosophical students who begin to realise that life is everywhere. It is, however, given to few to examine for themselves; for only recently have the aeroplane and the photographer enabled explorers to see, and to record, regions otherwise unknowable to the multitude.

We can now sit at ease on our verandah, or by the fireside, and see for ourselves what men in the past have given their lives to discover. North and South Poles, lofty mountains and continents and countries above the equator; deserts and seas and lovely lands below it, are reproduced for us in *The National Geographic Magazine*. It is a delight to read this monthly. Therein we see pack animals forced to swim mountain torrents while a couple of ropes and a loop serve as a bridge for the explorer. We have read of it before, but the photographs give a vivid reality to it all.

We look down on the North and South Poles and have maps of them, and we see into the craters of extinct volcanoes, so high that no one has explored them. The huge glaciers with their crevasses and rocks are now known to us by sight. The deserts with their camel trains and burning sands are no longer mere words, we can see them. We see also the inhabitants of hitherto unknown lands, in their everyday dress and at work. Men, women and children with the flora and fauna they know. In many cases the flowers have their natural colours.

"Carrying the Color Camera through unmapped China", "France's Pageant on the Loire", "The Glories of Minya Konka", the Borders of China and Tibet, "The First Airship Flight around the World", "The Snows and Flowers of Peru", "The Unexplored Philippines from the Air", "Norway", "The Fjords and Fjells of Viking Land", "The Yukon Trail", "The Conquest of Antarctica by Air", who can resist such a monthly treat? We can get it for \$3.50 a year.

A. J. W.

BOOKS AND MAGAZINES RECEIVED

Early Pueblo Ruins in the Piedra District Southwestern Colorado, by Frank H. H. Roberts Jr.; *Contributions to Fox Ethnology*, 11, by Truman Michelson, Smithsonian Institution Bureau of American Ethnology (Washington: 1930); *The Rationale of Reincarnation*, by Lieut.-Colonel A. E. Powell (T. P. H., London); *Tristan and Isolde*, by Norman Ingamells (George A. Jones Printer, Sydney, Australia); *Superiority of Vegetarian Diet from the Scientific and Hygienic Stand-point*, by S. A. Azariah, B.A., B.L (Pub. by The Madras Vegetarian Association.)

Stri Dharma (December), *Theosophia* (November), *The Messenger* (November), *The British Buddhist* (October, November), *Theosophisch Maandblad* (October), *Gnosi* (October), *The American Co-Mason* (October), *The Calcutta Review* (November, December), *The Maha-Bodhi* (December), *The Theosophist* (November), *Teosofi* (November), *Toronto Theosophical News* (November), *The Beacon* (November), *Dawn* (December), *Persatoean Hindoe* (December), *Histoire de la Philosophie Boletín Internacional de la Estrella* (October), *Heraldo Teosofico* (August), *The Meher Message* (November), *El Loto Blanco* (October), *The Bhārata Dharma* (December), *Theosophy in India* (December), *De Pionier* (December), *The Canadian Theosophist* (November), *News and Notes* (December), *La Revue Theosophique Le Lotus Bleu* (November), *Modern Astrology* (December), *International Star Bulletin* (December), *Koemandang-Theosofie* (December), *Revista Teosofica Cubana* (September, October), *Bulletin Théosophique* (December), *De Theosofische Beweging* (December), *The Vedic Magazine* (November), *General Secretary's Circular in South Africa* (November).

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for dues, from 1st October to 17th December, 1930, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
The Canadian Theosophical Federation, dues per 1930 ...	36	3	0
Salongor Lodge, Salongor, dues of 2 new members, £1 ...	13	8	0
T.S. in Roumania, dues per 1930, £1-3-7 ...	15	11	5
" " Greece, dues per April to August, 1930, £1-13-0 ...	22	0	3
" " Ireland, dues per 1930, £3-5-0 ...	43	8	11
" " Wales " " " £12-15-0 ...	171	3	2
" " Spain " " " £3-16-2 ...	51	0	0
" " (Outside) Russia, dues per 1930, £2-8-0 ...	26	10	3
" " America, dues per 1930, \$921.49 ...	2,507	7	0
" " Mexico " " " £20-0-0 ...	267	15	0
" " Iceland " " " £13-11-0 ...	181	7	8
" " Netherlands " " " £88-17-5 ...	1,191	0	3
" " Sweden " " " £3-0-0 ...	190	1	3
" " Austria " " " £3-0-0 ...	40	1	6
" " New Zealand, dues per 1930, £44-18-8... ..	588	13	4
" " South Africa " " " £10-15-3... ..	145	5	0
" " Hungary " " " £15-16-0... ..	211	12	3
" " Porto Rico " " " £6-3-3 ...	81	10	0
" " Barbados Lodge, Barbados, dues per 1930, £4-0-0 .	53	10	6
" " Barbados Lodge, Barbados, dues per 1930, 1,155 Lires ...	161	9	0
T.S. in Italy, dues per 1930, £15-0-0 ...	201	3	2
" " Chile " " " £15-0-0 ...	666	11	0
" " India " " " (in final settlement)			
To be carried ...	6,868	7	11

THERE is no such thing as failure. Failure is merely the lack of strength to achieve. You develop strength slowly ; and if your real desire is to achieve, then the strength to achieve becomes ever greater. Find out what you are interested in, on what you are laying your emphasis, to what you are giving your strength. Find out towards what purpose your secret desire is tending. You can either strangle the desire, and make it narrow, or you can make it all-inclusive, free, unlimited. So you have to find out on what you are laying your emphasis in life. For the man who is uncertain and doubting—for him there is no positive being. The wise man is he who knows how to lay the emphasis on the essential.

Experience and Conduct

J. KRISHNAMURTI

	Rs.	A.	P.
Carried forward	6,868	7	11
Mrs. M. E. Hughes, dues per 1930, £1-0-0	13	8	0
T.S. in Canada	309	0	0
Henry Munch, Warsaw, Poland, £1	13	8	0
Singapore Lodge, Singapore, £3-0-0	40	8	0
T.S. in Portugal, dues per 1930, £4-1-11	54	13	0
„ „ Uruguay „ „ „ £5-4-2	69	12	9
„ „ France „ „ „ £45-8-9	609	15	0
„ „ Switzerland „ „ „ £5-13-2	75	13	6
„ „ Central South Africa, dues per 1930, £3-3-0	42	8	0
Nairobi Lodge, dues of 3 members, 15s.	10	2	0
T.S. in Australia, dues per 1930 (in three Lots), £59-4-0	795	4	10
„ „ Belgium „ „ „ £4-3-4	55	15	0
„ „ Finland „ „ „ £11-11-10	155	8	2
H.P.B. Lodge, Toronto, dues of 15 members, per 1930	49	8	0
The Miroku Lodge, Tokyo, Japan, Annual dues of 9 members	30	7	0
T.S. in Czecho-Slovakia, dues per 1930, £5-8-1	72	4	0
„ „ Scotland, dues per 1930, £13-15-0	184	9	8
Hongkong Lodge, dues of 24 members and Entrance fee of 1 new member, £6-5-0	83	12	7
Shanghai Lodge, dues of 22 members and Entrance fee of 1 new member, £5-15-0	77	1	3
The Selangor Lodge, dues of 11 members, £2-15-0	37	2	0
T.S. in England, dues per July to October, 1930, £54-8-3	730	9	1
„ „ Burma „ „ 1930	30	0	0
„ „ Ceylon „ „	28	4	0
Mr. Kevee Siem Kiang, dues per 1931	13	14	0
T.S. in Paraguay, dues per 1930, £5	67	4	0

DONATIONS

Canadian Theosophical Federation	...	...	18	1	0
Mrs. Tarasingh Begsingh, in memory of her deceased husband	...	...	14	0	0
T.S. in South Africa, per 1930, £10-10-0	...	...	141	12	0
„ „ Netherlands, for "Adyar Day" Collections	...	...	29	10	1
			<u>10,722</u>	<u>14</u>	<u>10</u>

Adyar.

18th December, 1930

ERNEST WOOD.

Ag. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 1st October to 18th December, 1930, are acknowledged with thanks:

DONATIONS.

DONATIONS.				Rs.	A.	P.
Dharmalaya Lodge, Bombay, White Lotus Day Collections				5	0	0
Chapter Herakles, No. 10, Adyar				50	0	0
Robert Davidson, Sydney				2	8	0
				57	8	0

Advar

18th December, 1930

ERNEST WOOD,

Ag. Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
San Fernando, Buenos Aires, Argentine	... Amor Maitreya Lodge, T.S.	11-11-1929
Baranowicze, Poland	... Light Lodge, T.S.	23-1-1930
Buenos Aires, Argentine	... Buenos Aires " "	5-5-1930
Patras, Greece	... Aristotelis " "	28-5-1930
Rosario de Santa Fe, Argentine	... Voluntad " "	3-7-1930
New York, N.Y., U.S.A.	... Logia Hispana De New York of T.S.	26-7-1930
Alger (Algerie), France	... Paix Lodge, T.S.	15-10-1930
Rogers Park, Chicago, U.S.A.	... Rogers Park " "	24-10-1930
Marseille, France	... Je Cherche " "	25-10-1930
Alger (Algerie), France	... Rose-Croix " "	29-10-1930
London, England	... Phoenix " "	3-11-1930
Johannesburg, Central South Africa	... Auckland Park " "	8-11-1930
Couderque Branche, near Dunkerque (Nord), France	... Shraddha " "	17-11-1930
Lisbon, Portugal	... Krishnaji " "	} No advice about dates
" "	... Razao " "	
" "	... Verdade " "	
" "	... Osiris " "	
" "	... Krishnamurti " "	
Ponte do Lima, Portugal	... Alcyone " "	}
Matozinhos "	... Leadbeater " "	
Montemor-o-Novo, "		

ERNEST WOOD

Adyar

1st January, 1931

ERNEST WOOD,

Recording Secretary, T.S.

LODGES DISSOLVED

P.

Location	Name of Lodge	Date of Return of Charter
Warsaw, Poland	... Truth Lodge, T.S.	12-1-1930
" "	... Vidya " "	12-1-1930
" "	... Hermethic " "	12-1-1930
Myslowice, Poland	... Towards Liberation Lodge, T.S.	1-2-1930
Baker, Oregon, U.S.A.	... Baker Lodge, T.S.	4-4-1930
Harrisburg, Pa, U.S.A.	... Harrisburg " "	23-5-1930
Astoria, N.Y., U.S.A.	... Astoria " "	26-7-1930*
New York, N.Y., U.S.A.	... Ideal " "	
" " "	... Leadbeater " "	
" " "	... Surya " "	Sept. 1930
Tehuacan, Mexico	... Jupiter " "	
La Piedad, Mich., Mexico	... Cabadas " "	do.
Libson, Portugal	... Annie Besant " "	Date not given
	... Olcott " "	
	... Koot-Hoomi " "	

Adyar

1st January, 1931

ERNEST WOOD,
Recording Secretary, T.S.

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

* These Spanish lodges of New York amalgamated and formed one Lodge to be known as *Logia Hispana de New York of T.S.*

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 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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The half-yearly volumes begin with the October and April numbers.

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AGENTS :

India : The Theosophical Publishing House, Adyar, Madras.

Great Britain and Europe : The Theosophical Publishing House, 68 Great Russell Street, London, W.C.1, England.

U.S.A. and Canada : The Theosophical Press, Wheaton, Illinois, U.S.A.

Dutch E. Indies : N. V. Theosofische Boekhandel, Minerva, Blavatsky Park, Weltevreden, Java.

Printed and published by A. K. Sitarama Shastri, at the Vasanā Press, Adyar, Madras.

LATEST PUBLICATIONS

	Rs. A.
How Theosophy Came to Me. By the Rt. Rev. C. W. Leadbeater. Fragments of autobiography of the veteran Theosophist. Boards ...	1 0
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India: A Nation. By Dr. Annie Besant. A Plea for Indian Self-Government with a foreword by Sir C. P. Ramaswami Aiyer and historical Introduction. Recommended for study by the Benares and Allahabad Universities. (Revised and enlarged. Fourth Edition.) Boards ...	1 8
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GODREJ'S TOILET SOAPS

THE BEST MADE BY ANY ONE IN ANY PART OF THE WORLD

MADE FROM PURE VEGETABLE OILS

There is no country in the world better endowed by nature with means for material prosperity than INDIA is, and yet there is no country in the world more poverty-stricken. We look on helplessly while other countries enrich themselves at our expense.

Take the instance of SOAP. No European country has such facilities for making high-class toilet soaps cheaply as India has. Soap is made either from animal fats or vegetable oils.

The price of good animal fats and vegetable oils being very high, many European soap-makers are using in the manufacture of soap such loathsome materials as slaughter-house offal (see Gadd's book on soap-making), fats from dead-cows and pigs, and greases recovered by boiling down animal matter obtained from street-sweepings (see the "Scientific American" of December, 1926, page 439).

To the high cost of European soap should be added the high profits of the maker. The prices are further loaded by the freight and middleman's charges, and further yet by the import duty. Thus Foreign Soaps, when cheap, cannot but be very bad.

Dr. Annie Besant: "Godrej's Soaps are the best I have ever used and I am recommending them to my friends."

Poet Rabindranath Tagore: "I know of no foreign soap better than Godrej's, and I have made a point of using Godrej's Soap in future."

Two Hindu M.D.'s, running big Hospitals in Bombay: "We have used Godrej's Soaps for years. We congratulate the maker on the superb quality of his Soaps."

Mon. Joseph van Praag, the wealthy French Pearl Merchant of Bombay and Paris: "My skin is very sensitive. I have used the best of European and American soaps, but I find Godrej's to be better than all those soaps, and I am taking Godrej's Soaps with me to Paris for my use while in Europe."

Major Dickinson, Government Chemical Analyser: "Godrej's Soaps are perfect in all respects."

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